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HISTORY

OF

THE CATHOLIC CHURCH

IN

THE NEW ENGLAND STATES.

BY

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GENERAL INTRODUCTION.

BY VERY REV. WILLIAM BYRNE, D.D.

THE History of the Catholic Church in the New England States is set forth in the following pages in a comprehensive, orderly and authentic manner. The plan of the work is well conceived and admirably executed.

The purpose was to secure a correct and full statement of facts in a style suited to the dignity of the subject and attractive to the serious student, no matter what his religious belief, as well as interesting to the Catholic of cultivated intelligence and love of truth.

The history of each diocese was assigned to a specialist selected with the knowledge of the diocesan authorities and having free access to the original sources and official documents preserved in the episcopal archives. Of these, together with all other sources of information, living witnesses, parish records, reliable printed articles and authentic manuscripts, a judicious use has been made in a spirit of thorough impartiality and a serious purpose to tell the whole truth, even when the inevitable human element somewhat marred the fair face of the Church's record and impeded the progress of her good works. Thorough research, fidelity to truth, laudable purpose and a fair measure of success mark the work of each writer. While individual views in the interpretation of facts are in evidence, they rarely obscure the historical texture or offend by lack of the moderation which should characterize such a grave subject. In fact they only serve to give color, distinction and spirit to the narrative.

If the blood of the martyrs is the seed of the Church, this is chiefly due to the example they set. It is only by history that this is known. We cannot profit by the example of the saints and sages of the Church, if their deeds are not handed down to us either by oral tradition or written records. Hence the supreme importance of Church History in general, and to a lesser degree this applies even to histories of minor divisions of the Church. It is the parts that make up the whole, and each country and epoch furnishes its own special lessons for the guidance of ecclesiastical authorities, the edification of the faithful and the enlightenment of the public.

History is preserved not for vain show, or merely to satisfy curiosity, or even to minister to pride of race or faith, but that the truth may be known and our conduct guided by its lessons.

One fact as a basis of action is worth a thousand theories that have never been tested in the crucible of stern experience. A lesson drawn from the concrete facts of history is far more convincing than the speculations of the profoundest philosopher.

He who labors to ascertain co-ordinate and clothe with literary form historical facts, deserves well of posterity, and should receive the support and applause of his contemporaries. He is doing an irksome but necessary work for which his material reward shall be scant and his solace little more than the consciousness of a duty well done. His merit is the greater on account of the fact that his work is rarely appreciated at its true value in his lifetime.

One of the worst fruits of our indifference to the duty of making and preserving a faithful record of events as they occur, is that we rob future generations of the chief source of practical wisdom, the teachings of History.

The care and patient perseverance of the promoter of this enterprise are equalled only by the careful research, diligence and studious labors of the writers he has enlisted in the work.

Reverence of ancestry and respect for the faith of our fathers is a distinctively human trait. That this reverence and esteem be nourished by their proper food, we should know the virtues, deeds and principles of our forefathers. History supplies this knowledge, and he who remains wilfully ignorant of it robs himself of one of the greatest incentives to noble living.

The element of truthfulness is of supreme value in all history. This is pre-eminently so in Church History.

A moral may be taught by fiction in an avowed work of the imagination, but the basis of sound learning and useful deduction by which history becomes "philosophy teaching by example" can only be facts of actual human experience. No safe guidance for human conduct can be drawn from the possible. Only the actual, supplemented by reason and the divine and human laws established for the welfare of humanity, can furnish this guidance.

To the thoughtful reader who seeks to know the causes of the marvelous growth of the Catholic Church in these States, its present status, social, civil, moral and intellectual and its probable future, these pages will be welcome.

The theologian will note with profit the cause and effects in this country of the world-wide conflict between two forms of Christianity notably different in some of their principles. The Puritan, ignoring the dual nature of man, discarded the ceremonial worship of the Catholic Church. Material symbols as aids to piety were so distasteful to him that he banished from his house of prayer even the cross, the universally acknowledged emblem of Christianity.

Accepting as his rule of faith the Bible interpreted by his own individual judgment, he spurned the claim of the Catholic Church to teach with divine authority. The Puritan conscience was loath to tolerate in others what it condemned as wrong or unscriptural. Hence the inevitable conflict.

This history will be valuable to the student who desires a knowledge of the past, to the philanthropist who seeks to improve the conditions of his neighbors, to the statesman eager for the welfare of his country, and to the pious believer in Divine Providence who traces the influence of a beneficent Supreme Being in the evolution of events. It is a human document rich in facts and fruitful of suggestions as to the future.

To the philosopher interested in the record of human endeavor and achievement, this history must prove worthy of attention.

The rapid growth, great strength and increasing importance of the Catholic Church in the United States challenge the attention of all thoughtful men. The student of human development scrutinizes the facts and circumstances to find the causes and probable consequences of this growing element in the community, this potent factor in the religious, social and political development of the State. He notes the moral effect of this Church on large masses of mankind and wonders what would happen if this influence was withdrawn or perchance wrongly directed.

The patriot studies the doctrines and doings of the Catholics with a view to determining whether they are a blessing or a menace to his country.

When he finds that the Catholic Church, in principle and in practice, is the great conservative force of the age, the safe moral teacher of millions, jealous though he be of a power having its centre out of his own country, he becomes reconciled to its progress without accepting its dogmas.

The growth of the Catholic Church in the New England States was affected from various quarters and in various ways; some adverse, some favorable. In its favor was the success of the French Missionaries in Canada and among the Indian Tribes of the North-West, and the immense influx of immigrants that set in from Ireland and later from French Canada. The wise and conciliatory conduct of the Catholic rulers of Maryland and a Catholic governor of the State of New York, and the happy selection of such Bishops as Cheverus and Fenwick, somewhat smoothed the rough way the Church had to tread in gaining a foothold in the face of intense anti-Catholic bigotry. The fact that the first visiting Bishop, having jurisdiction here, was a cousin of the brave and generous Carroll of Maryland, the celebrated signer of the Declaration of Independence, and that the first regularly settled pastor of the Catholic church in Boston was of native stock, had, no doubt, some influence in softening the asperity of Puritan hostility.

The timely and efficient aid given by France, a Catholic nation, to the Colonial patriots in their efforts to throw off the political yoke of England aroused feelings of gratitude in the hearts of even the staunchest Protestants.

The spirit of adventure and the desire to push forward to more fertile lands, often carried the children of the Church far away from her ministrations, teachings and admonitious. This sometimes resulted in moral degeneracy and a weakening of the faith, nay even, a total loss thereof, in some cases.

At home the Church came constantly in contact with the stern character, vigilant suspicion, stubborn self-will and sturdy faith of the Pilgrim and the Puritan, two types of Protestantism most hostile to Papacy and Episcopacy, and most intolerant of what they considered religious errors dangerous to the welfare and stability of the civil state and the liberty of the citizen. It had to face a dead wall of prejudice and hatred engendered by ignorance or misinformation as to Catholic doctrine and practices due largely to the anti-Catholic tone of English literature. This wall was as hard as the granite of our eternal hills.

The Puritan renounced monarchy in Church and State, exterminated the Indian whom he could neither convert nor civilize, abhorred witchcraft and priestcraft alike, and hated Popery with the intense hatred of the religious zealot who thinks he is doing a service to Jehovah when he smites the gentile, the heretic and the Romanist hip and thigh.

The growth of the Catholic Church in New England, the stronghold of Protestant hostility to the Pope and his Bishops, is in some respects like the spread of Christianity in the early stages of its establishment in the pagan world.

Puritan intolerance of papistry was not less intense, though not quite so ferocious as that of the pagan emperors towards Christianity. The form of repression was not quite as atrocious as that of the pagan, but perhaps it was just as effective. To some it is far easier to die a martyr than to live a social and civil outcast in one's native or adopted country.

The legislation of these States was cunningly devised to wean the Roman

Catholic from religious adherence to the See of Peter, the centre of Christian unity and the source of ecclesiastical authority and sacramental faculties. Respect for the authority of Rome once broken, perversion was easy, and there were many lapses from the faith through these causes.

The penal laws of England furnish the only par~~e~~allel to the blue laws of Massachusetts and Connecticut. The object was the same, and they were animated by the same spirit. They sought to sever the bond of spiritual allegiance that bound the Catholic to the Papal See, and too often succeeded.

Apostasy was made a condition of citizenship, and the worldly advantages that attached to the latter were too seductive an allurement for some weak Catholics to withstand.

The heart of the Catholic must be cold indeed, which does not beat with sympathy and follow with interest the struggles of these pioneers of the faith who planted the Church in such an inhospitable soil. That it bore fruit at all in such a sterile region is only proof of its divine fecundity and that it was watered with tears of suffering, faithful souls and strengthened by the exercise of the virtues that were called into play in the unequal contest.

"Let us praise men of renown, our fathers in their generation. They were men rich in virtues, caring for what is seemly, lovers of peace. Let the people proclaim their wisdom and the Church sing their praise."—Eccli. XLIV.

ARCHDIOCESE OF BOSTON.

BY WILLIAM A. LEAHY.

GENERAL HISTORY.

CHAPTER I.

THE PURITANS.

THIS New England of ours was made fruitful and memorable by the labors of a people who have received for their conduct execration and applause in no common degree. The opposite pages of their record, opened almost at random, contradict each other like the dual nature of mankind itself; and, perhaps, the reconciliation of these lights and shadows lies in the simple truth that the Puritans were human.

Three virtues are never denied them, a rare gift of extracting values from land and sea, unrivalled genius for orderly government, and the high, evenly-distributed intelligence of middle-class Englishmen. They were also, individually, virile, scrupulous and pure. They were not, however, a simple, blameless people, like the Acadians, whom they afterwards dispossessed, or the Tyrolese, or the ancient Galileans, or any other of those gentle tribes, content with a bounded plot of the earth's surface for sustenance and a perpetual succession of ways and callings, from father to son, through many centuries. On the contrary, they were keen, restless, ambitious and complex. Though they forbade much, the forbidden things were done among them. Though the Bible lay in each man's hand, the ledger was never far out of reach. Not even the poets have ventured to represent their life as idyllic. Their loves were too deep, their hatreds too fierce, for the shepherd lays of pastoral romance.

A stern practical purpose absorbed them. The drab vesture of their life permitted no selvage of color and ornament. Five authorized psalm tunes made up their meagre fund of minstrelsy and a wandering Homer who should have found his way among them would have fared poorly for largesses, if indeed he were not clapped in the pillory as a vagrant. The immediate business of life, as they saw it in this rugged new land, was to clear the forest, roof the farm-house and stock the barn. This they determined to do, and this they did, with patient toil and unmoaned sacrifice. For art, for science, for the abstract welfare of mankind, they cared nothing and did nothing, but their triumph over nature among the rocky hills of New England was as complete as that of the Dutch over the flooded marshes of Holland.

The race thus determined to prosaic labor was one of deep imagination withal. Its repressed impulses had already found outlet in a form of religion which, fitting closely to its character and gaining strength by persecution and isolation, soon entered into its life with an intensity not often paralleled. For years their government itself remained simply a department of the church. All dwellings were grouped by law within half a mile of a chapel. Prayer was their recreation and scriptural phrases colored the general speech. Silence, gravity and awe tinged the Sabbath with gloom. Irreverence to a minister was considered a kind of sacrilege.

Obviously this system was not pure Christianity. It was the old dispensation rather than the new which they were striving to restore. The Levitical code, not the sermon on the Mount, became literally the law of the land. Their children bore the names of fiery Hebrew prophets, not the gentle disciples of a much suffering Redeemer, and with concentration of thought upon Hebrew history came back the old persuasion of a chosen people, guided by Jehovah to the fruitful glebe and the rivers of plenty, and empowered to hew down the unrighteous Philistines who might block their path.

This feature of their creed came to the front with prominence, partly on account of the exposed situation in which they were placed, and partly because it expressed a deep instinct of their nature. The fair races of the north, from a real or imagined superiority, have conducted themselves like a higher caste, a law unto themselves, among the peoples upon whom they have fallen. They had done so in the old world, and the example was repeated in the new. Frenchmen and Spaniards, for instance, might intermarry freely with the Indians, but a single Pocahontas was so exceptional a figure that she must be credited with lofty rank and virtue, and finally taken to court in order that royalty might see for itself this brown-skinned woman who was thought worthy to become an Englishman's wife.

This all-powerful instinct of self-preservation, this proud regard for the purity of race, may be defended from one point of view. It enabled the Puritans to hold absolutely for a century or more this section of the world, to give it their stamp and develop upon it their own individuality. But it is a dangerous gift, on the whole, to be able to convince one's self that one's competitors in life are the enemies of God.

So the Indians found at least, who, when trouble arose between them, saw the indifference with which they had been treated at the outset give way to merciless reprisals. Savages as they were, in the wars that followed, they seem to have exhibited as free a play of humane feeling as the self-contained and religious colonists. No atrocity of theirs compares in magnitude of horror with the burning to death of two whole tribes in the swamps of Rhode Island and Connecticut, and the Massachusetts bounty of £100 for the scalp of an Indian man and £50 for that of an Indian woman or child, was probably, if we reckon the value of money in those days, as high a premium as has ever been placed upon indiscriminate murder.

Toward internal opposition, from those of their own color and kind, the settlers were naturally less severe. Yet the ecclesiastical party hanged a score of Quakers, and all dissenters were banished if too assertive. Calvert, Penn and Roger Williams had already passed beyond this stage of development and approached nearer to ourselves.

Of the Catholic religion the colonists talked much, but knew personally nothing. The memories of the oldest among them hardly reached the later years of Elizabeth's reign, when England was thoroughly Protestant. Such glimpses of the continental church as Endicott and Dudley had obtained, serving in Huguenot armies, were not likely to be unclouded by prejudice. To these refugees, then, Rome was simply a great spectre of the dark. The French garrisons on the north, the Spanish fleets that swept the seas, constantly fed their fears of the monster, and they took care, by their own enactments, that no authentic teachers of its doctrines should enter their midst and enlighten them.

"For time to come," runs a law of 1631, "noe man shall be admitted to the freedome of this body polliticke but such as are members of some of the churches within the limits of the same." Only one shade of opinion was represented in these churches. It was superfluous to exclude any other creed by name. As for Catholics, the very purpose of the Puritans' coming was to raise "a bulwark against Rome."

But some years later, in 1647, the activity of the missionaries in the debatable country between French and English America excited alarm, and a law was passed, specifically forbidding priests to enter the colony, on penalty of death for a second offence. Even the reign of James II, which gave a Catholic Governor to New York, produced no change of sentiment among the stubborn New Englanders. Under William and Mary the home government, by its charter of 1692, compelled them to tolerate other Christians, but excepted Catholics. In June, 1700, the earlier statute was reaffirmed by a colonial decree, commanding ecclesiastics of the ancient faith to depart before September 10th, or suffer imprisonment for life. They were still regarded, doubtless, as emissaries of France, whose frowning fringe of forts continued to menace the province. One devoted priest, Sebastian Rasles, ventured to remain among his Indian converts in Maine. A price was put upon his head and, after several unsuccessful attempts, the simple, venerable man, nearly seventy years of age, was tracked down, slain and mangled. His cross is preserved at Bowdoin College, his Indian dictionary at Harvard, and the descendants of his converts keep the faith of their fathers.

During the first half of the eighteenth century, the period of the penal laws, there seems to have been no relaxation, of outward severity, at least, in New England. As late as 1756, the exiled Acadians were denied the services of their clergy, because, as Governor Hutchinson said, "the people would upon no terms have consented to the public exercise of religious worship by Roman Catholic priests." On the very eve of the Revolution the town of Boston officially endorsed the doctrine that "in regard to Religeon, mutual tolleration in the different professions thereof, is what all good and candid minds in all ages have ever practiced," but excluded "the Roman Catholics or Papists" on the ground that their belief was "subversive of society."[1] Finally, in the midst of the War of Independence, a celebration of Pope Day was planned in the army besieging Boston, and Washington was obliged to prohibit it in an order which exhibits the state of feeling in this vicinity no less than his own capacity for generous indignation.

> "Nov. 5. As the Commander-in-Chief has been apprised of a design formed for the observance of that ridiculous and childish custom of burning the effigy of the Pope, he cannot help expressing his surprise that there should be officers and soldiers in this army so void of common sense as not to see the impropriety of such a step at this juncture; at a time when we are soliciting, and have really obtained, the friendship and alliance of the people of Canada, whom we ought to consider as brethren embarked in the same cause—the defence of the liberty of America—at this juncture and under such circumstances, to be insulting their religion is so monstrous as not to be suffered or excused: indeed, instead of offering the most remote insult, it is our duty to address public thanks to these our brethren, as to them we are indebted for every late happy success over the common enemy in Canada."

Long after the Revolution, as we shall see, traces of the spirit condemned by Washington remained in the State Constitution and in the attitude of some of the descendants of the Puritans. Thus periodic attempts have been made in Massachusetts to question the fitness of Catholics as such for citizenship and public office; and the native electorate of another New England state, New Hampshire, voted in 1876 by a decided majority to continue to deny them their constitutional rights, the suffrages of the Catholics themselves being required to correct this inconsistency.

On the other hand, no reactionary movement has ever been successful. Probably this is due in part to external and compulsory causes. White men, who come here by hundreds of thousands, will manage to obtain their due. But a sincere recoil from the narrowness of earlier days is also manifest among us. If the Puritans had a share in the expulsion of the Acadians, a Puritan poet has made noble amends for the deed; and the greatest of Puritan romancers has paid wistful homage to the foreign church which his forefathers dreaded and contemned.

On the whole, it may be said that Catholic immigration to New England has been looked upon as an intrusion, and resisted as such, until the forces behind it became too powerful to be withstood. For the first half of the period success was with the resisting forces; of late years it has passed over to the newcomers. The story told in these pages, then, is the story of a victorious intrusion, accompanied by not a few of the unpleasant episodes incidental to such a collision of interests; but accompanied, also, by shining exhibitions of tolerance and a steady growth in mutual understanding. Even the wrath of the element that looks backward and not forward has never in this state, from 1620 to the present day, proceeded to the direct and wanton taking of human life. When we remember what blood has been spilt in every land of Europe and in many of our sister states in the fair name of religion, we must regard this as a fortunate record, and one not to be obscured in the perspective of our chronicle.

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[1] Boston Town Records, 1772; pp. 95, 96.

The descendants of the Puritans are still preëminent among us for wealth, intelligence and force of character. They have run a large career in these two hundred and fifty years. The tract of country which they occupied has become a centre of commerce and education. It has led the van in moral reforms, and, out of the liberated genius of its children, produced a great literary school. In our day it has flowered forth in plastic creation and given sculptors and painters to the world. Other races display high potentialities, but none has appeared in New England which does not as yet maintain its existence in the shadow of the greatness which the Puritans founded.

Was there some germ of decay in the original root, so sturdy and expansive beyond all its fellows? Or has the fair tree merely come upon the autumn of its vigor, which overtakes all things mortal? Certainly, the future seems less hopeful for this aristocracy of yeomen. Obscure causes have brought about a decline in their numbers, until at the present time less than two millions of the six which dwell upon New England soil can claim a Revolutionary ancestry. This minority, handicapped in numbers, must meet henceforth a keener competition than it has yet known, and the twentieth century will probably witness a marked readjustment of its relations to other classes.

CHAPTER II.

LOST CHILDREN OF THE FAITH.

EVEN at the time of the Revolution it is probable that the stock had lost something of its former purity. The mixture was still chiefly a British one and moderate in degree, but it has helped, with other causes, to differentiate the New England character from the English. A Scotch Charitable Society was formed in Boston at an early date. German, French, and Irish Presbyterian churches soon appeared, and the existence of Catholics in appreciable numbers can be traced.

Among the founders themselves a few Catholic figures may be distinguished. One of these was the fiery adventurer, Standish, who came, at least, of a Catholic family, and whose frequent visits to the Kennebec, where missionaries were stationed, have given rise to the supposition that he went to seek their ministrations.[1] His wife and children naturally conformed to the religion of the community in which they lived.

Sir Christopher Gardiner, who settled in Quincy a year or two after the Puritans came, is a mysterious personage whose religion gives him interest. The settlers at Boston suspected him of being an agent of Sir Ferdinando Gorges and packed him off to England, where he made charges against them. After his arrest, according to Bradford, "those yt made his bed found a litle note booke that by accidente had slipt out of his pockett, or some private place, in which was a memoriall what day he was reconciled to ye pope and church of Rome, and in what universitie he tooke his scapula, and such & such degrees." Nevertheless he was "kindly used and dismissed in peace, professing much engagement for the great courtesy he found here." [1]

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[1] George E. Ellis, "The Puritan Age and Rule."

A more engaging character is Dr. Le Baron, the young French surgeon who was cast ashore near Plymouth about half a century later. His virtues and more particularly his medical skill were appreciated by the colonists, who needed a physician at the time and permitted him to remain among them. In a year or two he married one of their maidens, but his own religious preferences were not concealed. We are told that he always wore a cross on his bosom. His descendants, however, like those of Standish, followed the faith of their Puritan mother.

In 1689 it was asserted, with no little satisfaction, that there was not a single "Papist" in all New England.[2] Yet Portuguese names occur about this time, and contemporary records recognized the existence of small bodies of Catholics, especially at Boston. An anonymous French Protestant, visiting here in 1687, heard of eight or ten, three of whom were his countrymen and worshiped with the Huguenots; while the others were Irish. About ten years later, the Canadian governor, Villebone, asked for an Irish priest, to be stationed at St. John, to minister to the Catholics who resorted thither from Boston. This request seems to imply a respectable number of Catholic residents.

With the tide of Irish immigration that set in during the first half of the eighteenth century this number was substantially increased. "We hear that Mass has been performed in town this winter," says a journal of the period, "by an Irish priest among some Catholics of his own nation, of whom it is not doubted we have a considerable number among us." [3] This interesting reference, brought to light by Dr. Samuel A. Green, discloses a faithful body of Irish Catholics, united for worship in almost catacombal secrecy, at a time when the open practice of their faith was forbidden and they themselves were objects of suspicion.

In time of war this suspicion became acute. During the struggle with France, in 1746, a town meeting in Faneuil Hall formally considered the question of Catholic disloyalty and adopted the following resolution:

> "Whereas, it is suggested that there are several persons Roman Catholicks that now dwell and reside in this Town and it may be very Dangerous to permit such persons to Reside here in Case we should be attack'd by an Enemy, Therefore Voted that Mr. Jeremiah Allen, Mr. Nathaniel Gardner, and Mr. Joseph Bradford be and hereby are appointed a Committee to take Care and prevent any Danger the Town may be in from Roman Catholicks residing here by making Strict Search and enquiry after all such and pursue such Methods relating to em as the Law directs."

The committee appointed for this purpose reported three days later that they "suspected a considerable number of Roman Catholicks to be now in Town," but "could do nothing herein" because they had found "the Laws now in force relating to such persons to be insufficient.'' It was not lawful, in other words, to imprison Irish or English Catholics on suspicion. That the townsfolk held themselves justified in so treating French Catholics was shown by their previous action. Application had already been made to ''two of His Majesty's Justices of the peace (*Quorum unus*) for a warrant to Apprehend and Commit them to Prison." The request had been granted and the constables "by Wartue of said Warrant took about One hundred French persons and carryed 'em to His Majesty's Gaol in Boston." Singularly enough, the High Sheriff of the county refused to endorse this summary proceeding, although there was forthcoming "a Declaration on Oath of two persons that sundry of the said French persons have Very lately threatned to set the Town on fire." As Sheriff Pollard was master of the jail, the French Catholics kept their liberty, while the townspeople strongly condemned the county officer for his ''illegal and contemptuous refusal.''

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[1] Winthrop's "New England."

[2] Andros papers, quoted in Memorial History of Boston.

[3] The Weekly Rehearsal, March 20, 1732.

Besides these "hundred French persons" taken into custody in Boston, and the ''considerable number" of Catholics still at large, who were probably Irish, there were, doubtless, scattered throughout all the sea-ports, surreptitious entries from the Catholic nations, consisting of sailors, adventurers, and other wandering characters. Two of these nations, in particular, France and Ireland, gave us bodies of emigrants numerous enough, as I believe, to effect a recognizable cross in the dominant strain and distinct enough to be traced from their point of departure as well as in their destination. A brief review of these movements may enable us to account for some of the Catholics in Boston in 1746, and, perhaps, to infer greater numbers here who had already lost their faith.

French immigration to New England came in three or four distinct waves, swelled by a drift over the border from Canada. The first large collection that we meet consisted of Huguenot exiles, who fled from their homes after the revocation of the Edict of Nantes in 1685. The Boston records show an increase of French names immediately afterward and small colonies were established in the interior of the State. The members of this group, however, assimilated rapidly with the Americans. They founded prominent families, whose names are still attached to many landmarks in the capital.[1] After a time their religious society dwindled and disappeared, and the only importance of the band in this history lies in the fact that its house of worship became the first Catholic Church in Massachusetts.

The second wave of French immigration (if such it may be called) consisted of the Acadians who were removed from their settlements in 1755. These people had dwelt for one hundred and fifty years upon the fertile farms of western Nova Scotia. The desertion by France of its Canadian colonies left their inhabitants exposed to an English foe who outnumbered them fifteen to one. After a brave defence Acadia was ceded to the English. No act of subsequent disloyalty, at all commensurate with the punishment which followed, was proved against the settlers; but their position, as Catholics and foreigners, excited the alarm and tempted the cupidity of their rulers. Unscrupulous English governors harried them, and the abundance of their cattle and crops finally inspired one, the crafty Lawrence, to procure the cruel measure of their expulsion. Thousands of industrious and innocent peasants were gathered by treachery, bundled aboard sailing vessels, and parcelled out among the English colonies. Families were separated, fathers and mothers being torn from their children and from each other. The chief agents in the affair received vast tracts of the stolen country. British settlers soon entered and possessed themselves of what is now the rich and lovely Annapolis valley.[1]

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[1] Revere, Faneuil, Bowdoin, Chardon, Brimmer, Sigourney, are among the more familiar Huguenot names in Boston.

Nearly two thousand of these Catholic husbandmen were quartered in Massachusetts, where their sufferings and virtues excited the sympathy of Governor Hutchinson, and, to some extent, of the General Court and the citizens. The treatment accorded them, however, was, for a time, a strict continuance of the original design to destroy their solidarity as a people. They were scattered among the different towns, compelled to work as paupers, and forbidden to cross the town lines on peril of the lash. Private prayers were permitted, but the services of a priest were refused, and the children in many instances were put out in Protestant families.

Their persistent attempts, here and elsewhere, to escape these hardships and rejoin their kinsmen form the historical basis of Longfellow's moving poem. Nor was the tenacious Breton character easily held from its purpose. In the spring of 1766 about eight hundred of them assembled at Boston and started to reach their old home through the wilds of Maine. Sentiment toward England had changed by this time, and there was no attempt to prevent their going. Hampered by lack of provisions and the presence of sick women and children, they made slow progress. Some paused at Madawaska on the upper St. John, where their descendants still live. Others reached Nova Scotia, only to find their fertile fields in the hands of strangers. Brokenhearted, but still resolute, they made their way southward to the inferior lands along Baie Ste. Marie, where they have multiplied since to goodly numbers.

Many, however, were left behind in Massachusetts, as the records show, and lost their identity in the confusion of the great struggle which soon followed. A few such have preserved the tradition of their origin, but the Catholic faith seldom or never survived the second generation. To what extent they have modified the blood of the original race is a rather difficult speculation; but it seems unquestionable that some, at least, of the Gallic names and dark physiognomies, so common among New Englanders, recall the lost Gabriels of the great expulsion. The name, French, for example, which is rare in the earlier records, became dispersed in all parts of New England.[2]

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[1] Parkman (echoed by Goldwin Smith) is almost alone in defending this crime. See Richard's "Acadia" for details.

[2] About two hundred and fifty Frenches are catalogued in the Boston directory, which contains only six Winthrops and ten Mathers.

There was a partial exchange for these stolen Catholics. If French is acclimated in New England, Langlois (English) occurs not seldom in Quebec, its appearance there being associated with episodes of our early history as romantic and as tragic as the exile of the Acadians. It was the practice, it seems, of the Indians on their forays to kill some of their enemies and carry off the rest. The religious bodies in Canada used to purchase these captives when they could and bring them up as Catholics. Eunice, the seven-year-old daughter of Rev. Mr. Williams, who was carried off in the Deerfield massacre, probably met with some such fortune. Twenty years later she returned to her native town, dressed in the costume of the savages, and refused to leave the Indian she had married.

Groton saw a similar incident, of even greater interest, in 1707. Two boys and a girl, named Tarbell, seven, twelve, and fourteen years of age, were carried off one day while picking cherries in the fields. A year later, the girl, Sarah, was baptized at Montreal under the name, Marguerite. The two boys were brought up by the Indians, married Indian wives, and became Catholics. In 1739 they visited their home, but refused all inducements to abandon their new ties. They were among the founders of the Indian village of St. Regis, in upper New York, where their descendants are still numerous.[1]

The most famous case of all was that of Christine Otis, who was taken captive in one of the raids, with several of her relatives. Her mother, marrying a Frenchman for her second husband, became a Catholic and remained one, but Christine, after one marriage with a Canadian Catholic, became the wife of Captain Baker, a Massachusetts man, and returned with him to this State. An appeal addressed to her by Abbé Seguenot, a priest in Canada, to preserve her Catholic faith and practice, awakened interest at the time. Governor Burnet undertook to answer the abbé's arguments, and a translation of both documents was printed in Boston in 1729, forming the first theological discussion of this kind in our annals. The subject of the controversy survived until 1773, dying, it is supposed, in the religion of her English ancestors; but one of her cousins, carried off in the surprise, perpetuated the name, Otis, in Canada.

Other instances might be brought up to show how the fluctuations of society in the colonial period enlarged the relationships of races and families and broke through the fixed lines of religious difference.[2]

During the War of Independence the friendly interest of France brought about a remarkable change in the feeling toward that country, which had been the traditional enemy of the colonies before England assumed this rôle.

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[1] "Groton During the Indian Wars," by Samuel A. Green. Dr. Green conversed with a grandson of one of the original captives at St. Regis in 1877. He could talk only Indian, yet was a cousin, in no very remote degree, of Edmund C. Tarbell, the eminent Boston artist.

[2] Congressman John Wentworth is a descendant of Christine Otis. General Sheridan had Acadian blood in his veins, while Edouard Richard, the historian of the Acadians, traces his ancestry in one line to a New England captain, murdered by his forefathers' Indian allies.

Numbers of Frenchmen came here at that time;[1] but the third important wave of immigration attended the bloody uprisings of 1790. A French colony, projected by D'Espresmenil, was planted in Maine; and nearly the whole white population of San Domingo was obliged to flee to the United States. Some of these exiles settled in Boston, Salem, and Newburyport, where they played a part in the founding of the earliest Catholic churches. But the momentous feature in this movement was its contribution not of laymen, but of clerical exiles, whose lofty character secured a strong foundation for the organized church in Massachusetts and several other States.

Offspring of all these movements are doubtless living among us to-day, frequently in ignorance of their origin and nearly always in alienation from the faith of their Catholic ancestors. Certainly the number of French names acclimated in this section is striking, and not all of them can be traced to the Huguenots, the Jerseymen of Marblehead, or the old Franco-British families.[2]

More important, numerically, than the French immigration in this first century and a half was the immigration of Catholic Irish. Its beginning antedates the evidence already cited from the Town Records of 1746, the newspaper of 1732, and even the letter of the Canadian governor who wrote for an Irish priest in 1698.

As early as 1626 a shipload of servants, "many of them being Irish," came ashore near the Plymouth plantation. After remaining till the end of the following summer the party proceeded to Virginia, its original destination.[3] This was, perhaps, the beginning of that "white slavery" to which America owes a part of its population. It was a custom of the English in those days to sell prisoners of war into slavery, and as their chief enemies were Scotch and Irish, most of those disposed of in this manner belonged to these two peoples. The Puritans, fortified by their successful search among scriptural texts, had no compunctions against receiving them. They themselves sold their Indian captives; and the number of negro slaves in Boston alone approached two thousand at one time.

The extent of the practice is again difficult to estimate. It was most prevalent during the Cromwellian wars about the middle of the seventeenth century. In 1651, for example, when the Highlands were still Catholic, two hundred and seventy-four Scotch people were sold into Massachusetts, and in 1654 the ship "Goodfellow," made the port of Boston with a company of Irish "redemptioners,"—men and women who sold their services for a term of years in order to pay the passage out. These Scotch and Irish were still living in the colony in 1680.[1]

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[1] "The war has introduced amongst us many citizens of foreign states."—Town Records of Boston, December, 1782. The context implies that they were Frenchmen.

[2] Such names as Dewey, Bellamy, Gaston, Dabney, Olney, Boutelle, Gillette, Abbey, Crapo, may be cited to show how French blood works its way to the top. Bouvé, Bethune, Jacques, Dufur, Maxim, De Normandie, Latto, Pettit, Groce, indicate a similar origin. Among those which coincide with known Acadian patronymics are Durant, Blanchard, Dupee, Allyne, Doucette, Barnaby, Beaumont, Nowell.

[3] Bradford's History.

It was not until the following century that Irish immigration began in real earnest and those who came over then wore no chains, either of iron or of parchment. About 1717 this great movement began, continuing up to the Revolutionary War.[2] Instead of being opposed, as the early immigration had been, it seems to have been encouraged as a stimulus to the industries of the province. Many of the newcomers were from the north of Ireland, weavers of skill, and they are said to have introduced the spinning-wheel among us.

Between 1736 and 1738 alone, ten ships, bringing nearly a thousand passengers, entered Boston harbor. A Charitable Irish Society was formed at this time, and an Irish Presbyterian church had already been founded. The immigrants became distributed through western Massachusetts and the northern New England States, and some of them afterwards moved to Nova Scotia, where they settled the counties of Cumberland and Colchester.

It has been affirmed that these people were all Ulstermen and Presbyterians of Scotch descent. Many of them, perhaps a majority, doubtless were. Yet there is evidence of Catholic emigration from Ireland at this time.[3] The Charitable Irish Society never restricted its membership to Protestants, and in 1764 expunged a clause of its constitution which excluded Catholics from the management. Even in the absence of direct testimony it would be hard to believe that a country of mixed population, in which Catholics outnumbered Protestants four to one and possessed stronger reasons for removal, should send to this new world representatives only of the less numerous element.

Such an opinion becomes quite untenable when we examine the names which these immigrants bore, hundreds of which establish the fact of a Celtic origin and a presumption of Catholic belief. The very earliest Boston records disclose such names; the tax list of 1698 shows a sprinkling of property owners among them. A long list of them has been gathered from the muster rolls in King Philip's War, and their number at Lexington and Bunker Hill is surprising. All such collections, moreover, represent simply a minimum. Irish names have been going over into English forms for hundreds of years; but there was little to be gained in any period by altering English names into Irish ones.[4]

It is interesting to note that this class of names, as well as the French, identified itself with prominent events and historical landmarks. Thomas

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[1] The General Court, in 1654, had prohibited the bringing of "Irish men, women, or children" into the colony, "on the penalty of £50 sterling to each inhabitant who shall buy . . . any such person . . . one third to be to the use of the informer."

[2] "Great numbers of persons have very lately bin transported from Ireland into this province."—Boston Town Records, May 4, 1723.

[3] Governor Logan of Pennsylvania speaks of "a hundred Irish Papists" entering that colony.

[4] Charlotte Bronté was an O'Prunty, William Carleton an O'Carolan, Sir Wm. Johnson a McShane, aud Robert Treat Paine an O'Neil.

McCarthy graduated from Harvard in 1691; Bridget Bishop and Margaret Glover, who prayed in Irish, were among the victims of the witchcraft delusion; James Barrett led the minutemen of Lexington, with eight Kellys, seven Kennys and ten Welshes at his call; Patrick Carr fell in the Boston Massacre; the tea to which the colonists objected was thrown overboard at Griffin's wharf, and Daniel Shays figured in a rebellion of his own. The Sullivan family was of Irish Catholic descent on both sides. It is possible, no doubt, to over-estimate the proportion of these Celtic citizens, but the general tendency has been to ignore them altogether, owing to the obscurity and unpopularity of the class as a whole at that time, and the frequent assumption of English patronymics. Ireland has left its trace, far more than France, in the nomenclature of the New England people, as well as in their mental and physical type.[1] But it had no religious influence whatever. The immigrants who came here under the stress of necessity, did so at the sacrifice of all public profession of their faith and all hope of perpetuating it in their children. John O'Sullivan, the Limerick school-master, father of General John and Governor James, may stand as a type of this unavoidable recreance, as Dr. Le Baron typifies the losses among the French.

CHAPTER III.

CLERICAL VISITORS.

LITTLE was done, because little could be done, for these scattered Catholics by the church authorities. The first recorded attempt of a priest to reach them was the visit of the unknown Irish clergyman in 1732. But before and after this incident, the accidents of war gave the Puritans of Boston several opportunities to see what a thoroughly human guise the ministers of the creed which they hated might wear.

In March, 1643, a French commander in Canada, La Tour, entered the harbor to conduct a negotiation with the colonists. On board his vessels were "two friars" who excited much interest. "One," according to Governor Winthrop, "was a very learned acute man. Divers of our elders who had conference with him reported so of him. They came not into the town, lest they should give offence, but once," prudently preferring to remain on shipboard for the greater part of their stay.

Three years later, in September, 1646, La Tour's rival, D'Aulnay, sailed up the bay on a similar errand, accompanied by two more clergymen. D'Aulnay's "friars" were permitted to land and extended some wary courtesies. "The Lord's day they were here the governor . . . . invited them home to his house, where they continued private all that day until sunset, and made use of such books, Latin and French, as he had."[1] This extract affords a curious glimpse of the Puritan Sabbath, with its full churches, empty streets, and the two foreign clergymen politely locked up in the governor's house and garden. The governor was John Winthrop himself, an urbane and virtuous man.

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[1] Such names as Sprague, Bryant, Cochrane, Kehew, Tighe, Boyd, Breck, Drisco, Collamore, Cullom, Crehore, Neal, Fay, Fitz, Dunnells, Mayo, may be cited, as well as the more downright and unmistakable Higgins, Haley, Magoun, Mawhinney, Kelly, Griffin, Murphie, Welsh, Kane. On the general subject see "The Irish in Boston" and the publications of the American-Irish Historical Society.

A few days before this second visit Gabriel Druilletes, a French Jesuit, had started on his first voyage among the Indians of Maine. Meeting John Winslow, the New England agent at the trading post which is now Augusta, he formed an intimate friendship with the Puritan. One seems to have accepted the name Xavier, and the other Pereira, in playful allusion to the great Jesuit saint and his companion. Out of this kindly encounter sprang one of the most genial episodes in the early history of New England.

Four years later Druilletes reappeared at Augusta, commissioned by the French government to solicit Puritan aid against the Iroquois, in return for trading privileges which Massachusetts had asked of Quebec. Winslow accompanied the Jesuit to the coast and saw him safely on board a vessel bound for Boston, besides furnishing him with letters of introduction to his employer, Major-General Gibbons. Gibbons, whose orthodoxy was of a broad description, and whose character was not strait-laced, entertained the missionary hospitably at his home, and gave him the key of a chamber in which he might pray in private and perform the other exercises of his religion. As he remained in the city two weeks it has been surmised that he consecrated the Sacred Host on this occasion.[2]

Although his embassy failed in its purpose, nearly all the prominent figures in the Puritan commonwealth crossed the path of this saintly visitor, against whose order the decree of expulsion, accompanied by threats of death, issued three years before, had been chiefly directed.

At "Rogsbray," as he spells it, he met the grim governor, Thomas Dudley, who had forgotten his French, picked up nearly half a century earlier in service under Henry of Navarre. At Plymouth Governor Bradford invited him to dine and, as the day was Friday, considerately provided a meal of fish. On his return to "Rogsbray," he lodged with the missionary, John Eliot, then in the prime of life, and one of the few English missionaries who exhibited zeal for the conversion of the Indians. These two exemplary soldiers of Christ conceived a warm sympathy for each other. Eliot begged his guest to remain with him during the winter, which was now at its height. But Druilletes, indifferent to hardship and faithful to his commission, soon proceeded home. His return route passed through Marblehead, then a part of Salem, where John Endicott, who had cut the cross out of the English flag in 1634, paid him the honors due an envoy and defrayed his charges. It is plain that the personal worth of the Jesuit imposed respect even upon these cold censors of his cloth.

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[1] Winthrop's New England.

[2] The house in which this event occurred probably stood on Washington street near Adams Square, about on the site of the present Blue Store. See Memorial History of Boston, Bonner's map, vol. II, p. XIV. The identification was made by Miss Agnes C. Doyle, of the Boston Public Library, who has kindly placed her notes at my disposal. For the entire episode see Druilletes' narrative in "Recueil de Pieces, etc.," published by J. G. Shea in 1866.

Druilletes' own words bear testimony to the courtesy of his reception and the flourishing condition of the young colonies. Some of the English names look strange in his phonetic rendering,—such as Houinsland (Winslow) and Kepane[1] (Cape Ann),—but the Massachusetts chroniclers, transforming him into Mr. Derwellets or Drovillety, had no better success. The relaxation of enmity on both sides is what makes the journey remarkable, and the meetings with Dudley and Endicott in particular, might suggest a group of Diplomacy Enlightening Religion.

Another Jesuit, John Pierron, somewhat noted as a sculptor, penetrated the colonies in disguise, from Acadia to Maryland, about 1674, but no record of his journey has been discovered. In 1687 a clergyman named Geoffrey, traveling from Acadia to France, is said to have resided in Boston for three weeks. Three years later, at the first taking of Port Royal, an excellent priest, Rev. Louis Petit, was brought here as a prisoner, but returned soon afterwards. The second and final capture of the same stronghold, in 1711, is said to have resulted in the seizure of another clergyman, Rev. Justinian Durant, who was detained two years, until the Peace of Utrecht.

Between this date and the Revolutionary period there appears a blank stretch, broken only by the reported presence of the Irish priest in 1732. We may assume that the petition of Villebone, or some appeal of the same nature, had come to the ears of the authorities in Ireland; or that the fearless missionary, accustomed, perhaps, to being hunted over the hills in his native land with wolf-hounds, simply followed the large Irish emigration of that time, the Catholic proportion of which he was better able to estimate than we are.

The Revolution overturned religious as well as political barriers. Catholic companies and whole regiments were marshalled into service for the patriots. Some were French, some Canadian, some Indian, some Irish. Old lines of division were crossed and obliterated by the rift between the colonies and Great Britain, which finally yawned into a gulf of separation. A Catholic nation, renowned for civilization and chivalry, lent aid to the cause; and with its fleets and armies many chaplains entered the now hospitable ports upon our sea coast.

In 1779, while the British held New York, a French man-of-war was captured in Chesapeake Bay and brought to that city. Rev. H. de la Motte, the Augustinian chaplain, held services for the Catholics there, but was imprisoned for his presumption by the Royalists. In the following year he was exchanged and came to Boston, afterwards proceeding to Machias, Maine, where it was thought his influence might win over some of the border Indians to the American side. This employment of a Catholic priest as agent for the New Englanders very nearly reverses the embassy of Druilletes and illustrates the altered situation of affairs.

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[1] Shea reads it Kepam.

In 1781, an Irish priest, named Lacy, is said to have visited Boston, and the Abbé Robin, attached to Rochambeau's fleet, paid us the honor of a lively and felicitous description of Puritan manners. The contrast between the freedom which he enjoyed and the closely guarded confinement of the "friars" with La Tour and D'Aulnay shows the progress which had been made in the interim. Abbé Robin met the distinguished personages of the town, visited Harvard College, wandered through the streets and cemeteries at his pleasure, and observed philosophically the fashions of the ladies in church. There were nearly a score of meeting-houses in the city, already a centre of culture, but nothing is said of a Catholic congregation.

A year later, we are informed by a Loyalist newspaper of the time,[1] a novel sight was seen in the capital of Massachusetts. "On the fourth of November, the clergy and selectmen of Boston paraded through the streets after a crucifix and joined in a procession for praying a departed soul out of purgatory." Although the Loyalists made a practice of exaggerating the wicked tolerance of the patriots (Benedict Arnold was especially apprehensive on this score), there is nothing improbable in this report. Yorktown had recently been taken and Vioménil's fleet was in the harbor on its way home. Naturally deaths would occur among the soldiers and sailors during an anchorage of several months, and, in fact, the Selectmen's Minutes contain a guarded note implying that sepulture was provided for their bodies on shore.[2]

In the era of good feeling, when French regiments marched up State street, French officers received a banquet in Faneuil Hall, and an address of gratitude was about to be drawn up by the Selectmen to Baron Vioménil, it is not likely that the courtesies of a military funeral, according to the forms which were customary with these valued allies, would be refused an officer who died. That Catholic rites were performed on board the vessels, on these and previous similar occasions, does not admit of doubt. It was by noting the behavior of French sailors and soldiers in port, presumably during their religious exercises, that Rev. John Thayer first felt an awakening of curiosity on the subject of Catholic doctrine.[3]

One interesting tradition remains to be treated in this chapter. The belief that a priest is buried in the Copp's Hill Burying Ground rests upon the testimony of the family to which he belonged and of at least one member who was almost, if not quite, old enough to have witnessed the interment. According to this gentleman, a young priest named Sullivan, a distant relative of his family, visiting Boston from the South, fell sick, died, and was buried in the tomb marked with the names of Thomas Sullivan, John Sullivan, and John Barber. The head-stone bears the date 1802, and the burial of the clergyman is said to have occurred in 1797. A careful inspection of the vault was recently made in the hope of finding some cross, chalice, or other distinguishing token, but without success. The date assigned for the interment is a doubtful one, and the contemporary relator, Julius Sullivan, who communicated the story to the present superintendent of the cemetery and to others in 1878, was then a man of nearly four-score and ten, and has since passed away. With him has died, apparently, all record of this clerical visitor and the part which he may have played in the now crystallizing congregation of Boston.

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[1] Rivington's Royal Gazette, New York, Dec. 11, 1782.

[2] "Mr. Frazier to make representations to Mr. Breck relative to French burials." Sept. 11, 1782. Mr. Breck was the father of Samuel Breck, who will appear later as a Catholic convert.

[3] See account of his conversion, Third Ed., p. 57.

CHAPTER IV.

THE FOUNDING OF THE CHURCH.

IN the Constitution of the United States, as originally drawn, in 1787, there was only one reference to religion.

"*No religious test shall ever be required as a qualification to any office or public trust under the United States.*"

The first amendment, proposed in 1789–90, defined this tenet in more sweeping terms.

"*Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.*"

Under the shelter of this wise provision in the charter of liberty we all live in harmony to-day. The influence of Washington was exerted to bring about its adoption, and the Catholics, headed by Carroll, who thanked him in 1790 in their well-known address, had personal and recent reasons for their gratitude.

For the provisions which now seem to us so natural, because we have felt their benefits, were considered extreme at that period, and were not accepted without opposition. Some of this opposition came from Massachusetts, which had already committed itself to a different policy, in two clauses of its State Constitution, adopted in 1780.

One of these was the oath of allegiance prescribed to all persons "appointed or commissioned to any judicial, executive, military, or other office under this government." Such persons were obliged to affirm with solemnity that "no foreign . . . . prelate . . . . hath, or ought to have, any jurisdiction, superiority, preëminence, authority, dispensing or other power, in any matter, civil, ecclesiastical, or spiritual, within this commonwealth." As no Catholic could deny the spiritual authority of foreign prelates, this oath certainly imposed a religious test as a qualification for office.

A second clause authorized the legislature to tax the towns, if necessary, "for the support and maintenance of public Protestant teachers of piety, religion and morality." As far as it went, this was a law respecting the establishment of religion.

It did not, however, go very far. We must remember that there were almost no Catholics in Massachusetts. The avowed members of the church at the first enumeration which we have, taken just at this time, did not comprise one-twentieth of one per cent. of the population, and the framers of our

State Constitution had no gift of prophecy to foresee the great changes of the future. The remarkable thing is that the absolute union of Church and State with which this commonwealth began should have been so far torn asunder that the only threads of connection remaining were these two moderate sections in the Constitution. Their force, moreover, was greatly lessened by the general prescription in the second article, to the effect that

"*No subject shall be hurt, molested, or restrained in his person, liberty, or estate for worshipping God in the manner and season most agreeable to the dictates of his own conscience, or for his religious profession or sentiments.*"

This clause still stands as it was first written, but the others were repealed almost as soon as they began to work hardship,—the oath of allegiance in 1821, the tax law in 1833. Since the latter date entire religious equality, which is something more than toleration, has existed in the organic law of this commonwealth.

In the internal administration of the church itself the Revolution effected a momentous change. Previously, it seems, the English bishops had exercised jurisdiction over the Catholics in the colonies, then chiefly concentrated in Maryland and Pennsylvania, but after the separation it was felt that an independent government would be more fitting. Rev. John Carroll, of Maryland, a cousin of Carroll, the signer, was made Prefect-Apostolic in 1785, and five years later, having been nominated to this high dignity by his associates, was consecrated at Lulworth Castle in England as the first Bishop of the United States. The way was thus opened for development in the church, as well as in its environment.

About two years before his consecration Dr. Carroll had authorized a French clergyman to form a congregation at Boston. "Claudius Florent Bouchard de la Poterie, doctor of divinity, Prothonotary of the Holy Church and of the Holy See of Rome, Apostolic Vice-Prefect and Missionary, curate of the Catholic Church of the Holy Cross at Boston in North America,"—such was the resounding title with which our first resident clergyman announced himself "to all faithful Christians" of this town. Just when he came among us is a matter of doubt.[1] He must have lived for some time where English was spoken to acquire his sonorous rhetoric, yet his accent in conversation betrayed his origin. As a chaplain, "dismissed in disgrace from the French fleet," his true character was known to Dr. Belknap and other Bostonians; but "my lord Carol," as he calls him, in far away Maryland, was out of hearing of such rumors and glad to accept the assistance of a clergyman of such address as the Abbé proved himself to be. It was about Christmas, 1788, that he formally created him pastor, but the congregation had already made a beginning by providing themselves with a church.

This was the old French Protestant chapel, standing on School street, three or four doors from Washington, on the side opposite City Hall.[1] The Huguenots, who had worshiped in school-houses at first, bought the land in 1705, and about ten years later built a small brick church. Their congregation dwindled or dispersed, their minister died, and the Eleventh Congregational Society, a product of the religious revival under Whitefield, obtained the edifice in 1748. This organization dissolved in turn upon the death of its minister, Mr. Croswell, in 1785, and some time afterwards the Catholics hired the building. The British are said to have used it as a stable in 1775.

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[1] Snow, Bowen, and Dr. Byrne say in 1784; Finotti, in 1788. It is possible that the fleet to which Belknap refers was the fleet of the Marquis de Joinville, which visited Boston in August, 1788. It is hard to believe that the Abbé would have lived here four years without making his presence known. His advent has all the character of a sudden irruption.

Before the hiring of this chapel private services had been held at the house of a Mr. Baury, on Green street in the West End. The first public Mass was celebrated in the chapel by Abbé de la Poterie on Sunday, Nov. 2, 1788. The attendance was so large that extra props had to be placed under the dilapidated gallery. A full account of the event was published in *The Independent Chronicle* for the following Thursday, and a notice inserted of Mass and Vespers for the Sunday afterward. Admission to both was to be by tickets, procurable from Mr. John Deverell, the watch-maker, and "a place in the sanctuary" was to be "aloted to the Reverend Clergy."

It was a beginning, but not a happy one. The "Reverend Clergy" scoffed at the unfrocked Abbé, and many of the Catholics seem to have held aloof from him. It was nearly six months before he baptized a child. A large part of his energy was devoted to the publication of pamphlets, "Concerning the debt of the church," "Presenting his credentials," granting elaborate dispensations for Lent, and announcing "a high mass in Musicke" on March 17th, to the honor of St. Patrick. He was evidently an early believer in advertising. As his debts accumulated, the reverend gentleman's eloquence waxed more florid, but to no avail. His clerk absconded with some of the receipts, and a writ was served on the abbé himself.

Through the French Consul, who ought, one would suppose, to have known the man best, contributions of plate and vestments were sent to the little congregation by the archbishop of Paris; but incidentally the character of the priest whom they were entertaining was disclosed. Tidings of his behavior reached Bishop Carroll, who at once sent a trusted clergyman, Rev. William O'Brien, of New York, to examine into the state of affairs. After a short but exciting tenure of the office, Abbé de la Poterie was suspended from his pastorship, a committee of the congregation assuming the debts which he had contracted. On the 8th of July he left for Quebec, but revisited the city in December.[2]

This needy adventurer is not without claim to notice. In spite of his shortcomings he created the first congregation here, and gave the church a name which is still borne by its direct successor, the Cathedral of the diocese. The altar plate and vestments which were presented to the congregation for his use are still preserved, together with a portrait of Archbishop de Juignez, their donor, which accompanied the gift.

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[1] Its position is clearly settled by the U. S. Tax List of 1798. See Boston Rec. Com. Report, Vol. XXII.

[2] See Belknap, May 29, 1789, and La Poterie's own letter in the Columbian Centinel, Dec. 16, 1789, which represents him as honestly eager to satisfy his creditors before sailing for Europe. Shea states that he did not finally leave Boston until Jan 19, 1790.

It is not clear whether La Poterie's dismissal left the city once more without a priest. Rev. Louis Rousselet, another Frenchman, appears to have tided over the short interval until the arrival of Rev. John Thayer, the Puritan convert, whose coming had long been expected.[1]

This strenuous and typical New Englander was born in Boston of native ancestry. Of a disposition naturally religious, he had taken orders in the Congregational ministry and became the chaplain of Governor Hancock. A wandering impulse, which displayed itself through life, moved him at the close of the Revolution, when he was twenty-six years of age, to travel abroad for study. Visiting France, England, and Italy, he found the arrogance of his home-taught Puritan views put to shame by the noble monuments of the Catholic religion, the large sweep of its influence, and the kindly charity of its professors. The hospitality of the Italians particularly touched him, as it did Mrs. Seton a few years later. A natural turn for controversy led him to take up the doctrinal system of the church, in the hope of confuting and demolishing it; but the symmetrical strength of the fortress which he ventured to assault resisted all the weapons in his arsenal. Purged of his prejudices and unsettled in his convictions, he was finally brought to a frank avowal of the faith he formerly abhorred, by witnessing some inexplicable cures effected at the shrine of Benedict Joseph Labré in Rome. There, on May 25, 1783, in the presence of several Protestant friends, he was received into the Catholic church.

This great light which he had received he resolved to communicate to others, who, perhaps, were as little to blame for their blindness as he had been. Returning to Paris, he entered St. Sulpice and was ordained in 1787. His intention to revisit America and lay the fruits of his journey before those of his own blood and kind became noised about, and the account of his conversion which he published received a wide circulation, not only in the English original, but in French and Spanish translations.

For two years after his ordination, he labored at Southwark, England, finally arriving in his native town on the fourth of January, 1790. Hancock was now Governor again. John Adams, whom he had visited in France, was vice-president of the nation. His relatives and friends received him kindly after his nine years' absence, and crowds flocked to see the former parson arrayed in flowing vestments and conducting strange symbolistic ceremonies. The Catholic population, as far as Thayer could determine, consisted of about one hundred French and Irish, in a city of eighteen thousand.

The Sunday after his arrival Father Thayer held services in the church of the Holy Cross on School street. One of his principal assistants was Samuel Breck, a young man of eighteen, also a Bostonian of good family.

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[1] The requiem for little Mary Lob, noticed in Cary's "American Museum," April, 1789, speaks of "the abbé, the relations, and the clergy of the Catholic Church." "The abbé" was undoubtedly La Poterie, and "the clergy" seems to refer to Rousselet, who was certainly here when Thayer came.

His father, who had business dealings with the French consuls, had sent him to be educated at the Benedictine college of Sorèze in France, where in his fourteenth year he became a Catholic. Meeting Thayer at St. Sulpice, he had promised to aid him when he should carry out his design of returning to Boston. This promise he kept, although he had now, he says, relapsed into Protestantism. Subsequently he removed to Pennsylvania, and forty-three years later wrote a confused but interesting account of what he supposed to be "the first public Mass" in Boston.[1]

The whereabouts of Rousselet on this occasion are somewhat mysterious. The meeting house was "dilapidated and deserted" when Thayer opened it, and it may be that the little flock had not been able to pay the rent. It was certainly not large enough to support two pastors, and difficulties arose not only between the clergymen themselves, but between their followers. The French supported Rousselet, while the Irish stood for Thayer. The latter held the church and procured a lease of it for ten years; but he had so far estranged the French element that in November, during Rousselet's absence among the Penobscots, they had Protestant prayers read by Dr. Parker over one of their number who had died. On Rousselet's return a requiem was said by him in Parker's church.

This proceeding and the general conduct of his associate led to public warnings by Thayer, and finally to formal complaints, in answer to which Bishop Carroll visited the town. In June, 1791, the French priest was dismissed. He removed to Guadeloupe, where he soon atoned for his errors, such as they were, by martyrdom at the hands of the revolutionists.

Bishop Carroll was welcomed with profuse cordiality on this, his first visit to Boston. His personal character and his connections alike recommended him to the patriotic inhabitants. Hancock attended Mass in the church, as a mark of respect, and the Bishop was asked to pronounce thanksgiving at a banquet of the Ancient and Honorable Artillery. Yet, accustomed as he was to being misunderstood by Protestants, the degree of prejudice which he found in this section amazed him. "Many here," he wrote, "even of their principal people, have acknowledged to me that they would have crossed to the opposite side of the street rather than meet a Roman Catholic some time ago. The horror which was associated with the idea of a Papist is incredible, and the scandalous misrepresentation by their ministers increased the horror every Sunday."

Father Thayer was not the man to allay this feeling.[2] He was active and well-meaning enough. We find him comforting the poor in the almshouse, visiting Salem and Newport, and traveling to Baltimore to take part in the first synod of the American clergy. But after Rousselet's removal and the healing of the schism within the fold new troubles arose. A notice in the papers, stating the pastor's readiness to answer "publicly or privately" any objection to the doctrine he preached, was taken as a challenge by Rev. Mr. Leslie of Washington, New Hampshire. There was a series of controversial lectures in the church, and a long-range battle conducted in the newspapers. Leslie subsided into silence, to the mortification of his followers, but a lawyer, named Gardiner, prosecuted the debate in a more abusive tone, and latent antipathies were thoroughly stirred up. On the whole, though he made both friends and converts, Thayer's mission in his native town was not immediately successful. The real progress of the church here begins with the arrival, in the summer of 1792, of a man of different type, Rev. Francis Anthony Matignon.

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[1] Breck was in Boston at the time of Poterie's Mass and must have known of it. It is not impossible that his memory played him false, and that this was the service at which he carried around the contribution box.

[2] Bishop Carroll regrets his lack of "amiable, conciliatory manners."

After the appointment of Dr. Matignon, the restless instincts of Father Thayer were given free play. He traveled to the different towns, lecturing, publishing, discussing, and baptizing. In 1794 he was sent to Alexandria, Virginia, but his horror of slavery could not be accommodated to the customs of that place. Two years later a hundred and twenty-one Catholics of New York petitioned that he be made assistant to their pastor, Rev. William O'Brien, but the latter objected and the petition was refused. Finally, in 1799, he was sent to Kentucky.

Here, too, differences arose between him and his superior, Rev. S. C. Badin, a Frenchman, and he was recalled. In 1803 he left his native land once more, and spent two years in England. The remainder of his life was passed in Limerick, Ireland, where, amid a docile and Catholic people, his underlying goodness of heart came to be appreciated. His thoughts were still with Boston. The idea of founding in that Puritan town a community of holy women, embodying the consummate beauty of Catholicism in their lives, haunted his later years, but before this vision could be realized, death came to interrupt his plans.

They did not, however, fail to be carried out in good season. The funds which he had collected for the purpose, amounting to eight or ten thousand dollars, were bequeathed by him to Dr. Matignon as a trust; and two young ladies, daughters of a citizen of Limerick in whose house he lived, afterwards came to Boston to found the famous Ursuline convent. With this worthy memorial, the first female academy of a high character in New England, Father Thayer will connect himself once more with the history of the church in this country. He died in Limerick in 1815, sixty years of age and, doubtless, much softened and chastened by the vicissitudes which he had undergone.

The truth is that not a little of the uncompromising Puritan spirit clung to Thayer to the end. His love of argument, amounting almost to positive thirst for an adversary, seems to have rendered personal intercourse with him disagreeable. Not satisfied to be the accredited mouth-piece of majestic reasonings, he rode his creed like a hobby-horse into every camp pell-mell, with the natural effect of disorder and resentment. One of the letters of Abigail Adams, whom he had known in Boston and whose acquaintance he renewed at Auteuil soon after his conversion, illustrates the impression which this procedure sometimes produced. "After talking some time in this style, he began to question Mr. Adams if he believed in the Bible and to rail at

Luther and Calvin . . . . . upon which Mr. Adams took him up pretty short . . . . . Mr. Abbé took his leave after some time without any invitation to repeat his visit."[1]

The great good which he did must not be overlooked. He opened what was really a new issue among men of his kind. The Puritans saw, for the first time, one made in their own mould, speaking with their accent and thinking according to their cast, go out from among them with perfect sincerity and range himself under the banner that attached only contempt to its supporters. He brought the church home to their firesides. It was no longer a thing for Frenchmen and Irishmen now. And many New Englanders, laymen and ministers, in the century since, have entered through the breach which John Thayer opened with his brave, blundering hands.

CHAPTER V.

MATIGNON AND CHEVERUS.

REV. FRANCIS ANTHONY MATIGNON issued neither pronunciamento nor challenge to contention when he came to Boston (August 20, 1792), but quietly set about the task of uniting his flock. He had arrived in Baltimore only two months before, after spending a short time in England, and was a favorable type of the high-minded clergy whom the Revolution, overwhelming church and state in one surge of primeval passion, had banished from France.[2]

Thayer received this welcome associate in his house, and from that time devoted himself to the scattered Catholics in other towns. Matignon, also, extended his ministrations over a wide range of territory, visiting Salem on week-days with some regularity; but his permanent establishment was at Boston, where he bought a piece of property, doubtless out of the moderate means that he had brought with him into exile.[3] He was a Parisian, thirty-nine years old, and more scholarly as well as tactful than Thayer. By his patient and reasonable course he smoothed over the difficulties which his predecessors had raised, and prepared the way for an associate who was to exert a most salutary and powerful influence.

While engaged as a teacher of divinity in Paris, Dr. Matignon had met a young seminarian for whom a high career was predicted both on account of his brilliant talents and his unique charm of character. This was Jean Lefebvre de Cheverus, who was now a priest living in exile in England.

Born at Mayenne, a little town between Brittany and Normandy, Cheverus came of an ancestry which for generations had held the chief offices in the place. His own father was the judge, one uncle was the mayor, and another

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[1] Letters of Mrs. Adams.

[2] Of Dr. Matignon's three companions in exile one, Maréchal, became Archbishop of Baltimore, the second, Richard, was elected to Congress, and the third, Ciquard, who had been director of the seminary at Bourges, went to labor among the poor Indians of Maine.

[3] In 1798 he owned a house on Prince street, assessed at $2500.

John Timon, R C Bishop

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While engaged as a teacher of divinity in Paris, Dr. Matignon had met a young seminarian for whom a high career was predicted both on account of [illegible] John Louis Cheverus, who was now a priest living in exile in England.

Born at Mayenne, a little town between Brittany and Normandy, Cheverus came of a family which for generations had held the chief offices in the place. His father was the judge, one uncle was the mayor, and another

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+ John Cheverus R. C. Bishop

was the rector of the principal church. Under the guidance of an intelligent and pious mother, the lad grew up merry and buoyant, drinking eagerly of the wells of permitted joy, but with thoughts ever turned toward the highest of human callings. After passing through the schools of his native town, he was sent to the College of Louis-le-Grand at Paris. There, although not more than thirteen years of age and hardly looking ten, he was invested with a clerical benefice by Monsieur, the King's brother, at the request of Gerbier, a distinguished advocate, who had taken a fancy to the gifted boy.

At Paris he laid the foundations of the splendid culture which afterwards raised him to an equality with our most eminent scholars. Entering the Seminary of St. Magloire, he was ordained in December, 1790, just as the Revolution was about to burst forth. A special dispensation had to be obtained, as he was not yet twenty-three years of age, though in mental attainments and depth of spirit fully ripe for the office which he assumed.

Returning to Mayenne, he was made the colleague of his aged uncle and obtained a taste of pastoral drudgery and of persecution. The death of his associate advanced him to the position of rector and vicar-general of the diocese, in which already he stood forth as a figure full of hope and promise. By what good fortune he escaped the red deluge which washed out the stains of the old régime in one great splash of blood may not be told here in detail. In June he repaired to Paris, where his garb betrayed him and he narrowly escaped death in the frenzy of the hour. The massacres of September took place almost before his eyes. Still he declined to take the oath of submission, preferring to make his way to England and await the return of his countrymen to sanity.

Thus the horrors of civil war and the pain of exile were the schooling of this youth, delicately nurtured and slight of frame, but heroic and manly in fibre. Although he possessed only sixty dollars when he reached England, he declined the proffered aid of the British government. "The little I have," he replied, "will suffice for my wants until I learn something of the language, and when I am once acquainted with it, I can earn my living, if in no other way, by the labor of my hands." In three months he had acquired enough English to teach French and mathematics at a boarding school. The principal, a Protestant clergyman, became his friend and admirer, and the salary which he earned in this manner was shared with fellow exiles less fortunate or less enterprising.

At the end of a year he gave up public teaching (though he still acted as private tutor to a nobleman's son), and opened a chapel for English Catholics. Meanwhile the madness of the French persisted. Louis, the well meaning, Marie Antoinette, the beautiful, had bent their necks under the guillotine. There seemed little hope of a return to France. Having rejected providentially one or two tempting offers to go back, the young abbé received one day a letter from Dr. Matignon, soliciting his aid in the pastorship at Boston.

The field offered much labor and little recompense. It embraced the whole of New England and involved a prospect of rebuff by the hostile population. But difficulty only fed the white flame of zeal in the young priest's bosom. The old missionary spirit which, two centuries before, had carried the French name up the St. Lawrence and the lakes and down the Mississippi, awoke within him. He divided his inheritance among his brothers and sisters and, stripped of all but pure ardor for God and men, yielded himself to the impulse which had already drawn to these shores a Dubois, a Flaget and a Dubourg.

He reached Boston from Europe, October 3, 1796. After a short stay at the French inn, the Hancock House in Corn Court, where Talleyrand had lived two years before and where Louis Philippe, who was afterwards to recommend him for the cardinal's hat, stopped the following year, he doubtless went to live with Dr. Matignon at the latter's residence on Leverett's Lane.[1] A rare intimacy sprang up between the two exiles, one twenty-eight and the other forty-two, both adorned with refined taste and unassuming manners, and penetrated with the highest conception of the dignity of their office.

Cheverus's letter to Carroll on his arrival is characteristic: "Send me where you think I am most needed," he wrote, "without making yourself anxious about the means of supporting me. I am willing to work with my hands, if need be, and I believe I have strength enough to do it." In pursuance of this offer he was sent to Maine the following summer. The Catholic Indians there, under their famous chiefs, Orono and Ambrose Var, had lent their aid in the Revolution, at Washington's invitation, under promise of receiving a "black robe" or French priest. It had been found almost impossible, however, to fulfill the pledge, although Rousselet's visit to the Penobscots points to an effort in that direction. John Allan, the state agent among the Indians, who had commanded them in the war and knew their virtues, had recalled the promise to Bishop Carroll in 1791, and he had sent Abbé Ciquard to them. Ciquard's removal to Canada left them destitute until the visit of Cheverus in 1797.

This tour in the wilderness, which lasted into the following year, was full of romantic interest to him and of unmeasured joy to the children of the forest. His countenance and society struck the same affection in their simple souls as they did among those possessed of what we think a finer discrimination, and he could only tear himself away by a promise to visit them every year. This promise he faithfully kept, with the more pleasure because the state[2] in 1798 finally awarded an annual salary of two hundred dollars for a missionary, and Rev. James Romagné, a townsman of his own, labored among them in that capacity for nearly a score of years.

After passing through Damariscotta, where he found some Irish families, including the much esteemed Kavanaghs, Cheverus returned to Boston in time to second Dr. Matignon in a display of Christian sympathy and fearlessness amid the yellow fever which was then epidemic.

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[1] Connecting State and Water streets.

[2] Maine was a part of Massachusetts until 1820.

CHAPTER VI.

THE FIRST CONGREGATION.

THE Boston of those days was a busy and intellectual town of twenty odd thousand inhabitants, built on a hilly spur which was very like an island. "Here," says a contemporary description, "are nineteen edifices for public worship," most of which "are ornamented with beautiful spires, with clocks and bells. . . . . Most of the public buildings are handsome and some of them are elegant." Even so early it was famous for schools and for learned and charitable societies. The principal manufactures consisted of "rum, loaf-sugar, beer, sail-cloth, cordage, wool and cotton cards, playing cards, pot and pearl ashes, paper hangings, hats, plate glass, tobacco and chocolate." There were "thirty distilleries, two breweries, eight sugar houses and eleven rope-walks." It is interesting to learn that "the number of the different stages that run through the week from this town is upwards of twenty; eight years ago there were only three."[1]

The business and culture, the labor and life of the town were in the hands of the descendants of early settlers. So few were the Catholics that Thayer and Carroll had estimated their number in 1791 at barely a hundred. The national census of the previous year certainly points to an Irish population of several times that number, and it is possible that a Gælic-speaking priest would have hunted out some laborers and servants overlooked by Thayer and the Frenchmen. The conduct of La Poterie and the quarrel between Rousselet and Thayer must have alienated many; and the social pressure was, of course, all in favor of the prevalent belief. Under Matignon and Cheverus the growth was so rapid as to support the conjecture that their prudent course drew many concealed Catholics from cover.

The two elements which composed the congregation had little in common except the pews which they shared on Sundays. The exiles from France and the West Indies were nearly all educated or skilful and some of them aristocrats by birth.[2] Their occupations, as given in the early directories, are suggestive. We find Bellerive de Beaury, Gentleman, who may be the Baury in whose house the first Mass was said; Duport, a dancing-master; Dusseaucoir, a confectioner; Dumesnil, a watchmaker; Lepouse, a musician; and last, but not least, Julien, the famous caterer.

The Irish Catholics were of humbler standing, as a rule. Very many were illiterate, and the penal code of the century then closing had probably forced the race as a whole down to its minimum of possibility. Yet there were men among them, as among every group of Irish folk, who had raised themselves by force of character to positions of comfort and influence.

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[3] West's Directory, 1796, quoting Morse's *Gazetteer*.

[2] See Emery's "Reminiscences of a Nonogenarian."

Such was James Kavanagh, who headed the list of subscriptions for the new church on Franklin Street. He had emigrated from Wexford, and, after residing in Boston for a time, settled in Damariscotta, Maine, where he developed a flourishing lumber and ship-building establishment. His son, Edward, who became governor of his State and Minister to Portugal, is well known as the hero of Longfellow's "Kavanagh."

John Duggan, who served on the committee to build the church, was proprietor of the Hancock House and an enthusiastic admirer of that patriot, whose portrait swung on a sign across Corn Court and whom he supplied with "lemons and limes." He had held a military commission under the Governor and greatly prized a sword and sash which the latter had presented to him. Lemons and limes, it seems, were favorite articles in Boston in those days. Two other Catholics, John Ward and David Fitzgerald, are put down, with Duggan, as "lemon dealers."

John Magner, who follows Kavanagh on the list, was a blacksmith and owned several houses. Patrick Campbell and Stephen Roberts followed the same trade; Michael Burns and John Driscoll were "retailers," Owen Callahan kept a "beer-house," and Edmund Conner was proprietor of a tavern. William Daly was a baker, Daniel English a market man, Thomas Murphy a mariner, and John Hurley, either a "victualler" or a cordwainer. Mrs. Mary Lob, whose name gives no clue to her nationality, had for years kept a shop in which she was licensed to sell, among other things, tea and "spirituous liquors." Abraham Fitton, an Englishman, is noteworthy as the father of a well-known priest. Among the other names on the same list were Black Jiny and Black Joseph Jean Louis —Africans, no doubt,—and probably retainers of the French families.

Such were the tiny head-waters from which started the stream now flowing so broadly through our common life. It would be interesting to possess a list of the original hundred worshipers, but unfortunately these Catholic pilgrims were humble folk, and no Bradford or Prince arose to preserve their names and doings. It is to be feared, moreover, that most of their descendants are not Catholics.[1] The French certainly intermarried to a great extent with the Americans and so did some of the Irish. We have, however, one estimable family in the city whose children are of the fifth generation in descent from a Wexford immigrant of 1798 and the fourth from a French Catholic of the period; and another, of Swedish and Irish origin, that has four generations born on the soil.

The two abbes who presided over this thriving flock, taking turns in their journeys to other towns, were under close observation from the natives. The great merchants of the day, walking down Beacon Street to State, passed the door of their chapel and, perhaps, noticed the new priest, always busy, but never too occupied for a courteous greeting or response. Opportunities for closer acquaintance were easily made, and they perceived that he was an uncommon man. To meet him in social intercourse was a delight; to observe his days and nights, spent among the poor, an inspiration. His thoughts, like those of Marcus Aurelius, were open to scrutiny at any instant. The sermons which he delivered, in pure, colloquial English, attracted many listeners and those the best of the town.

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[1] This is the opinion, in regard to the early Catholics in Pennsylvania, of Mr. M. I. J. Griffin, editor of the "American Catholic Historical Researches," and a student of genealogy.

Probably there was a feeling among them not altogether hostile to the French exiles, in spite of their calling. The memory of French aid in the Revolution was still cherished, and it was not forgotten that some of the honored names of that conflict were fellow-sufferers with Matignon and Cheverus now. D'Estaing had just been guillotined, Rochambeau imprisoned, and Lafayette despoiled of his estates. Thus sympathy was added to curiosity as a tie creating interest.

Cheverus, on his part, responded to these overtures warmly. Without relaxing his labors among his little flock, he entered into the broader civic life of the town, bringing into it such qualities of mind and soul as it had not often known before. He became naturalized as a citizen and identified himself with public movements. The whole population began to know him, some on one side, some on another, of his large personality. Before long, with no effort, by the magic of simple friendliness, he had laid the Puritan community under something like a spell.

Still, their stiff-necked tradition did not surrender outright to the mere perfume of holiness shed by one irresistible man. An unpleasant incident or two occurred at the beginning of Cheverus's ministry, before he had acquired his secure place in the general regard. While in Maine he had married a couple in accidental violation of the rule that marriages should be performed by a justice of the peace or a "resident minister." Where the Catholics were so scattered and had only three ministers, two of whom resided in Boston, the law should have been construed in a liberal sense. Yet Cheverus was prosecuted as if he had been guilty of some crime. The attorney-general, James Sullivan, a son of Catholic parents, urged the case upon the attention of the court, and a bench of three judges sat on the question, one of whom, Bradbury, in language of great harshness and arrogance, actually threatened the prisoner with an hour in the pillory. Considering the technical and trifling character of the offence and the merited honor in which Cheverus afterwards stood in this community, it is probably fortunate for Judge Bradbury's reputation that his wishes were not observed.

The civil action involved was afterwards pressed, but in a languid manner, and finally allowed to go by default. A year later, however, the Catholics of Maine were declared liable to taxation for the support of "public Protestant teachers," as the constitution required, and the lips of justice were again disfigured by language which illustrates the customary insolence of power. "Papists are only tolerated," said the judge, "and as long as their ministers behave well, we shall not disturb them, but let them expect no more than that."

To men who had lived in the slaughter-house of Jacobin Paris these pinpricks of ignorance were easy to bear. They were offset by daily testimonies of the peaceful overturn they were effecting among certain treasured superstitions of the Puritans. One anecdote will illustrate the change which was wrought. "After Mr. Cheverus had been in Boston a year, a Protestant came to him and addressed him in language remarkable for its candor. 'Sir,' said he, 'I have studied you closely for a whole year; I have watched all your steps and observed all your actions. I did not believe that a minister of your religion could be a good man. I come to make you the reparation which honor demands. I declare to you that I esteem and venerate you, as the most virtuous man that I have ever known.'"[1]

This admission did credit to Cheverus, and also to the candid Protestant.

CHAPTER VII.

THE REMOVAL TO FRANKLIN STREET.

THE Catholics, of course, had still deeper reasons for attachment to their devoted priests. An opportunity to express their loyalty came when the project of building a new church was broached. The lease of the School street building was soon to expire, and the size of the congregation rendered a renewal unwise. At the end of the century it probably numbered a thousand souls, and the gain, by immigration and natural increase, as well as by accessions from other folds, was already greater in proportion than that of the city at large. At a meeting held in the church on Sunday, March 31, 1799, a committee of seven members, consisting of the Spanish consul, Don Juan Stoughton, and six Irish-Americans, was appointed to consider the question of a change and to draft plans for accomplishing it.

A subscription was immediately opened, with Matignon and Cheverus as treasurers of the fund. In a very short time three thousand dollars were collected. Rich and poor hastened to deprive themselves of needed sums to show honor to their clergymen and to God. Father Thayer, who was still in town from time to time, donated the proceeds of the sale of his discourse on the Federal Fast, and James Kavanagh, a warm friend of Cheverus and a devoted Catholic, was of the utmost assistance in the enterprise, though a resident of Maine.

Hardly any of the congregation, if we except Kavanagh and Magner, could be called well-to-do; yet the list of subscriptions contains one of $333, two of $250, one of $200, and eight of $100, showing that some, at least, of the Irish of that time were thrifty as well as generous. Catholics from other parts of the country contributed, and the leading Protestants rallied to the support of their poorer brethren with great magnanimity.

A separate subscription paper, passed among them, was headed by President Adams, and received in all about one hundred and forty signatures. The average contribution in this list was twenty-five dollars. The names appended represent the flower of the Boston aristocracy, including Otis,

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[1] Life of Cheverus.

Quincy, Peabody, Sears, Crowninshield, Lyman, Coolidge, Preble, Andrew, Weld, Hunnewell, Russell, Perkins, Sturgis, Dexter, Parker. While their coöperation may have been largely a personal compliment to Cheverus it was an expression of good-will that ought never to be forgotten. Nor did the assistance which they rendered end with the contribution of a substantial sum of money.

The whole amount collected from the various sources was about sixteen thousand dollars. Of this the congregation subscribed nearly eleven thousand, the citizens thirty-five hundred, and the Catholics from other places about two thousand. The cost of the new building was to be twenty thousand dollars.

With the money in hand a lot was purchased on Franklin street, opposite the residence of the Spanish consul. Twenty-five hundred dollars were paid for this site. Ground was broken on St. Patrick's day, 1800, but the work went on very gradually, as the clergymen were resolved not to plunge their good people into debt.

At this time Charles Bulfinch, well known as the architect of the State House and other public buildings, especially churches—the Richardson of his day—was interested, both professionally and commercially, in the development of Franklin street. The lower part of this thoroughfare, until 1792, had been little more than a marsh, but through his efforts imposing blocks of buildings had been erected, and the whole quarter transformed in appearance. His offer to crown the process by furnishing plans for the new church was accepted, and the building owed its simple severity of outline to his design. In gratitude for his generosity, which extended to the labor of superintending the construction, he was presented by the congregation with a valuable and artistic silver urn.

By 1803 the edifice had been completed, and the old School street chapel removed. The Church of the Holy Cross, as it was still called, was built of brick on a stone foundation. Its original length was eighty feet, its width sixty. The Ionic order of architecture was followed, and it was thus brought into harmony with the other public buildings of the time. In the interior were two galleries and a choir loft, and a basement nine feet deep. An altar-piece, depicting the Crucifixion, was painted for a nominal sum by Lawrence Sargent, and Gen. E. Hasket Derby, grandfather of Dr. Hasket Derby, who is now a member of the Cathedral congregation, presented the bell. This bell, cast in Spain or Italy, is still in use at Holyrood cemetery, Brookline.

On the 29th of September Bishop Carroll paid his second visit to Boston to dedicate the structure. A Gregorian high Mass was sung, Mr. Massé, the French organist, directing, and four clergymen assisting the bishop in the ceremonies of the altar. Abbé Cheverus preached the sermon, and the effect of his words was so wonderful that the bishop, who seems never to have heard him before, embraced him in tears. The church was illuminated in the evening, and clergy and people rejoiced at the auspicious beginning which was made.

From this time the number of baptisms, marriages and burials, which enable us to estimate the size of the congregation, strode ahead with increased rapidity. By 1805 they were doubled; by 1815, quadrupled,[1] and the congregation in the latter year can hardly be put much below three thousand. Outside of Boston there were groups requiring attention, notably those at Salem and Newburyport, which, before the rise of the manufacturing industries, were among our busiest towns. Several of the French families were settled in these places, and this fact, together with their nearness, caused them to be favored with frequent visits. The annual vacation of Cheverus in Maine—a vacation spent in hard travel and rough wildwood life—included a journey to Damariscotta, where, in 1808, he blessed a small chapel erected by James Kavanagh for the use of his family and some Irish workmen to whom his enterprises gave employment.

The growth of the church was equally rapid in other States outside New England, and Bishop Carroll, now seventy years of age, began to feel unequal to the long voyages by stage-coach and sailing vessel which his episcopal functions required. His coadjutor, Bishop Neale, was elderly, too. It was decided to divide the country into five dioceses, and create four suffragan bishops.

The choice of Carroll for the diocese of New England fell upon Dr. Matignon, as the senior in years and the one longer established at Boston. But this clergyman, well aware of his friend's superior fitness for the office, protested so strongly and with such manifest sincerity that the bishop was easily led to reconsider his selection. April 8, 1808, Jean Lefebvre de Cheverus was named bishop of Boston by Pope Pius VII. In the same decree another French exile, the Sulpician, Flaget, was made bishop of Bardstown, Kentucky, and Michael Egan, a Franciscan, and Luke Concanen, a Dominican, appointed to the Sees of Philadelphia and New York.

Owing to the long imprisonment of the Pope by Napoleon, the documents did not reach America until 1810. It had been Bishop Carroll's desire that New York, which contained a large Catholic population, but one much rent by unworthy priests, should be joined with Boston under Cheverus's able and soothing administration. This addition of territory, however, was not considered advisable at Rome.

Cheverus, who was one of the most truly modest men that ever lived, and who had accepted his promotion with reluctance, repaired to Baltimore and prepared himself for his new dignity by a retreat under the venerable Sulpician, Nagot. On the first of November he received episcopal consecration in St. Peter's Church at the hands of Dr. Carroll, now an archbishop, and his coadjutor, Leonard Neale. Three days later he preached one of his beautiful sermons at the consecration of his countryman, Flaget, and presently returned to Boston. No change was observable in his manner of life, which was abstemious and even ascetic, or in his attitude to Dr. Matignon, to whom he still deferred on matters of great or little moment. The same modest house, situated in the rear of the church, served them both until their friendship was severed by death.

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[1] They are, however, somewhat irregular. The average number of baptisms (including adults) during the first decade of the church was 42. It is this figure which doubled and quadrupled.

In the following spring Cheverus made his first episcopal visitation, confirming about three hundred and fifty persons, a third of whom were Indians. He began to be referred to as Bishop Cheverus, and the Church of the Holy Cross became known as the Cathedral.

CHAPTER VIII.

A BISHOP OF BOSTON.

FIFTEEN years more Bishop Cheverus dwelt among us, and during all that time, it may be said, with little exaggeration, he was the church of Boston. It was through contact with him that the citizens learned something of the inner lives of those strange people, the Catholics, who spoke with a foreign accent, lived on side streets, and did rough work when they could get it, much like the Italians of to-day.

Among the many qualities which made him a fortunate interpreter to the Puritans was his aversion to luxury. He had seen the gorgeous civilization of France fall to pieces by its own weakness and knew the hollowness of pomp. It was by poverty and simplicity that the creed of Christ had won its earliest and greatest triumphs. He strove to bring himself daily nearer to these virtues of its Founder. His episcopal house was a two-story cottage; his reception room the chamber in which he slept. When the chairs were all occupied, visitors sat on the bed. His dress was almost shabby. He rarely took more than one meal a day, and studied all winter without a fire in his room. Even in his later years, when he was cardinal and peer of France, he positively refused to own a carriage. Yet people flocked to his barren threshold. The man interested them more than trappings and furniture. A bishop who chopped his own wood was, at least, a good democrat, and might bring a message worth heeding.

As his purse was slender, many of the economies which he practised served a double purpose. They illustrated the spiritual riches that flourish best under poverty—the plain living and high thinking of the New Englanders—and at the same time supplied him with the means for relieving want. Frequently he walked to Salem to save the fare. The distance from Chelsea, whither he proceeded first by ferry, is twelve miles, so that the "little bishop" must have trudged steadily for three or four hours on these journeys. The money saved was given away in alms the evening of his arrival.

The personal sympathy and service which he lavished were more precious than the money he spent. Sick negroes in their hovels heard his voice and felt his hand. Yellow fever patients, abandoned in their misery, grew well under his gentle nursing. Sailors committed their families to his care before starting on long voyages. The poor brought him their savings for investment. No office was too humble for his charity. One of the finest stories related of him is his secret visit to a sick workwoman on Water street. The bishop had given her some fire-wood, which lay in the yard untouched. One morning before daylight a neighbor heard the sound of sawing. Peeping out, he discovered Cheverus hard at work, preparing the logs for kindling. Nor would he allow himself to be relieved, but insisted on finishing what he pleasantly called his "job." When the pile had been converted into a suitable shape for use, he shouldered his horse and saw and walked home.

This polite refusal to be helped indicates another strain in his nature. A man of impulse, so tender that he was moved to tears as readily as a woman, he at the same time referred every action to principle and at the right moment could be firm as a rock. While he was among the Indians one year an incident occurred which tested his strength of purpose. The red men were on the shore, probably fishing, when a coasting vessel tried to land a cargo of rum. Cheverus knew its fatal fascination and the effect upon his great wild children. A hundred years before, the French missionaries had protested against the selling of rum to their converts by Yankee traders. Cheverus went a step further. Assuming a tone of authority, he ordered the captain away and, when the fellow persisted, directed his Indians to knock in the head of every barrel that was landed. This threat scared the rum-seller and his cargo went elsewhere.

Another instance of lofty courage occured at Northampton, then a place of some importance. In June, 1806, two young Irishmen, Dominic Daly and James Halligan, were executed there for murder. Daly's mother and brother lived in Boston, and Cheverus went out to minister to the unfortunate men. He found an enormous assemblage, fully fifteen thousand people, who had driven in from within a radius of, perhaps, thirty miles to witness the spectacle. He was received with great coldness. Northampton was the old home of Jonathan Edwards, and some of its inhabitants still would almost as lief have hanged an Irishman as listen to a priest.

In those days the terrors of the death penalty were enhanced by compelling the doomed culprit to attend a sermon in church before proceeding to the scaffold. It had been arranged that a minister should deliver this discourse, but Daly and Halligan, who protested their innocence to the end, begged that the pulpit be tendered to Cheverus. There was opposition from the ministers, but Cheverus insisted. A petition from the lips of men about to die was held sacred and he ascended to speak. With that aptness for which he was remarkable he chose the cutting text, "Whoever hateth his brother is a murderer."

As he looked about in the vast gathering he saw many women present. Indignation seized him, and he burst forth in stern rebuke. "You, especially, O women! What has induced you to come to this place? Is it to wipe away the cold damps of death that trickle down the faces of these unfortunate men? Is it to experience the painful emotions which this scene ought to inspire in every feeling heart? No, it is not for this. It is, then, to behold their anguish, and to look upon it with tearless, eager, and longing eyes. Ah, I blush for you; your eyes are full of murder."

The young men went to meet death with the bravery of their race, but no women witnessed the execution. The effect of Cheverus's sermon was such that the people wished to hear him again and again. He remained in Northampton some time and actually found it hard to get away from the town in which at first he was refused a lodging.[1]

This personal charm encircles his presence everywhere like a halo. It has something about it that is almost magical. Even the horse that he hired would run to meet him from a distance, and an hour of his company overturned the prejudices of a lifetime and an ancestry. It is not surprising that his flock nearly idolized him. The Indians, who "had more character," he thought, "than the early historians had been willing to allow them"; the aristocratic French exiles, whom he aided in their poverty; the Irish, increasing yearly in the capital and the new manufacturing towns—were united in this feeling. He was a frequent guest at the banquets of the Charitable Irish Society, already Catholic for the most part, and during his residence in Boston delivered no fewer than twenty-seven sermons on the apostle of Erin, each time treating him from a different point of view, and each time, we may be sure, saying something that was worth hearing.

The Protestants of Boston also coveted his society. There was, as I have said, much in his character which was akin to theirs and which they could the more readily admire. His plainness, his frugality, his unwearied industry,—these were the very secrets of Puritan success. But there was much in him, too, that was new to them and formed a lesson by which they might profit. His unselfishness and broad love of kind supplemented their stern self-assertion, while his temperament, which was social in the finer sense, gave currency and effect to these virtues. Had he been a mere rhetorician, however splendid, a mere mystic, however profound, he could never have excited more than sterile admiration; but the citizens saw a man, with glad eyes of love, who came forward towards them, unobtrusive but unafraid, and walked and spoke like a gospel character. To maintain the old charge of "idolatry" against such a being was absurd.

Hundreds of Protestants attended his sermons, while he in turn (as well as Dr. Matignon) occupied Protestant pulpits. Ladies of the best families confided their troubles to him and urged their children to do the same, valuing not only the warmth of his sympathy, but the penetrating wisdom of his counsel. It was even said that "he had as many confidential communications out of the confessional as in it."[2] Men were drawn to him no less ardently. At a banquet to President Adams he occupied the principal place. Otis and Quincy were among his friends. The legislature submitted to him the formula of an oath of allegiance. After his departure a Unitarian minister, reviewing the Life of Fénelon, to whose character and genius those of Cheverus bear a resemblance, wrote of him in these generous terms:

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[1] Years afterward Rev. James Fitton, who knew Daly's mother, a broken-hearted member of the congregation at Boston, heard that a native American confessed this crime on his death-bed. Cheverus's lips were sealed, but he "always seemed to have a persuasion of their innocence."

[2] *Boston Monthly Magazine*, June, 1825.

> "Who among our religious teachers would solicit a comparison between himself and the devoted Cheverus? This good man . . . . . lived in the midst of us, devoting his days and nights and his whole heart to the service of a poor and uneducated congregation. We saw him declining in a great degree the society of the cultivated and refined that he might be the friend of the ignorant and friendless; leaving the circles of polished life, which he would have adorned, for the meanest hovels; bearing with a father's sympathy the burdens and sorrows of his large spiritual family . . . . . and never discovering by the faintest indication that he felt his fine mind degraded by his seemingly humble office."

From this instance, which lay under the observation of his readers, the reviewer drew a general conclusion:

> "How can we shut our hearts against this proof of the power of the Catholic religion to form good and great men? It is time that greater justice were done to this ancient and wide-spread community. The Catholic church has produced some of the greatest and best men that ever lived."[1]

Received with such honor and affection Bishop Cheverus naturally became deeply attached to Boston. A sufferer from the orgies of license in France, he never ceased to praise the blessings of rational liberty, and in critical moments made common cause with the Americans. There is still living the son of a man who trundled a wheel-barrow beside the bishop when the city threw up fortifications on Dorchester Heights during the war of 1812.

An opportunity to assert his patriotism presented itself in the councils of the church. The rise of the French exiles to high positions had excited jealousy in some quarters. Maréchal, Dubois, Flaget, David, Dubourg, and Resé, as well as Cheverus, all became bishops in time. There was nothing surprising in this. They were the flower of France, and no other country had so many of its most distinguished clergy in exile. But an intrigue was soon on foot, in which some Irish ecclesiastics were involved, aiming at the transfer of power in the new world to themselves. Archbishop Carroll, himself of Irish descent on one side, opposed this foreign interference, and received the staunch and powerful support of the bishop of Boston, who stood on good terms with all parties—with the Sulpicians, the Jesuits, the authorities at Quebec, and the court of Rome. Ireland, as it proved, while rejoicing at all times in able bishops, had few to spare after the century of English dishonor from which she was emerging. Yet two of her sons, British subjects, were named in succession to the See of New York at a period when this country was in trouble with England. The first died at Naples, while starting on his voyage for a diocese he had never seen, and Bishop Cheverus was called upon to dedicate the cathedral in the metropolis. His text was a happy one:

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[1] William Ellery Channing in the *Christian Examiner*. The bells of the Cathedral were tolled on the occasion of Channing's death in 1842.

"Lord, I have loved the beauty of Thy house"; and the journals said that he spoke "with his usual spiritual eloquence and wonderful appropriateness." As the second bishop was not appointed until six years later, Archbishop Carroll's design of attaching New York to the See of Boston was to some extent realized during that interval.

One would wish to have some of these sermons of our bishop preserved. As it is, we can judge them only by their effect. The meanest understood them; the greatest admired. His aim was to simplify the profundities of his thought. With a mind capable of insinuating itself into the most subtle avenues of speculation, he kept his imagery and diction within the limits of a scriptural parable. A distaste for what he called the "scribomania" of his age deterred him from writing, even if he had had the time, so that a few letters, most human and unaffected documents, with one truly admirable communication to a newspaper on the subject of indulgences and persecution, are all that we possess from his hand.[1] The testimony of those who heard him speak becomes all the more precious on this account, and one further quotation may be admitted to exhibit his style of treatment.

The occasion was the downfall of Napoleon. Cheverus, coming from the borders of loyal Brittany, had never accepted the pretensions of this usurper. When his defeat was assured, he held a service of thanksgiving, illuminated the cathedral, and caused a Te Deum to be sung. "Never," says a Boston paper, "was he so eloquent and pathetic before; and it is impossible to express with what transport and with what a tone of triumph, he celebrated the liberty of an enfranchised world, the deliverance of the Church from a degrading thraldom, the cessation of the scourge of war, which, for so many years, had cut off whole generations of men, the restoration of peace upon earth."

This felicity of his seems remarkable when we remember that he was using an acquired language. He had, however, mastered English so completely that he thought in that language rather than French. Nor was this his only accomplishment. His Latin style possesses the ease and grace of a spoken tongue, and he declared himself that, if called on to plead for his life before judges capable of understanding him, he would have chosen this language as affording him the widest range of expression. Greek was almost as familiar to him, and he understood Hebrew, as well as one of the Indian dialects. While he read everything, his favorite authors were the classics. Homer, Horace, and the Bible he knew almost by heart, and, when leisure was allowed him, found in silent converse with their pages a society even higher and more congenial than that of the scholars of Boston.

Such a fund of knowledge as he possessed,—covering the whole field of general literature and history, besides the philosophy of religion,—could only be acquired by a close economy of time. We are told that he never walked a quarter of an hour for amusement, never learned a game of any sort, and never talked the little politics of the hour; yet, withal, stood so far from aloofness or severity that even in France, where conversation is a fine art, he outshone the professional wits in the life and suavity of his repartee. Boston possesses a memorial of his scholarship in his gift of books to the Athenæum, of which he was one of the founders.

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[1] The newspaper article was sent to the *Monthly Anthology*, April 7, 1807. Cheverus also edited an edition of the New Testament in French and a Roman Catholic Manual, about 1811.

Such a variety of powers, balanced in so perfect a poise, sometimes obscures the particular qualities in the compound. In mere literary skill Cheverus probably had few superiors in America; but we do not think of him as a man of letters. We scarcely feel him, in fact, to be of the eighteenth century more than of the nineteenth, of France more than of America. The lines of his physiognomy are not those sharp limitations which are thought to give saliency to character; rather they stand out, round, full and soft, yet with a clearness of incision that forbids us to mistake their mildness for anything but strength in control. Greatness is no trivial word, but it has been applied to single virtues not more illustrious than some which hung lightly on our first bishop of Boston. It is within bounds to say that he was of the grand Catholic type, the type of Fénelon, Thomas More, St. Charles Borromeo,—and that almost any group of men, high or low, would instinctively arrange itself in such a manner as to leave John de Cheverus well toward its centre.

CHAPTER IX.

HIS CONVERTS AND ASSOCIATES.

UNDER the influence of this leader the congregation in Boston "increased in numbers and respectability by accessions not only from the foreign population of the town, but from native citizens."[1] Among the most prominent of these converts was Thomas Walley, a wealthy manufacturer, married to a Catholic lady from Martinique. A visiting bishop speaks of his beautiful private chapel in Brookline, which was opened at times for the faithful in that neighborhood. In later years he lost his fortune, but kept his faith and courage, dying an esteemed member of the congregation in 1848. The same year witnessed the death of another convert, Dr. Henry B. C. Greene, of Saco, who had heard Bishop Cheverus preach, and came to Boston to be received into the church the year after his departure. Dr. Greene was elected to the Legislature for several terms and distinguished himself by his efforts to secure an indemnity for the burning of the Ursuline Convent. He was a Harvard graduate and a physician of skill.

Stephen Cleveland Blythe had sought truth in many folds, even studying Mohammedanism, before embracing the final solution of his doubts. He lived with his family in Charlestown for a time and afterwards published in New York an account of his religious experiences. Rev. Calvin White, of Connecticut, a graduate of Yale, and the grandfather of Richard Grant

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[1] Snow's History of Boston. Bishop Plessis confirms the statement.

White, followed the same path in his old age. Among others who may be mentioned were William Wiley, afterwards a priest in Boston ; Mrs. John Curzon Seton, of Boston ; Samuel Bishop, a Maine lawyer ; Captain Bela Chase, of Claremont ; Nicholas Hazelboom, a Swedish mate, whose son, Nicholas, still living at the age of eighty-two, is probably the oldest native Catholic in Boston, as well as various important groups in Vermont, Connecticut and New Hampshire.

A distinguished New York lady, Mrs. Elizabeth Bayley Seton, who was inclining toward the church, began a correspondence with Cheverus about 1804, and his letters were instrumental in confirming her decision. It was not until his return from the consecration at Baltimore that these two exalted characters met. We are told that Mrs. Seton fell upon her knees and remained several minutes in that attitude, overcome with emotion, to which the kindly monitor of her course doubtless responded. Mrs. Seton was the foundress of an order of Sisters of Charity, which two of her daughters also entered. Her nephew, James Roosevelt Bayley, became bishop of Newark, and her godchild, the daughter of Bishop Hobart and wife of Bishop Ives, entered the church with her husband nearly fifty years later.

Another group of extraordinary interest was the Barber family. Daniel Barber, who had been a Revolutionary soldier and a minister at Claremont, New Hampshire, had baptized in 1807 Ethan Allen's daughter, Fanny, then about twenty-one years of age. Fanny Allen afterwards became a Catholic, entered a religious order in Quebec, and thus earned the title of the first "New England nun." In a few years Daniel Barber himself came to Boston and laid before Bishop Cheverus his difficulties of conscience. While his mind was in a state of doubt, his own son, Virgil Horace, minister of a fashionable congregation in New York, visited him at Claremont, in company with Rev. C. D. Ffrench, a Dominican, and persuaded him to take the great step which he himself had taken two years previously. Rev. Benedict J. Fenwick, then stationed at New York, had baptized the son ; Bishop Cheverus baptized the father.

The chain that began with Ethan Allen's daughter, now extended itself in a surprising manner. Daniel Barber took minor orders, and occasionally preached in the cathedral ; his wife, his other two children, Rachel and Israel, his sister, Mrs. Tyler, her husband and all her children, entered the church. So did the wife and five children of Virgil H. Barber. Desiring to become a priest, the last named went to Rome to secure the necessary dispensation for a married man, his wife warmly coöperating with his purpose. In 1822 he was ordained by Bishop Cheverus, and founded a congregation in Claremont. His wife entered the Visitation Order and became superior of a convent. His only son, Samuel, became, like his father, a Jesuit. Of the four daughters, one, Josephine, followed the mother into the Visitation Order, and the three others, Mary, Abby and Susan, became Ursulines. Mary was in the Boston convent when it was burned by the mob, and has left an account of that event. Her loveliness of person and of soul made her conspicuous at the trials, and in the attempted revival of the institution she acted as superior.

In the collateral branch, also, this family bequeathed its best blood to the church which it had so heartily adopted. The daughters of Mrs. Tyler became Sisters of Charity, and one of her sons, William, after serving as a priest in Boston, was made the first Bishop of Hartford. Finally, the congregation established by Virgil Barber at Claremont, of which more will be said, consisted almost wholly of native converts.

Thus the piety of the Puritans, turned into this deeper channel, led to sacrifices rarely paralleled even in countries which are saturated with Catholic tradition and example. A whole family consecrated itself to God, consenting to separations that in some instances were life-long. But though scattered in the body, its members were united in the spirit. Nothing could be more touching than the joy expressed by one of the daughters of Virgil at the prospect of kneeling in confession before her father, he a priest and she a nun.[1]

From such instances it may be imagined that the spread of the church might have been more extensive if Bishop Cheverus had had a corps of clergymen, as devoted as he, to explain and exemplify the Catholic faith in New England. But, during the greater part of the time that he lived in Boston, he and Dr. Matignon (with Romagné in Maine) were quite alone. A French priest from the West Indies, Rev. J. S. Tisserand, assisted for a time at the School street chapel and the church on Franklin street, and Rev. Dr. Matthew O'Brien, an Irishman, who received Mrs. Seton into the church, was connected with the latter edifice. Another clergyman, distinguished as a scholar, lived in this vicinity from 1814 to 1816, and, while not regularly employed, rendered aid to the bishop and enjoyed his esteem. This was Rev. F. X. Brosius, a German, who, as tutor to Prince Gallitzin, the Russian convert priest, had accompanied him to America, and after laboring as a missionary for some years, opened an academy in Philadelphia. He conducted a school for boys near Harvard College and published a treatise on astronomy at Cambridge. Ticknor, the historian of Spanish literature, who locates him at Jamaica Plain, studied German under him, as there was no other instructor in that language about Boston, but was warned by the learned priest against imitating his accent. He was an Alsatian and spoke with the peculiarities of his province.

Occasional visits of other clergymen broke the solitude of the position in which Cheverus and Matignon were placed. Rev. Gabriel Richard, one of Matignon's companions and afterwards a member of Congress, came here in 1809, returning to Detroit with a printing press with which he started a paper. Bishop Plessis, of Quebec, John Grassi, the Jesuit, four Capuchins from Spanish America, and several Trappists, exiled from France, are among the more noteworthy guests entertained at the episcopal house of Boston. In each case the visit was a brief one.

It was, in fact, more than twenty years before the three French priests who founded the church in New England received a permanent addition to their number. In 1817 the bishop ordained one of his pupils, Rev. Denis Ryan, a native of Kilkenny. This young priest was sent among the white congregations in Maine, where he spent the greater part of an industrious life.

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[1] Fitton and Bishop de Goesbriand give the relationships as above. Clarke puts Mrs. Tyler in the second generation.

The following year was rendered mournful by the death of Dr. Matignon and the return of Father Romagné to France; but newcomers now began to arrive to minister to the multiplying congregations. Among these was Rev. Philip Lariscy, an Augustinian from Tipperary, who in the course of his wanderings traversed the whole habitable coast of America, from Newfoundland to Florida. His boisterous manners astonished Cheverus, but his preaching in Gaelic brought back many wayward Irish, and, discovering him to be an active, well-meaning man, the bishop finally selected him to manage the diocese in case of his death. Unfortunately the roving instinct of Father Lariscy, finding all New England too cramped a field for its exertion, after three years asserted itself anew.[1]

Rev. Paul McQuade, another native of Ireland, who had previously labored in New York, came to this diocese about the same time. Bishop Cheverus recommended him to Dr. Bentley, his friend in Salem, as "an amiable and worthy man," who was "admired as a preacher." For five years this clergyman visited the Salem Catholics regularly and made journeys to Vermont and other parts of the diocese. In 1823 he wearied of the life and took his departure.

In 1820, the second of the bishop's pupils was ordained. Rev. Patrick Byrne, like Denis Ryan, was a native of Kilkenny. After laboring in Boston, Salem, and other places, he was made the first pastor of St. Mary's, Charlestown, and acted in that capacity until a short time before his death.

Father Lariscy's place was taken in 1821 by another Irish clergyman of different characteristics. This was Rev. William Taylor, the son of Protestant parents, who had been educated at Trinity. Becoming a Catholic, he studied at Maynooth, and was ordained in the New York Cathedral. In New York he mingled in Protestant society and published a prayer-book which was considered a departure from the traditional forms. He is said to have aimed at superseding Bishop Connelly and to have gone to Rome for that purpose. He was certainly an able, and very likely an ambitious man. Although Cheverus did not share all his opinions, he gave him his confidence, appointed him vicar-general, and recommended him as his successor.

In December, 1822, Virgil Barber was ordained. He was now a man of forty, well educated, and, like Thayer, a New Englander to the bone, though more attractive in his bearing. His first step was to build a little brick chapel in Claremont, opposite the church of which his father had formerly been minister. The chapel was downstairs, while the upper part of the building served as a school, in which the clergyman supported himself by teaching. Among his pupils were James Fitton, William Wiley and William Tyler, all noted clergymen of a later day. The congregation consisted of one hundred and fifty members, chiefly converts, and the mission gave Cheverus "great hope." Among the worshipers were Misses Chase and Alden, who afterwards became novices at the Ursuline Convent with the Barber girls.

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[1] He died in Philadelphia in 1824, at the age of forty-two.

Churches had begun to go up in the second decade of the century. Besides the Cathedral, there was one at Salem and one at South Boston, as well as others outside the limits of the present archdiocese. The tiny congregation at Salem, gathered by Thayer, had been held together by visits from the priests at the Cathedral. In 1821 they numbered over a hundred, and a wooden church was built that summer, largely by the voluntary labor of the men of the congregation. One Sunday in October the bishop came to town and celebrated Mass in the unpainted and unplastered chapel.

To this influx of clergymen and rise of churches must be added the introduction of a sisterhood. Father Thayer's bequest, prudently invested by Matignon and Cheverus, now amounted to a sum sufficient to furnish the basis of such an institution as he had in view. Two daughters of James Ryan, a gentleman of high character, in whose household he resided at Limerick, had devoted themselves to the task of establishing it. Having been pupils of the Ursulines at Thurles, they came to America in 1817 with the purpose of entering that order. Dr. Matignon escorted them to Three Rivers, Canada, where there was a house of the Ursulines dating from the seventeenth century. Meanwhile a building was secured near the Cathedral, and in June, 1820, the academy was opened. Two Boston ladies acted as lay sisters, but the honor of founding the first school in New England for the higher education of women belongs to the two cultivated Irish girls, Mary and Catherine Ryan, who had nursed John Thayer in his mortal sickness and learned from his lips of our dearth in this regard. They were joined in a few months by two other Misses Ryan from Ireland, who took the vows of their order in the Cathedral on St. Ursula's day.

CHAPTER X.

THE PASSING OF THE PIONEERS.

ONE of the churches just mentioned, the mortuary chapel of St. Augustine, was erected as a memorial of Dr. Matignon. This worthy priest, who had supported Cheverus in all his efforts, shared his labors, and loved him like a father, was now, in 1818, in the sixty-fifth year of his age and the twenty-sixth of his service at Boston. After a brief illness he passed away on Saturday, September 19. A solemn funeral the following Monday testified to the respect in which he was held. "Perhaps few persons," says a newspaper of the time, "have descended to the grave, more beloved for their piety, their Christian forbearance and resignation, or more honored for their zeal and active benevolence."

As the Catholics had no cemetery of their own, the body was entombed in the vault of John Magner at the Granary Burying Ground; but, in order to fulfill the double purpose of providing a place of sepulture for his flock and a monument for his departed friend, the bishop proceeded to acquire a piece of land near Dorchester Heights in South Boston. Father Lariscy collected about fifteen hundred dollars, and in reward for his energy the chapel which was erected was named after the patron saint of his order. Here still repose the remains of the distinguished French exile, against the entry of whose death Cheverus wrote the simple words: "He died as he had lived—a saint."

That same year Father Romagné, his townsman, who had spent twenty years with the Indians, returned to France in shattered health, and the breaking of these old ties left the bishop lonely. The successors of his life-long friends were younger men, some of them strangers, others his children but hardly his brothers in the Spirit. In a letter to Dr. Bentley he gives expression to this feeling. "My late venerable friend, Dr. Matignon, *animæ dimidium meæ*, has expressed to me his grateful sense of your kind hospitality, and I have seen that you cherish his memory. For his sake I beg of you to accept this small Hebrew psalter. From page 63 to page 84 it is the handwriting of the dear Doctor, as well as the index. It is equal to the beautiful type and *much more precious.* I am sure you will be glad of the loss of the leaves which have been so well replaced.

"But what can replace the loss I have met with? I am left desolate and forlorn? May the Lord have mercy on me."

His own health was now beginning to suffer. A chronic asthma was aggravated by the climate, and his physicians recommended a change of residence, if he would save his life. Nevertheless, the suggestion was resisted by him until it took the form of a command from those whom he could not disobey.

Already on more than one occasion the city had been threatened with his loss. When Christian worship was restored in France in 1801, many of the exiled clergy returned home, but the family of Cheverus, including his father and two sisters, were grieved at not seeing him among them. Letters were sent, entreating him to come back, and it was represented that his previous enrollment as a priest of the diocese obliged him in honor to do so. But Bishop Carroll, in a communication as delicate as the situation itself, denied this obligation and urged the greater destitution of the church in America; Dr. Matignon and the congregation added their appeals, and he finally resolved to relinquish all attachments and prospects in his native land.

Some years later, when the question of naming a coadjutor to Archbishop Neale, of Baltimore, arose, that prelate desired that Cheverus should be chosen to the office. The latter wrote to Rome in remonstrance, "The church of Boston has become to me a dearly beloved spouse, and I have never thought of abandoning her," and the selection of Maréchal was welcomed by him in a second letter, which betrays the depth of his regard for this city. "I have suffered," he wrote in his charming Latin, "and my heart has been continually agitated by fear, lest the obedience which I owe to his Holiness, and which must always be the rule of my conduct, should force me to abandon my beloved flock. But to fear and anxiety have succeeded peace and happiness, since I learned the nomination of M. Maréchal, as Assistant Bishop of Baltimore. Now I pray, I supplicate, I entreat, with heart-felt earnestness, that I may never be transferred to any other diocese; that I may be permitted to consecrate all my cares to my small but beloved flock."

He had the pleasure of consecrating his friend, Maréchal, who soon after succeeded to the primacy of the United States. By this narrow evasion Cheverus escaped becoming the head of the church in this country, a successor of Carroll and a predecessor of the present American cardinal.

The request for removal finally came in a form which he could not ignore. Louis XVIII was now upon the throne of France, and the reëstablishment of the church was one of the tasks set before him. It was he who, as younger brother of the executed king, had known and befriended Cheverus in his boyhood. A number of the French exiles were now turning their steps homeward, and the monarch, with his advisers, earnestly desired the assistance of the most distinguished among them, the Bishop of Boston.

In 1822 the French ambassador at Washington, returning to Paris, represented the poor state of Cheverus' health and the claims of France upon the services of so eminent a son. In the following January he was nominated to the See of Montauban, a Huguenot stronghold in the south of the kingdom. This unexpected call agitated him extremely, and caused excitement even among the Protestants of Boston, two hundred of whom joined in a letter of protest which was sent to the grand-almoner of France in company with the bishop's refusal. "It is impossible," they say, "for us to make known to you, by any words, how entire, grateful, and beneficent is the dominion of Bishop Cheverus over all to whom he ministers in his apostolic authority. We hold him to be a blessing and a treasure in our social community; which we cannot part with, and which, without injustice to any man, we may affirm, if withdrawn from us, can never be replaced."

Such a eulogy only inflamed the desire of the French authorities to recover a prelate likely to be of invaluable aid in repairing the shattered church in that country. A second letter, more peremptory in its substance, was sent, and Cheverus saw no option but to obey. He made a "will," as he called it, bequeathing his property, with the exception of a chalice, a cross, and some cruets, which belonged to his family, to the diocese. The same trunk which he had brought with him twenty-seven years before sufficed to carry away all his personal effects.

The sorrow of his people was touching and honorable. One honest man, a grocer named John McNamara, brought the bishop his entire savings, amounting to $1200, and begged him to accept them. The parting scene is thus described by an eyewitness: "At a very early hour in the morning, the vestry was filled with Protestants and Catholics, dissolved in tears to think they should never see him again. It required all his firmness to support himself in bidding them farewell. As he left the house for the carriage, lisping infancy and silver-haired age rushed forward 'to pluck his gown and share the good man's smile;' and the last accents of his blessing were mingled with the moans of grief at his departure." A retinue escorted him as far as Walpole. The newspapers printed expressions of regret and esteem, and Archbishop Maréchal wrote to him in accents of despair, "Oh, my God!

What will become of the American Church? Although settled at a great distance from me, you were, next to God, my greatest dependence."

Before and after his departure, the bishop expressed hopes of returning to his "dear Boston," but they were never realized. His subsequent career, consequently, does not concern us in detail. It is enough to say that those who recalled him were not disappointed in his ministry. Half-Protestant Montauban learned to love him so profoundly that one of its citizens could say, "There are no longer any Protestants in Montauban. We are all Bishop's men." In 1826 he was created Archbishop of Bordeaux, where even the Jews regarded him with reverence, and their grand Rabbi, on the death of a favorite daughter, came, "to seek consolation from the representative of Jesus Christ, who wept at the grave of Lazarus." The riotous students at the Polytechnic School in Paris, who had jeered down an archbishop the preceding year, succumbed to his benignant presence and listened to his discourse in enchanted silence.

Charles X made him a peer, and Louis Philippe, who had lived in Boston, finally recommended him, against his wishes, for the cardinal's hat, which only reasons of state had prevented his obtaining several years before. He may thus be considered the first American cardinal. In the mild air of southern France his life was prolonged, and it was not until 1836 that he passed away, at the age of nearly three-score and ten.

Cheverus's rule in Boston was the golden age of the church. Darker days succeeded, as the Catholics, growing in numbers, forced their way through the opposition that manifested itself; but the memory of the first bishop lingered long in our midst. Friends and pupils in America visited him and even went to live with him.[1] A grand requiem was sung in the cathedral at his death, and Daniel Parkman toasted his memory at the next meeting of the Charitable Irish Society. Two translations of his life, one made by a Protestant, for a reading public then mainly Protestant, were published in America nearly twenty years after his departure.

So lingered the recollection of this lofty spirit whom fame, in the larger sense, has passed by because he avoided her touch, but who looks out from the pages of history, a calm and radiant countenance, visibly aglow with the light that springs from some unearthly source.

CHAPTER XI.

BISHOP FENWICK.

FOR two years after the departure of Bishop Cheverus Vicar-general Taylor governed the diocese and, perhaps, entertained hopes of succeeding to the See; but the choice of the authorities fell upon a native American, Rev. Benedict Joseph Fenwick.

This resolute and masculine character, whose task it was to guide the growing church of New England through a period of bitter strife, was born in Maryland, in 1782. His family on both sides inherited the faith from Catholic England through several generations of American ancestors, the most prominent of whom, Cuthbert Fenwick, had been one of the companions of Lord Baltimore. Religion flourished in the household. Edward D. Fenwick, a cousin of Benedict, had just been named bishop of Cincinnati, and several relatives bearing the family name were priests.

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[1] Such as the Rev. Messrs. Taylor and Cooper.

At the age of ten our bishop, with his elder brother, Enoch, was sent to the newly-opened college of the Jesuits at Georgetown. After completing its course of studies he entered the Sulpician Seminary at Baltimore, where he remained a year. The Society of Jesus then opened a novitiate at Georgetown, and the two Fenwicks, inspired by the old Maryland tradition, enrolled themselves immediately among its students. Rev. John McElroy, who, more than fifty years later, was to found the Jesuit college in Boston, entered the order with them, taking a less advanced degree.

At the age of twenty-six Benedict was ordained at Georgetown by Bishop Neale. The next eight years of his life were spent in New York, where, in the absence of a bishop, he and Rev. Anthony Kohlman, another Jesuit, managed the diocese with great ability. They established a small college, which enjoyed an excellent reputation, and it was from plans drawn by Fenwick that the old St. Patrick's cathedral was begun. A number of lay people and several clergymen were converted by their efforts, among the latter being Rev. Messrs. Barber, Kewley and Ironside. One attempt, however, at conversion, in articulo mortis, was unsuccessful, although both the missionaries united their efforts. The subject was Thomas Paine, the English unbeliever, who, after playing a creditable part in the American and French Revolutions, died in New York in great misery in 1809. In a letter to his brother, Enoch, which may serve to distinguish the style and temperament of the writer from those of his predecessor, the second bishop of Boston describes the death-bed of this unhappy man, who had sent for a Catholic priest in the hour of his agony:

> "His cries, when he is left alone," the lady of the house had explained, "are truly heart-rending. 'O, Lord, help me!' he will exclaim during his paroxysms of distress, 'God help me! Jesus Christ, help me!' . . . I never saw a more unhappy—a more forsaken man." Prepared by this description of his sufferings, the two Jesuits entered the chamber.
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> "We found him just getting out of his slumber. A more wretched being in appearance I never before beheld. . . . . His look was that of a man greatly tortured in mind; his eyes haggard, his countenance forbidding, and his whole appearance that of one whose better days had been but one continued scene of debauch. . . . . As soon as we had seated ourselves, F. Kohlman, in a very mild tone of voice, informed him that we were Catholic priests, and were come, on his invitation, to see him. Paine made no reply. After a short pause, F. Kohlman proceeded thus, addressing himself to Paine in the French language . . . as he had at that time a greater facility, and could express his thoughts better in it than in the English:—
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> "'Mons. Paine, j'ai lu votre livre intitulé *L'Age de la Raison*, . . . et je suis persuadé que'—— Paine here interrupted him abruptly, and in a sharp tone of voice, ordering him to speak English, thus: 'Speak English, man, speak English.' 'Mr. Paine, I have read your book entitled *The Age of Reason* . . . and I am at a loss to imagine how

in [illegible] family on both sides inherited the faith from [illegible] through several generations of American ancestors, the [illegible] Cuthbert Fenwick, had been one of the companions [illegible]. Religion flourished in the household. Edward D. Fenwick, [illegible] Benedict, had just been named bishop of Cincinnati, and [illegible] bearing the family name were priests.

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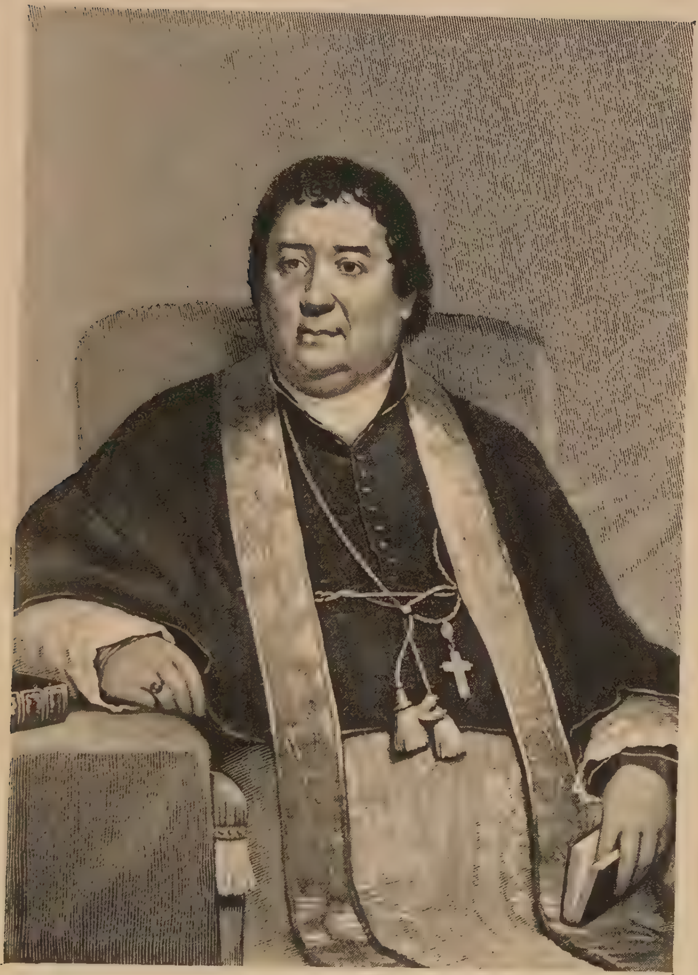
"His cries, when he is left alone," the lady of the house had explained, "are truly heartrending. 'O, Lord, help me!' he will exclaim during his paroxysms of distress, [illegible] Jesus Christ, help me!' . . . I never saw a more unhappy, a more forsaken man." Prepared by this description of his sufferings, the two Jesuits entered the [illegible]:

"We found him just getting out of his slumber. A more wretched being in appearance [illegible] before beheld. . . . . His look was that of a man greatly tortured in mind; [illegible] haggard, his countenance forbidding, and his whole appearance that of one [illegible] days had been but one continued scene of debauch. . . . . As soon as we [illegible], F. Kohlman, in a very mild tone of voice, informed him that we [illegible] priests, and were come, on his invitation, to see him. Paine made no [illegible] a short pause, F. Kohlman proceeded thus, addressing himself to Paine in [illegible] language . . . as he had at that time a greater facility, and could [illegible] than in the English:—

"[illegible] j'ai lu votre livre intitulé *L'Age de la Raison*, . . . et [illegible]' Paine here interrupted him abruptly, and in [illegible], thus: 'Speak English, man, speak English.' [illegible] I [illegible] entitled *The Age of Reason* . . . and I [illegible] how



× Benedict Bp. Bn

a man of your good sense could have employed his talents in attempting to undermine what, to say nothing of its divine establishment, the wisdom of ages has deemed most conducive to the happiness of man. The Christian religion, sir,——'

"'That's enough, sir, that's enough,' said Paine, again interrupting him: 'I see what you would be about. I wish to hear no more from you, sir. My mind is made up on that subject. I look upon the whole of the Christian scheme to be a tissue of absurdities and lies, and J. C. to be nothing more than a cunning knave and an impostor.'

"F. Kohlman here attempted to speak again, when Paine, with a lowering countenance, ordered him instantly to be silent and to trouble him no more. 'I have told you already that I wish to hear nothing more from you.'

"'The Bible, sir,' said F. Kohlman, still attempting to speak, 'is a sacred and divine book, which has stood the test and the criticism of abler pens than yours—pens which have made at least some show of argument, and——'

"'Your Bible,' returned Paine, 'contains nothing but fables; yes, fables, and I have proved it to a demonstration.'

"All this time I looked on the monster with pity, mingled with indignation at his blasphemies. . . . . Seeing F. Kohlman had completely failed in making any impression upon him, I finally concluded to try what effect I might have. I accordingly commenced with observing: 'Mr. Paine, you will certainly allow that there exists a God, and this God cannot be indifferent to the conduct and actions of his creatures.' 'I will allow nothing, sir,' he hastily replied, 'I shall make no concessions.' 'Well, sir, if you will listen calmly for one moment,' said I, 'I will prove to you that there is such a Being; and I will demonstrate from His very nature that He cannot be an idle spectator of our conduct.' 'Sir, I wish to hear nothing you have to say; I see your object, gentlemen, is to trouble me; I wish you to leave the room.'

"This he spoke in an exceedingly angry tone, so much so that he foamed at the mouth. 'Mr. Paine,' I continued, 'I assure you our object in coming hither was purely to do you good. We had no other motive. We had been given to understand that you wished to see us, and we are come accordingly, because it is a principle with us never to refuse our services to a dying man asking for them.'

"Paine, on hearing this, seemed to relax a little; in a milder tone of voice than any he had yet used, he replied, 'You can do me no good now. It is too late. I have tried different physicians and their remedies have all failed.' 'You have misunderstood,' said I immediately to him, 'we are not come to prescribe any remedy for your bodily complaints, we only come to make you an offer of our ministry for the good of your immortal soul, which is in great danger of being forever cast off by the Almighty on account of your sins.'

"Paine, on hearing this, was roused into a fury; he gritted his teeth, twisted and turned himself several times in his bed, uttering all the time the bitterest imprecations. I firmly believe, such was the rage in which he was at this time, that if he had had a pistol, he would have shot one of us; for he conducted himself more like a madman than a rational creature. 'Begone,' says he, 'and trouble me no more: I was in peace till you came.' 'We know better than that,' replied F. Kohlman, 'we know that you cannot be in peace—there can be no peace for the wicked; God has said it.'

"'Away with you, and your God, too; leave the room instantly,' he exclaimed: 'all that you have uttered are lies, filthy lies, and if I had a little more time I would prove it, as I did about your impostor, Jesus Christ.' 'Monster,' exclaimed F. Kohlman, in a burst of zeal, 'you will have no more time—your hour is arrived.'

"Paine here ordered us again to retire, in the highest pitch of his voice, and seemed a very maniac with rage and madness. 'Let us go,' said I to F. Kohlman, 'we have nothing more to do here. He seems to be entirely abandoned by God; further words are lost upon him.' Upon this we withdrew both from the room, and left the unfortunate man to his own thoughts. I never before or since beheld a more hardened wretch.'"[1]

[1] Portions of this remarkable description are abridged.

While we cannot consider this discussion with a dying man, who cried out against being left alone and who needed a soft touch more than demonstrations, as especially tactful, it should not be inferred that Bishop Fenwick was deficient in this quality. He was essentially a cheerful, vigorous, wholesome man of affairs, of three hundred pounds avoirdupois, and a stranger to sickness, discouragement and fatigue. His mould was ample rather than delicate, like that of Cheverus; his mind of a practical order.

The great executive power which he displayed caused him to be employed in several responsible positions, the variety and difficulty of which furnished a training for the trying office in which he was to end his life. After Bishop Connelly assumed jurisdiction in New York, he was transferred to the presidency of Georgetown College, and a year later deputed to tranquillize the atmosphere in Charleston, S. C., where the French and English speaking Catholics were at odds. Peace was restored through his mediation, and the following years, until 1822, were passed by him in the scattered southern missions. After filling the office of procurator-general of the order, he became once more president of Georgetown and had recently completed a term of service there when he received notice of his appointment as bishop. He was consecrated at Baltimore by Archbishop Maréchal, November 1, 1825, the fifteenth anniversary of the consecration of Cheverus.

A month later he reached Boston, attended by Bishop England, of South Carolina, and his own convert, Rev. V. H. Barber. Fathers Taylor, Ryan, and Byrne received the party; but the invitation extended to the first-named to remain in office was not accepted. On the plea of a previous request to join Bishop Cheverus at Montauban, he left the diocese soon afterwards. At Montauban he was made an honorary canon, and when Cheverus went to Paris to take his seat as a peer of the realm, the former vicar-general accompanied him. In 1828 he passed away at the Irish College.

CHAPTER XII.

HIS SURVEY OF THE FIELD.

IT was a vast field that exhibited itself to the inspection of the new bishop. There were only nine churches, several of them insignificant in size, but the territory they covered was large, and the promise of growth was in the air. Yet Fenwick was hardly better off for helpers than Cheverus had been. All the foreigners, Lariscy, McQuade, Taylor and Cailleaux[1] had left, and only the three priests, ordained for the diocese by Cheverus himself, remained at their posts.

The bishop's disposition of these slender forces was the best that was possible under the circumstances. Father Ryan continued to shepherd the white flocks in Maine, the Indians being without a pastor for a time; Father Byrne resided at the cathedral, occasionally visiting Salem and other points, and taking the place of the bishop when the latter was away on tours; and

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[1] A French clergyman who labored among the Indians after Father Romagné.

Father Barber devoted himself chiefly to his school and parish at Claremont, though he assisted in Maine and elsewhere.

The Claremont congregation, which excited the bishop's interest, was now in a flourishing condition. Some of the converts came ten or fifteen miles to attend the church, and their number was gratifying in view of the fact that the State of New Hampshire was the seat of hostility to the Catholic religion. Unfortunately the excellent beginning made by Father Barber was not permitted to develop. The Superior of the Jesuit order, which he had joined, soon assigned him to duty in another sphere, against his own protest and that of Bishop Fenwick. There was no one left to take his place, and the most interesting experiment ever tried in this section—the only congregation of native American Catholics that has been gathered in New England—was suffered to fall into decay. Ten years later, in 1835, out of a total population of a quarter of a million, there were only three hundred and eighty-seven Catholics in New Hampshire. It was the last State in the Union to admit Catholics to political equality, the last in New England to be made the seat of a bishop.[1]

The first need of the diocese, in Fenwick's view, was a staff of clergymen, and he made it his special endeavor to procure them. In his destitution he appealed to the Jesuits, to the bishop of Philadelphia, to the Society for the Propagation of the Faith, and to personal friends, besides making a fruitless journey to Montreal. As the need was a universal one in those days, no diocese could lend to another of the surplus which did not exist. Nevertheless, by unceasing effort and appeal, the bishop succeeded in obtaining several valuable assistants. In 1826 Rev. John Mahony, a priest from the South, and Rev. C. D. Ffrench, a convert, previously stationed in New York, entered the diocese. The former was sent to reside in Salem, the latter in Maine. In 1828 Rev. Robert D. Woodley, a young clergyman, afterwards a Jesuit, joined them and labored in Rhode Island and Connecticut between two and three years. By 1831, when the bishop paid his second visit to the Indians, a French missionary had been provided for them.

At the same time an informal and unendowed seminary was opened in the bishop's house. He himself acted as instructor to the candidates, several of whom had been pupils in Father Barber's school at Claremont. The great attainments of the bishop and his genial nature adapted him especially for this function, and he soon had the pleasure of ordaining three of his pupils, Messrs. Fitton, Wiley and Smith. A year later William Tyler was ordained, and, after him, Dr. Thomas J. O'Flaherty. Candidates now presented themselves in such numbers that it became advisable to send some of them to the regular seminaries at Montreal, Paris, Baltimore and Rome. The two successors of Bishop Fenwick in the See were among those whose studies were guided by him in this manner and who pursued courses abroad by his advice and assistance.

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[1] Virgil Barber was made Professor of Hebrew in Georgetown, and died there in 1847.

Of the first group, ordained in the years 1827 to 1829, Father Fitton did missionary duty in every part of the diocese, and Father Wiley remained in Boston until 1831, when he was sent to Salem to succeed Father Mahony, who had just founded a church in Lowell. Father Tyler served at the cathedral until 1844, when he was made Bishop of Hartford, and Dr. O'Flaherty labored in and around Boston many years. Priests from Ireland now began to follow the movement of their people into the new world; and these accessions, together with the candidates who continued to present themselves, supplied the bishop with a fairly numerous and capable corps of workers, whose coöperation helped to solve the initial difficulty of his administration.

Following a natural tendency, the immigrants from Ireland became concentrated in great numbers in the capital. Bishop Fenwick foresaw the imprudence of this and tried to induce them to strike into the interior and attach themselves to the soil. In 1834 he personally founded an Irish township in Maine, about seventy miles north of Bangor, where he soon had one hundred and fifty families settled. Their descendants are prosperous and vigorous farmers, and the place, Benedicta, is still the centre of one of the few Catholic parishes in Aroostook County. Similar experiments tried in New Brunswick, in the Argentine Republic and in the West, have resulted as favorably.

But the great majority of the newcomers from Ireland lingered in Boston, where they obtained only a precarious and dependent maintenance. In the year of the bishop's coming they had already outgrown the accommodations of the cathedral, and by 1831 they were estimated at ten to thirteen thousand souls. It became necessary to enlarge the cathedral by an addition of forty feet to its depth. This was done in 1828, the old episcopal house being demolished in the process. About the same time a new church, St. Mary's in Charlestown, was erected. St. Augustine's chapel, in South Boston, was subsequently enlarged and opened for regular services. Then, after an interval of three years, St. Mary's at the North End, St. Patrick's on the Roxbury line, St. John's near the water-front, Sts. Peter and Paul's, South Boston, Trinity Church for the Germans, on Suffolk Street, and St. Nicholas' in East Boston, were dedicated in swift succession. Other cities were formed into parishes and assigned resident pastors.

The enlargement of the cathedral embraced day-school accommodations in the basement. After writing unsuccessfully to his cousin, Mrs. Priscilla Ford, requesting her to take charge of the school which he purposed establishing, the bishop placed it in care of his ecclesiastical students. They were assisted by lay teachers, among whom Patrick Haney, a mulatto from the West Indies, is remembered. Thus we see a germ of the system of religious schools planted in this diocese almost at its birth[1] and developed with consistency and some degree of success up to the present hour. The Sunday-schools, also, were greatly improved, and Bishop Fenwick himself acted as catechism teacher, of old as well as young, besides attending to his vast range of duties as confessor, preacher, chaplain, visitor to the sick, defender of the faith, and general administrator of the diocese.

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[1] Matignon and Cheverus had a day-school in the tower of the church, where Father Fitton tells us he was "initiated in the elements of a spelling-book."

To propagate clear ideas of Catholic doctrine, which was little understood, he started a weekly paper, at two dollars a year, known as *The Jesuit.* This journal, first issued in 1829, passed through various forms and received several titles, finally merging into *The Pilot*, which under the editorship of such men as D'Arcy McGee, Boyle O'Reilly, and James Jeffrey Roche, has acquired a national reputation. The veteran publisher, Patrick Donahoe, is still proprietor of the periodical which he first published under its present name in 1836. In its earlier form, when it enjoyed the direct control of the bishop and the editorship of Dr. O'Flaherty, its articles were theological and controversial in tone. An American himself, of as old and pure a stock as any New Englander, Bishop Fenwick, like his former colleague, Rev. Anthony Kohlman, entertained hopes of numerous conversions consequent upon the decay of the Protestant sects, which at one time seemed imminent. The newspaper was employed by him chiefly as a weapon to this end; but the conversions which he effected, which will be considered hereafter, seem to be attributable to other instruments than this.[1]

Two other schools, differing in character from each other and from the cathedral school, were established in the diocese. One of these, the Ursuline Academy, had secured a hundred day pupils soon after its inception in 1820, and several American ladies, among them the Misses Barber, Miss De Costa, Miss Alden, Miss Harrison, and Miss Chase, soon joined the order, giving social tone to the institution. But the quarters on Franklin street were most unsuitable. The vicinity of a theatre (then looked upon with horror by many Christians) and the general populousness of the neighborhood made it impossible for the sisters to take proper recreation. Two of them had died, the others were sickly. The bishop's generous sympathies were stirred, and he determined to better their situation. A site on Ploughed Hill in Charlestown was secured, well out into the country, and in 1826 the Academy was transferred to a house on the grounds. Two years later a new brick building was erected and the grounds fenced in and beautified. The number of sisters had been nine, but was only six at the time of removal. Later it increased, as the institution gained celebrity and patronage, and became purely a boarding-school, conducted under religious influences, for the daughters of wealthy families, who were mostly Protestants.

The other school was for Catholic girls in moderate circumstances. After a visitation of the cholera, about 1831, the need of an orphan asylum for Catholics in the city was felt, and the Sisters of Charity from Emmettsburgh, Mrs. Seton's disciples, were invited to found a home in Boston. Sisters Blandina, Loyola, and Ann Alexis came to the city and opened a day school on Hamilton street, near Fort Hill, where the Irish were settling. Besides caring for orphans, they gave free instruction to hundreds of girls of poor families and implanted self-respect, by their noble example, among the

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[1] For Rev. A. Kohlman's high hopes on the subject of conversions, see his letters in Historical Notes and Studies, N. Y., 1899.

Catholic womanhood of their day, the mothers and grandmothers of the present generation. The chapel of St. Aloysius in the basement of the Cathedral was set apart for their pupils, and the procession of sisters and children, entering the church every Sunday, while the throng about the door bared their heads in reverence, was a fine feature of the early days of Catholic worship in this city.

CHAPTER XIII.

THREATS OF HOSTILITY.

THE period into which the church of America now entered was one of vehement contention. Attempts were made to dislodge it from the feeble foothold which it had won, and the whole middle of the century is disfigured by religious outbreaks, assuming various forms—now riot and murder, now mobbings and arson, now political discrimination, now the encouragement of calumny as a trade. These manifestations were simply open announcements of a secret ostracism which made part of the daily experience of the Catholics of that day.

The real causes of this excitement were various. To some extent they were natural causes, such as would have played upon the victims of the mania with equal force if the situations had been reversed. Thus, America had been fairly homogeneous up to this time. Nearly all the inhabitants spoke the same tongue, dressed, looked and thought alike, and lived in a state of rude but substantial comfort. An ill-fed peasantry, of good lineage, but outwardly uncouth, speaking a language that sounded wild, and generally deprived of education, began to intrude itself. They were the first of their kind. They took bread out of the mouths of the laboring class and lowered the rate of wages. They represented, moreover, a race which was the object of immemorial prejudice and of a character profoundly different from the English. They were the Chinese, the Italians, the Huns of their day. Only a rare insight could perceive the high potentialities in them, while envy greedily magnified their faults and the sides of ignorance shook at their oddities. They were few in numbers, and majorities have always tyrannized.

Political divisions organized and inflamed this dull mass of feeling. As far back as the presidency of John Adams, the Federalists, among various unconstitutional excesses, had tried to discourage immigration. Their Hartford Convention in 1814 voted to exclude foreigners altogether from office, and all their lineal successors, the Whigs, the Free-Soilers and the present Republican party, although organized for very different purposes, have preserved continuity of membership by embracing the petty element with whom hostility to foreigners is always an issue. The party of Jefferson and Jackson, on the contrary, had repealed the Alien and Sedition laws, and very naturally, by this liberal course, had won the allegiance of the immigrants.

But the strongest influence in these attacks, stronger even than that irritation which springs from the competition of man with man for sustenance, was religious fanaticism. We have seen what a superb separation of Church and State had been effected by the framers of our National and State constitutions; but the acrimony which too often mars religious profession, even when most sincere, could not be extinguished by the mere legalization of an ideal. The traditions, moreover, of the creed then prevalent in America, if historians of credit are to be believed on the subject, leaned rather to proscription than to tolerance. "Persecution," Hallam says, "is the deadly original sin of the Reformed churches, that which cools every honest man's zeal for their cause in proportion as his reading becomes more extensive;" and Lecky, developing the same view at length, lays down the statement that "Persecution among the early Protestants was a distinct and definite doctrine, digested into elaborate treatises, indissolubly connected with a large portion of the received theology, developed by the most enlightened and far-seeing theologians, and enforced against the most inoffensive as against the most formidable sects. . . . It was manifested most clearly in those classes which were most deeply imbued with its dogmatic teaching."[1] That the harangues of Protestant clergymen at this time intensified the passions of their hearers against those who differed from them in belief does not admit of discussion. It is significant that the first upheaval of anti-Catholic lawlessness in this country was preceded by a religious revival.

The alleged causes, of course, in those days as in these, were not those which have been named. The ignorance of the Catholic laity, the immorality imputed to the clergy and the fear of foreign dictation in civic affairs, were campaign cries which still do service and are honestly accepted by some whose information is only partial. Another pretext, void of truthfulness, was the clamor against "political ascendancy." So far as this section and the city of Boston, in particular, are concerned, the success of the native body in postponing concessions to the obnoxious foreigners is remarkable. By 1844, there were thirty thousand Irish Catholics in this city, forming a quarter of the population; by 1853 there were seventy thousand, or two-fifths of the whole. Yet this great mass of citizens was wholly unrepresented in the government. It was not until 1857 that it obtained a common councilman, Mr. John H. Barry. Its first alderman, Christopher A. Connor, was not elected until 1870; its first congressman, Patrick A. Collins, until 1882, and its first Mayor, Hugh O'Brien, until 1884. All of these men, and practically all the representatives of this class in public life, have owed their election to the numbers of their own kindred, and not to the generosity of others. The charge that this people is over-represented to-day lacks proof; sixty years ago it was a prophecy of things that are yet to happen.[2]

The classes that rallied against these predicted dangers are easily distinguished. The rank and file were undoubtedly laborers and small mechanics, industrial competitors of the immigrants, and some of them scarcely higher in education and intelligence. Sincere adherents of narrow sects still advocated persecution as a duty, and the Orange Society imported its feud very early to these shores. The whole movement was tacitly condoned by the body of the people, who only interfered when it overstepped the limits of public order and decency. On the other hand, the wealthy employers of foreign labor naturally defended their help, and not a few bold spirits denounced the outlawry of aliens as a contradiction of the very principles which the "Native Americans" ostentatiously assumed to protect.

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[1] Hallam, "Const. Hist.," Vol. I, ch. 2. Lecky, "Rationalism in Europe," Vol. II, pp. 57, 59, 61.

[2] Daniel Carney, an alderman of 1825, and Edward Hennessey, a councilman of 1849, are not known to have been Catholics.

The periods of acute outbreak were three, each occurring in the middle of a decade. About 1835, the country was agitated by the "Revelations of Maria Monk" and the libels of two ex-priests, Hogan and S. B. Smith, who exploited the taste for scandal with temporary profit to themselves. After a series of outrages this fury worked itself out. Towards 1845, it was revived, and the "Native American" party elected mayors in Boston and New York, besides killing forty people and wounding many more in the City of Brotherly Love. About 1855 the same elements combined and aspired now to national recognition. A secret order, popularly called the Know-nothings, formed the nucleus of the movement. Bloody riots occurred in Newark, St. Louis and Louisville, but the attempt to form a national party was a failure. The Civil War then shamed the feeling out of existence for a quarter of a century, until the recent revival in our day.

If there were time, one might study this morbid phenomenon with profit. The briefest analysis makes clear that it is a periodic disease with strangely persistent symptoms. The objects, methods and personnel, the reasonings and the wordings, the truth and the falsehood, the beginning and the ending of its earliest appearance are faithfully reproduced in the latest. There is the religious revival, casting up sledge-hammer preachers, whose forte is imprecation. There is the underground order, with grips and pass-words, and a title of flamboyant patriotism, such as "The Supreme Order of the Star Spangled Banner." There are the "escaped nuns," the "ex-priests," and their appropriate literature. There is the taint of financial roguery, illiteracy and darker things. There are the demagogues who ride to office on the crest of the wave. There is the special smooth phraseology, easily learned, that cloaks the ignoble purpose. There is the invariable crop of mysterious fires. Finally, there is violence and cruelty. Then the community stamps its foot in disgust, the "issue" subsides to its relative importance, and the brood of nobodies and professional defamers make off to the obscurity which is their proper habitat. This is the story in outline of each of the four anti-Catholic crusades in this country.

That the first of the series was a general movement, not confined to New England, is evident from the Pastoral Letter published in 1833 at a meeting of the bishops of the country. The warnings of this address were justified by the events that followed, and its tone is so Christian that it may still be read with pleasure and with admiration.

"We notice with regret," say the Catholic bishops of 1833, "a spirit exhibited by some of the conductors of the press engaged in the interests of those brethren separated

> from our communion, which has within a few years become more unkind and unjust in our regard. Not only do they assail us and our institutions in a style of vituperation and offence, misrepresent our tenets, vilify our practices, repeat the hundred-times-refuted calumnies of days of angry and bitter contention in other lands, but they have even denounced you and us as enemies to the republic, and have openly proclaimed the fancied necessity of not only obstructing our progress, but of using their best efforts to extirpate our religion; and for this purpose they have collected large sums of money. It is neither our principle nor our practice to render evil for evil, nor railing for railing, and we exhort you rather to the contrary--to render blessing—for unto this you are called, that you by inheritance may obtain a blessing . . . We, therefore, advise you to heed them not; but to continue, whilst you serve God with fidelity, to discharge honestly, faithfully and with affectionate attachment, your duties to the government under which you live, so that we may, in common with our fellow-citizens, sustain that edifice of rational liberty in which we find such excellent protection."

If we except some sharp exchanges in the Catholic press, which at times rendered "railing for railing," these admonitions were submissively heeded. Indeed, in the weak position of the Catholics, it would have been rash to oppose the frenzy that arose. But their meekness did not suffice to turn away wrath. The storm soon broke and New England felt its force. I have already said, and repeat, as a preface to the chapters now to be written, that the record of Massachusetts, as compared with other States, is not discreditable, but the reverse. She has invariably checked the evil this side of deliberate blood-shed. Yet, within the bounds of murder, foul deeds were done here which must be written down and weighed.

We need to remember that the Boston of early days was a town of some temper. Drunkenness and brawling were common, and disorder was the regular expression of disapproval. On "Pope day" rival factions, with different "Popes," used to come to blows. "Anticks" broke into the houses of respectable people and extorted money. Our modern caucuses come legitimately by the excitements they display, since they but continue the turbulent meetings of the Boston "calkers," and such ruffianism as the foreign element now exhibits is a straight inheritance from the sons of the soil who then occupied the same stratum of society. The burning of the British ship "Betsey," in 1795, the mobbing of Kean, the actor, in 1825 and of the *Liberator* office in 1835, and many affrays on Negro Hill and North Street, illustrate the rudeness of a time when the weak oil street-lamps were few and far between, and occasional sauntering constables, equipped with long staffs, represented the now numerous and well-armed police force of the city. The truckmen, or teamsters—a hardy crew, who manned the long, two-wheeled carts then in use—had a hand in many of these disturbances.

The first outbreak in Boston occurred in 1829, when for three nights in succession the houses of Irish Catholics on Broad Street were stoned. Rev. Jedediah Burchard was conducting a great religious revival that year. A year or two later there occurred a fierce debate between Dr. O'Flaherty, who lectured at the Cathedral, and Lyman Beecher at the Park street church. A stable on the grounds of the Ursuline Academy in Charlestown was burned about this time, and the bishop's purchase of three acres on Bunker Hill for a cemetery was opposed by the selectmen so doggedly that he was obliged to appeal to the Supreme Court to obtain his rights. The case was still pending, and the quarrel is important in view of the stand which was afterwards taken by these town authorities. In 1833 a monument to Father Rasles, erected by Bishop Fenwick at Norridgewock, where the venerable priest was killed, was thrown down and desecrated. Yet in that same year Massachusetts repealed the clause of the constitution providing for the support of "public Protestant teachers of piety, morality and religion." Our people might indulge in desultory baiting of the Irish as a pastime; but they were shy of preserving a a denial of natural right in the enacted law of the State.

The central target of slander and the object of many muttered threats was the Ursuline convent. It is, perhaps, no extraordinary thing that mankind, which stifles its purest teachers, should conceive a hatred and a doubt of purity; yet one cannot help wondering why the word "nun," which is one of the sweetest in our language, implying perpetuity in the charm of maidenhood, should acquire a dark tinge in its collective form. Such is certainly the case, and the most telling appeal of the demagogues of this time was the significant head-shake and the covertly pointed finger, breaking forth at last into the wild midnight cry, "To the nunnery!"

CHAPTER XIV.

THE BURNING OF A CONVENT.

THE Ursuline academy, after its removal to Charlestown, occupied a delightful situation, on the slope of a hill, which was called Mount Benedict, in honor of the friend who had procured the site. The convent itself was a brick building, four stories high, and surrounded by a farm of twenty-seven acres, part of which was laid out in vineyards and gardens, with walks and shade trees. The appearance of this retreat and its course of studies were not very different from those of the convent schools we know. Needlework, music, cookery and painting were taught, besides the various kinds of knowledge that are pressed between the covers of books. A pleasant feature was the cultivation of little flower-beds by the pupils themselves, two acres being set apart for this purpose.

The old Puritans admired the moral discipline of the sisterhood, and, as there was no other academy for girls in this region, their best families were accustomed to send their daughters to Mount Benedict. The Unitarians, rebels themselves to the local tradition, had a fellow-feeling for the Catholics, and patronized their institution. The number of pupils rose to fifty-five, a few of whom were Cuban or French Canadian girls, while the greater number were children of New England Protestants, who received such religious instruction as their parents prescribed. No attempt was made to convert them, and no instance of a conversion was known.

The number of sisters in the convent was ten. Two of these were lay sisters, who acted as the housekeepers, and two were novices. Among the little group were several lovely women. Mary de Costa, a Boston girl, a descendant of the Puritans and of Portuguese Huguenots, acted as "infirmarian," under the name of Sister Mary St. Claire, and displayed rare tenderness in the offices of the sick-chamber. She had been the first novice accepted in the convent. Mary Barber, who had lived there eight years, and had taken the name of Sister Mary Benedict, was still in the bloom of her beauty and had inherited her father's culture and refinement. Grace O'Boyle, the superior, known in religion as Mother Mary Edward St. George, was a woman of commanding presence and dauntless soul. Her own sister, Sister Mary St. Henry, a beautiful novice of twenty, lay dying with consumption during the scenes about to take place, and it is not surprising that the high spirit of the superior assumed a cast of haughtiness in her treatment of those whose violence hastened this loved companion to the grave. Elizabeth Harrison, or Sister Mary St. John, was an important figure. She was a native of Philadelphia, twenty-eight years old, and had lived in the community for thirteen years. She was skilled in music, and attracted so many pupils to that branch that her time was fully occupied. For eight years she had given twelve lessons a day, averaging three-quarters of an hour in duration. Ladies in religion are accustomed to hard work and not accustomed to complain; but the time soon approached when, in Sister St. John's case, the limits of nature were passed.

Of such was the happy household that Bishop Fenwick had gathered to send forth a virtuous influence from its retirement in Charlestown. The first person to give point to the suspicions against them,—suspicions which only condemn the minds that entertain them,—was a flighty girl, named Rebecca Reed, who, in the winter of 1831, had been taken in and taught by the sisters. They became interested in her as a convert of professed piety, but her real character was that of a romantic fabricator of dreams, in which she herself always played the central part, as martyr and heroine. Disappointed in her ambition to wear the pretty garb of the sisterhood,—for which she was unfitted by her lack of education,—she left the convent abruptly after a very brief stay and went to live with some Catholic friends. From their society she drifted into that of her own kinsfolk, who were poor and credulous fanatics. Naturally her knowledge of the mysterious inner life of the convent made her an object of curiosity. Miss Rebecca enjoyed her rôle, as the possessor of dark secrets, and began to explain her own severance of connection with the school, which was really due to her dislike of discipline and work, by whispering insinuations. It was not what she said, so much as what she hinted, that confirmed the mean surmises of the vulgar. Her stories gained by repetition, until the whole circle in which she moved was inoculated with doubts about the school at Mount Benedict.

This had been going on for two years. Meanwhile the tirades of the preachers engendered feeling, and the lower classes were moved with hatred of the incoming Irish, from whom they stood aloof, and who stood aloof from them, with the clannish tenacity that forbade acquaintance and mutual understanding. The time was ripe for crime and, that which is worse, general connivance at crime, when a sudden spark was thrown upon the gathered fuel.

On the evening of July 28, 1834, Sister Mary St. John, who had been acting strangely for a few days, utterly broke down. In a state of delirium she left the academy, went to the house of Edward Cutter, a brick manufacturer, whose estate adjoined the convent grounds, and begged to be taken to the home of a friend, named Cotting, in West Cambridge. Mr. Cutter directed his nephew, Mr. Runey, one of the selectmen of Charlestown, to escort her where she wished to go. Later the superior was informed by Runey of her flight, and word was sent to Bishop Fenwick. The bishop promptly drove to Cotting's, in company with Mr. Harrison, the nun's brother, and persuaded her to return the next day. She recovered her natural condition, though she remained delicate for a time, and expressed to several persons horror for the occurrences of the night before, of which she had only an indistinct recollection. She returned to work on the first of August.

On this basis of fact a towering pile of rumor was built. It was reported, even in the papers, that a lady had tried to escape from the convent, but was confined there in a dungeon, and the "mysterious lady" became a catch-word for the ignorance of the time. There was, of course, nothing mysterious about Miss Harrison. Her brother and a brother-in-law lived in Boston, her father in New York. She was physically free to leave the academy, if she liked, and any decently-behaved visitor was free to enter it. Nevertheless a deal of suspicion clouded the air. The preachers, headed by Lyman Beecher, harangued their audiences and the lower classes were worked upon by placards, of this tenor:

"*To the Selectmen of Charlestown.*

"GENTLEMEN: It is currently reported that a misterious affair has lately occured at the Nunery in Charlestown; now it is your duty, gentlemen, to have this affair investigated immediately, if not the Truckmen of Boston will demolish the nunery on Thursday night.

"BOSTON, Aug. 9, 1834."

A second specimen is still more illiterate.

"Go ahead! To arms! To arms! Ye brave and free the Avenging Sword unshield! Leave not one stone upon another of that curst Nunnery that prostitues female virtue and liberty under the garb of holy religion. When Bonaparte opened the Nunnerys in Europe he found cords of Infant sculls!!!!!!"

It ought to have been possible to calm this excitement, and some steps were actually taken to set the truth before the public. Edward Cutter felt a natural interest in the matter, and called to satisfy himself that the complaints uttered by Sister St. John in his house were really the ravings of a woman in a state of nervous exhaustion. He was received by the sister, who assured him of her desire to remain where she was. The brick-makers in Mr. Cutter's employ also took an interest in the matter, but manifested it by accosting the nuns on their walks of recreation through the garden. Their attitude was so menacing and the threats of destruction so persistent, that the Monday after Cutter's visit, which took place on Saturday, August 9th, the superior requested the selectmen of the town to investigate the whole institution from top to bottom. They came, five in number, and spent three hours in the convent, Sister St. John herself acting as their guide. Their report, as well as Cutter's, completely vindicated the institution.

Unfortunately neither letter was published in season. These impartial findings, which would have destroyed all pretext of rescuing the "mysterious lady," were held over in the papers, by accident or intention, until it was too late for their appearance to do any good. That night the academy was destroyed.

About half-past eight a band of fifty men, disguised in women's clothes and other fantastic dresses, with painted faces, assembled near the gate of the grounds. They had tar-barrels, a few muskets, and a supply of stones,—also a barrel of rum. The lighting of a bonfire brought thousands of people to the spot, and the fire-bells were rung, either as an alarm or a signal. Two of the selectmen, Runey and Hooper, appeared, but did nothing to check the proceedings, although Captain English of the navy yard had a daughter in the school and would have called out his marines at a hint from a messenger. It is to be remembered that the selectmen's quarrel with the bishop was still pending. Fire companies, also, came upon the scene, from Boston and Cambridge, as well as Charlestown, and remained until three o'clock; but their ranks were full of sympathizers with the mob. Some of the torches that lighted the flames were engine torches, and the only company, one from Boston, that attempted to play a stream found its hose cut and stood powerless in the impotence of the local authorities. The vast crowd of spectators enjoyed the spectacle, and there were no watchmen in sight.

The first proceeding was to break the windows. The superior lifted a sash and faced the crew, whose yells, as they approached, piercing the usual quiet of the spot, had struck terror to the nuns and pupils. The leaders of the mob wanted to see the "mysterious lady." Mother St. George promised to bring her to the window, but found poor, overwrought Sister St. John fainting in the arms of four of her associates. The girls were running about in their night-gowns, not knowing what to expect. One tot of five or six years clasped her doll tightly, resolved to die with it, if need be. Only two persons showed absolute fearlessness. One was a little Canadian girl, proud and fiery, the daughter of a famous French rebel or patriot; the other was the stern superior, who resented the whole inquisitorial attitude of the public.

The latter's defiant address produced a stay in the proceedings. The mob went off irresolutely, threatening to return on Thursday and burn the place. Now the night was growing dark and the rum probably began to work. The leaders wanted "to do something," and soon their courage was screwed to the sticking point. The work of destruction began with the tearing up of fences. During this process Selectman Runey felt the disaster impending, stole up to the door of the academy and feebly proposed that the superior should "throw herself upon his protection." She replied with spirit, telling him to do his duty and disperse the rioters on her property. Even yet she did not anticipate the degree of outrage that was to follow.

About midnight the mob entered the building, amid oaths and ribald cries, and an orgy of incendiarism and plunder followed. Pianos, harps, furniture and religious emblems were smashed to make kindling for the fire. The Bible was jeeringly tossed on the pile, and a mock auction was held of the books in the library. Money, however, and other objects of value were thriftily appropriated. When the work was finished, the main building and all the out-houses had been destroyed. The very tomb in the garden, where remains of five or six members of the community lay, was invaded, the silver plates stolen, and one of the coffins broken open. The loss was about fifty thousand dollars; the insurance one third of that sum.

By the interval of a breath, the superior and her charges had made their way into a garden in the rear, just before the rioters entered on their second approach. Edward Cutter and some neighbors lifted the children, half undressed, over a high board fence, and some of the party found shelter in his house. Fitch Cutter, his brother, took one of the nuns. The superior and several others, after applying in vain at door after door, were sheltered in the home of Mr. Adams, on Winter Hill, whither bands of men pursued them. Sister Mary St. Henry, the novice, who lay dying of consumption, had been taken out of bed by two sisters, who helped her across the fields till a kind neighbor took them in.

Three carriages were sent the next morning by Bishop Fenwick to collect the scattered nuns and children, who passed back over the bridge through crowds of hilarious truckmen. The nuns were taken to the Sisters of Charity, the children returned to their homes. Many of them suffered from the fright and the exposure. Sister St. Henry died only two months later (October 18), and her physician attributed this early end to the shock of the night's affair. Three of the children, also, are said to have died afterwards in consequence of what was done by the brutal ruffians.[1] These things happened in close view of Bunker Hill, and Bishop Cheverus was still living in Bordeaux.

The rioting did not cease with this gallant ambuscade, perpetrated on women and children. Tuesday evening a crowd paraded the streets of Boston and threatened the cathedral. About eleven o'clock they crossed to Charlestown, burned up the fences that remained on the convent grounds, and ruined the fruit trees and vines, remaining there to pilfer and destroy until Wednesday afternoon. The Charlestown Light Infantry were guarding Edward Cutter's house, and the Warren Phalanx had been stationed at St. Mary's church. On Wednesday a man named Henry Creasy, of Newburyport, thirty-five years of age, cut his throat at the Bite Tavern, and, before killing himself, it was said, confessed that he had some of the consecrated Host, from the convent chapel, in his possession.

The excitement in Boston was powerful, especially among the Catholics, who were strong enough now to defend themselves. Irish laborers on the Worcester, Lowell and Providence railroads,—simple, inoffensive men, when well treated,—started for the city to protect those whom they revered as holy women and loved as sisters in the Spirit; but Bishop Fenwick quickly dispatched five or six priests to check them, and at six o'clock on Tuesday called a meeting of his people in the cathedral. The auditorium was thronged. In sorrow, not in wrath, the good man met this test of his Christian faith. Foul hands had been laid on the treasure of his diocese, and the hill that bore his name lifted a smoking ruin to the sky. But he chose for his text the sublime words of the Gospel: "Love your enemies. Do good to them that hate you, and pray for them that persecute and calumniate you." His dissuasions cooled the natural warmth of the people, and the only act of retaliation committed by them was the burning of a house and barn near the convent on Friday night, in which two Irishmen were said to be implicated. An unfounded rumor that the Harvard College library was to be attacked by Irishmen led to the assembling of forty or fifty graduates with muskets, who stood on guard at the building all night.[1]

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[1] This statement is made by Mrs. Louisa Whitney in her picturesque and minute story,—the account of one who was not an eye-witness merely, but a pupil and an inmate.

The law-loving Protestants were as indignant as the Catholics. At a meeting of the citizens of Charlestown on [illegible]esday a reward of a thousand dollars was offered for the detection of the criminals, and Edward Everett headed a committee to draft resolutions of sympathy. Judge Story occupied a similar position at a meeting in Cambridge on Wednesday. On Friday Governor Davis issued a proclamation, offering a reward of five hundred dollars in the name of the commonwealth.

But the most active efforts were made by a committee appointed at an indignation meeting in Faneuil Hall. Mayor Theodore Lyman issued the notice. At one o'clock the Cradle of Liberty was thronged. The venerable Harrison Gray Otis, an old friend of Bishop Cheverus, delivered a powerful speech, and twenty-eight citizens were delegated to take steps for the prosecution of the criminals and the indemnification of the sufferers. Among them were Harrison Gray Otis, Henry Lee, Cyrus Alger, Thomas Handasyd Perkins and Charles G. Loring. They represented the wealthy and cultivated class which had subscribed generously for the fund to build the Church of the Holy Cross. Meanwhile the military companies of Boston were ready at their armories in Faneuil Hall, and the crew of a revenue cutter was quartered with them every night. Citizens in each ward patrolled the streets, and children were kept indoors for a week, when the disorders finally subsided.

The worst part of the outrage was yet to come. Such a thunderbolt as this did not fall from a clear sky, and the developments showed that a large part of the community were glad the convent was no more and sorry to think any one should be punished for his part in the crime. This was the feeling of the lower and middle classes, of the rank and file of the militia and the firemen. A paper, the *Daily Whig*, immediately sprang into existence to champion their views against the bulk of the press, which condemned them. It threw out the familiar hint of "vaults" under the convent, which were promptly contradicted by the builder of the structure, and in other ways inflamed popular prejudice during the trials that followed.

[1] See Mass. Hist. Soc. Proc., 2nd Series, Vol. III, pp. 216–18.

After three weeks of patient investigation the Boston committee presented a report highly complimenting the sisters and the school, and condemning the outrage circumstantially. Among the causes to which they ascribed the excitement were the slanders put in circulation by Rebecca Reed, whose sister's husband, Pond, was implicated in the affair, and who now became once more a young lady of importance. By their efforts thirteen or fourteen men were indicted (three of whom bore the very un-Puritan names Kelley, Dillon and Mahar), and nine were brought to trial. Their cases occupied the whole month of December, the attorney-general, James R. Austin, having vainly requested a continuance, in order that public pressure on the jury and witnesses, in favor of the prisoners, might cease.

John R. Buzzell, a tall, swashbuckling brickmaker, who had distinguished himself by waylaying and beating the porter of the convent, was the ringleader of the affair. He was put in the dock first, Chief Justice Shaw and two of his associates occupying the bench. As the offences charged, arson and burglary, were capital crimes, the law was interpreted leniently for the defendants. No alibis were offered, and sixteen witnesses, including one of the indicted men, Buck, who had turned State's evidence, identified Buzzell. The defence took refuge in the general difficulty of identification, and also endeavored to carry the cross-examination into the entire Catholic system, embracing the confessional and the morals of convents. Rebecca Reed was put on the stand to disclose her awful secrets, but the judges brought her testimony sharply to the point.

Great difficulty was experienced in getting witnesses for the government, owing to the terrorism exercised by those who sympathized with the culprits. A placard, threatening assassination to hostile witnesses, was posted on Charlestown bridge; the officers who made the arrests were burned in effigy; the prisoners' counsel was applauded in court, while Attorney-general Austin was styled a "Catholic myrmidon." Runey and Hooper, the selectmen who had been among the crowd, shirked their duty of identifying the guilty persons, some of whom they must have known. The jury, as is usual in such cases, simply registered public opinion and desire.

As for Buzzell, he was the hero of the hour. Money was showered into his hat as he stepped out of the court, a free man, and he felt constrained to give public expression of gratitude for the courtesies he received, in the following item:—

> "A Card.—John R. Buzzell begs leave, through your paper, to tender his sincere thanks to the citizens of Charlestown, Boston and Cambridge, for the expressions of kindness and philanthropy manifested toward him on his acquittal of the charge of aiding in the destruction of the convent; also would gratefully remember the gentlemanly deportment of Mr. Watson, while imprisoned in Cambridge gaol."

The acquittal of Buzzell was followed by that of Blaisdell, Mason, and Parker. A disagreement took place in the case of Malvin Marcy, who, however, was found guilty on a second trial immediately afterward, and in the cases of Kelley and Pond, Miss Reed's brother-in-law, which were put over until the following June. Marcy was held for sentence, to be pronounced in February.

The Ursulines had fared sadly in the meantime. Sister St. John, the music teacher, had been so plagued with busy-bodies, calling at the house of the Sisters of Charity to see her, that her brother inserted a note in the papers, requesting that she be let alone. October 18th, Sister St. Henry, the young sister by blood of the Superior, died, and was buried in St. Augustine's cemetery, amid a train of five thousand mourners. The community found it hard to engage new quarters, until General Dearborn kindly put at their service the historic Brinley estate at Roxbury. Here they tried to reopen their school, but were molested by rowdies, until it became necessary to appoint a committee of twelve gentlemen, at a meeting in the Roxbury Town Hall, to protect them. Deprived of funds and of material for teaching, the nuns could do little. In the following summer they dispersed, some returning to Canada with a few of their pupils.

February 25th, Malvin Marcy, the convicted prisoner, was sentenced to imprisonment for life. He was taken ill in the court-room the day of his sentence, and there was much sympathy for him among those who loved justice. He was a poor but handsome boy, only seventeen years of age, who had joined in the affair as a lark. It was considered outrageous to punish severely what was, at the worst, on his part, a bit of scampish mischief, when the real conspirators were going free. The day after sentence was pronounced, Bishop Fenwick headed a petition for his pardon, bearing six thousand signatures, and the superior and sisters joined in a letter in his behalf. In October the acting governor pardoned him. His imprisonment, of seven months, was the only punishment legally inflicted upon any one concerned in the riot.

Before the second trial of Pond and Kelley, two youths of Marcy's age, Budd and Hadley, who had evaded arrest up to this time, surrendered themselves, probably counting on a verdict in agreement with those previously rendered. Strong efforts were now made to influence public sentiment through Rebecca Reed. As the girl was somewhat illiterate, a "Committee of Publication" brought out a narrative entitled "Six Months in a Convent," purporting to be her own story of her adventures. No accusation of real wrongdoing was made; but she told tales of immoderate penances and of cruelty to the sick, of having to make the sign of the cross with her tongue on the floor and eat the apple-parings left over by the superior. Finally, it seems, the bishop had contrived a plot to abduct her to Canada, which she eluded by a daring hair-breadth escape.

As a matter of fact the very title of her book was a stretch. Her own dates showed her to have been in the convent four months, not six. Its climax was ingenious, but fanciful, since her departure had been effected by the simple, even prosaic method of climbing a fence, and had ridden the school of a cunning little schemer, more given to exercising her imagination than her hands. The superior replied to her insinuations in a caustic manner, and the "Committee" published a "Rejoinder." Some Protestant gentlemen, among others, Judge Fay, had been drawn into the controversy and received their share of abuse for defending the school which their daughters had attended. Honorable testimony to the sisters' worth was published by one lady, Miss Caroline F. Alden, of Maine, who was in a position to know. She was of Protestant connections, but had lived in the convent four years, taking the white veil of a novice, but surrendering it afterwards, while remaining in the household two years longer out of pure attachment for its members.

"I can assure you," wrote Miss Alden, "that, as they appear in the parlor, so are they in their most unguarded moments,—no unbending from that sweetness and affability of manner which characterize them all. As teachers, nothing can exceed the care, attention, and kindness which is bestowed on *all* placed under their instruction. As persons secluded from the world and devoted to God, their purity of conversation and moral principles, their nobleness of soul, their charity, kindness, and forebearance to each other, cannot fail of being a most edifying example to all around them. . . . .

"As it respects the sick, nothing, I assure you, can be further from the truth than the assertions of Miss [Reed]. For never, by any person (I will not except my own parents' house), have I received greater kindness or more attention in sickness than during my stay at that house."

Nevertheless, the purpose of the agitation was attained. Prescott P. Pond, the brother-in-law, was a volunteer member of Engine Company 13, of Boston, which had gone to the scene under its captain, James Quinn, but had been prevented from extinguishing the fire. He, Kelley, Hadley and Budd were acquitted in June, and fifty guns were fired, amid cheers, before the Bunker Hill Tavern, in honor of the event.

An unsuccessful petition for indemnity was presented in this year to the legislature, Robert C. Winthrop making his first elaborate speech in support of it. Other prominent men interested themselves, and in 1842 and 1853 renewed attempts to secure compensation were made, but without effect. No action was taken beyond the passage, in 1839, of a law which fixed the principle of State protection of property, making cities and towns responsible for three fourths of the value destroyed in case of riot, but was not made retroactive. The final vote upon the question, in 1853, was close, standing 120 to 111, after the bill had passed to a second reading.

The ruined buildings were left standing over forty years, as a monument of reproach to Charlestown. It was the sight of workmen taking down the walls that led Mrs. Whitney to write her spirited recollections of the event, in 1877.

An attempt was made to revive the academy in 1838. A house was secured on Quincy Place, and Sister Mary Benedict took charge, with Sister St. Claire, the gentle "infirmarian," as one of her assistants. But the chain of success had been irreparably broken, and in two years the experiment was abandoned. John Thayer's vision was thus finally dissipated by the wrath of a Boston mob, and the only establishment of the Ursulines in New England to-day is one recently introduced in Maine.

Sister Mary Benedict, whom no one mentions without speaking of her beauty, died in Canada in 1848. Sister St. Claire's life was written in 1876 by her nephew, Rev. B. F. de Costa, an Episcopalian minister. The others of the community became lost to sight in the houses of their order. Buzzell worked in Boston for several years, and was known to persons who are living. On his death-bed he is said to have confessed his share in the crime, which nobody ever seriously doubted. Attorney-General Austin held office many years, and in 1837 gained notoriety by an address from the gallery of Faneuil Hall, at the Lovejoy meeting, which drew forth, in rejoinder, the famous apostrophe of Wendell Phillips to the portraits of the patriots. Phillips' announcement of his anti-slavery views on this occasion ruined his hope of social advancement; and it is one of the anomalies of the history of that day that the very class which stood by the Catholics of Boston in their persecution ostracised this elegant graduate of Harvard, the son of their first mayor, for his sympathy with oppressed southern black men.

One distinguished gentleman saw his first lesson in tolerance figured in the flames of the Ursuline convent. Col. Thomas Wentworth Higginson, then a lad of ten, was present with one of his parents, and conceived a horror of fanaticism which has formed a consistent principle of his conduct ever since. Such, indeed, can be the only ultimate effect of an incident like this, when allowed to settle and clear itself in the general mind, and the animating purpose of its presentation in these pages is, not to reopen old wounds that are healing, but to exhibit in its naked exactness the ugly figure of bigotry.[1]

CHAPTER XV.

THE ARGUMENT OF FORCE.

THE immediate effect, however, of the acquittals was bad. It was the first outrage of the kind in our history, and the beacon fire lit on Mt. Benedict seemed to act as a signal to the nation at large, as the shots on Bunker Hill had done in 1775. Such rebuke as the leaders of religion gave was, for the most part, half-hearted and was neutralized, in many instances, by the general trend of their exhortations.

The year 1835 witnessed anti-Irish riots in New York, and the tearing of crosses from the tombs in the grave-yard at Lowell. The two new churches which had become necessary in Boston at this time, St. Mary's and St. Patrick's, were threatened, and the insurance companies refused to place a policy on the latter until its wooden frame-work had been sheathed in brick. In 1836 the Washington Artillery revived "Pope-day," and the anniversary of Mount Benedict was celebrated by making a target of Bishop Fenwick's effigy. Two years later the church at Burlington, Vermont, was burned.

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[1] The literature of this event is copious. For the occurrence itself Mrs. Whitney's book, with the anonymous work brought out by Mr. P. Donahoe in 1870, and the contemporary newspapers, are the principal sources. The trials have been fully reported, and the arguments in the legislature on the question of indemnity are incorporated in documents which are easily accessible. The pros and cons of the Rebecca Reed controtroversy should be studied in the original pamphlets.

In 1837 two disturbances, quite as serious as the midnight attack at Charlestown, occurred in broad daylight in the heart of Boston. The first of these is known as the Broad street riot from the scene of its occurrence, but in those days Broad street included the southern part of Atlantic Avenue, and its continuation in Federal street. Here stood Fort Hill, running down to the harbor. The Irish were now settled there in great numbers, following the rule which impels foreigners in sea-port towns to gather at the water-line as though clinging to the skirts of the country.

About three o'clock in the afternoon, on Sunday, June 11, a Catholic funeral procession was passing through East street, where the shore made a sharp turn to admit the long inlet which was known as the South Cove. The cortege was bound in a northerly direction, intending to reach Charlestown. The pall-bearers and other mourners were marching on foot, as the custom of employing carriages was not then general. In the course of their journey they found Extinguisher No. 20, which had just returned from a fire, drawn up in front of its house. The driver of the hearse requested the right of way, but this was refused. Words passed, and the firemen and the mourners came to blows. At first the enginemen were driven back, but by sounding a false alarm of fire they drew the companies attached to engines 2, 6, 8, 9, 10, 13, and 14, to the spot and the funeral party was broken up and beaten. Thus far the blame may be said to be equally divided. To impede a funeral procession was a churlish thing; to enforce respect for the dead by blows and epithets was quite as unseemly.

The passions let loose in this contest soon exceeded all bounds. A furious multitude gathered at the ringing of the bells and made holiday with the property and persons of the foreigners. It was an unpremeditated outburst of slumbering hatred which, "but for the appearance of the military, would have resulted in the destruction of the whole Irish quarter of the town." Ten houses along Broad street were entered, the furniture broken, the bedding ripped open and flung into the street, the money drawers rifled as before. Worthy families lost all their savings; sick women were driven into the street; the men who tried to defend them were pummeled unmercifully.

Mayor Eliot came among the mob, but was "knocked over." Towards six o'clock he ordered out the National Lancers, the Boston Light Infantry, and the New England Guards, comprising eight hundred men in all. The streets were cleared at the muzzle of the rifle. The wounded were carried off in carts, and they were all of one complexion. The Irish, says an impartial account, were "peaceable," the natives "insolent."

In this affray, as in the burning of the convent, the state of feeling which rendered the onslaught possible prevented the punishment of the offenders. Twenty men were arrested on the spot, and they were all Irishmen. This would be humorous, if it were not typical of the aggrieved tone with which conquerors generally resent the writhings of their victims. Bystanders generously interfered to see that some of the mob were taken, but the authorities did not dare lay hands on them. Only four were apprehended, and all of these were subsequently acquitted, amid applause, although one of the number had virtually confessed his guilt by flight. Toward the Irishmen less leniency was shown. Three of them were convicted and sentenced to two and four months' imprisonment. A relief committee had been appointed at a meeting of the citizens, but the city refused compensation to the sufferers.

An investigation, conducted by the mayor and a committee of the Common Council, exonerated the firemen from blame in connection with the first assault, but this finding must not be taken too seriously. The firemen were petted in those days more than now, and counted as a factor in politics. In a few months it was found advisable to reorganize the department on account of its "turbulent disposition." All the companies but one or two were disbanded, and a new force, consisting largely of young men of good family, was created. The discharged members and their friends insulted and set upon their successors, but only confirmed the wisdom of the change by such behavior.

Three months later a new turn was given to the dominant prejudice by an affair on the Common, which seems to have lacked even the shadow of provocation which is urged in excuse for the Broad Street riot. The Montgomery Guards, an Irish-American company, had recently been organized and attached to the regular militia. Of its forty members thirty-two were born under the flag which was made a pretext for persecuting them, and nearly all were men of sense and standing. The company was named after an Irish Revolutionary soldier of spotless fame, and the purpose of its formation was not merely innocent, but laudable,—to assert and prove the loyalty of the race. It made a part of Col. Smith's infantry regiment, which, with several battalions of artillery and cavalry, was mustered on the Common on September 12th for a brigade inspection under Gen. Amee.

The appearance of the Montgomery Guards was the signal for a preconcerted mutiny. Five companies left the field and marched to their quarters to the step of "Yankee Doodle," only the officers remaining at their posts. In our day such disobedience would probably be punished on the spot, but a good many people then, for reasons which probably could not receive any intelligible statement, regarded it as glorious.

Late in the afternoon the loyal companies returned to Faneuil Hall. A crowd of three thousand followed the unpopular soldiers along Washington Street. Bricks, coal and bottles were thrown at them, and eight of the company were seriously wounded. The mayor interfered without avail, and two or three citizens who protested were knocked down. The Guards kept their ranks, amid the volley of missiles and of taunts, and reached headquarters in good order, with no attempt at retaliation.

The community seemed to grow weary, at this point, of causeless disorders which only embittered each side. Four of the rioters were arrested, two of whom received sentences of three years in prison and one of two. The governor, Edward Everett, who had attended the centennial banquet of the Charitable Irish Society that year, issued a proclamation rebuking the mutinous companies and commending the Guards for their "exemplary behavior." They had certainly displayed the higher courage of forbearance.

This riot also resulted in a reorganization of the department which had shown itself so deficient in discipline.

This was the last act of violence attempted in Bishop Fenwick's day. The Native American movement, which plunged Philadelphia into a state of civil war, passed lightly over our heads, although Thomas A. Davis, a Native American, was elected mayor for one term, the bishop's life was threatened, and the *Pilot* office had to be placed under police protection. D'Arcy McGee, a true poet and a statesman of constructive power, was the editor at this time, and his offence was the denunciation of the murders committed elsewhere, at which the greater portion of the press connived. Happily, however, there was still no stain of life-blood to be condemned or defended in Boston and New England.

CHAPTER XVI.

ITS SUCCESS AND ITS FAILURE.

THE total result of these attempts at forcible exclusion was two-fold. On the one hand, by identifying the term Catholic with Irish, they narrowed the church socially and checked the stream of American conversions to which Bishop Fenwick had looked forward with confidence. On the other hand they solidified the Irish Catholics, with whom the sense of race wrongs gave powerful support to religious constancy. This double consequence is visible among us to-day. In spite of the mixtures of recent years, the Catholics of New England are still overwhelmingly Irish; and the Irish of New England are overwhelmingly Catholic.

The church authorities, on their side, contributed tirelessly to keep the faith active among the immigrants. Bishop Fenwick's great aim, of collecting a body of clergy from the soil itself, from the mother country, from the four quarters of the earth, if necessary, was in the end triumphantly realized. Most of the priests who aided him, like the people, were natives of Ireland; yet between 1834 and 1844 no fewer than nineteen candidates were ordained from the diocese, many of whom were born among the flocks which they were destined to serve.

Among these old-time clergymen were several figures who merit more than a passing mention. Rev. Charles D. Ffrench, a Dominican, the son of a Protestant minister in Galway, Ireland, is one of the most conspicuous. He and his brother Edmund became Catholics, took orders, and were obliged to forfeit their inheritance. Edmund was afterwards made bishop in his native town; Charles emigrated to America, where, after striving to found a house of his order in New Brunswick, he settled in New York in 1817. The chronic difficulties there drove him to New England, where he labored many years, finally dying in Lawrence at the age of eighty-five. He had worn the garments of the priesthood for fifty-one years, and was a type of the indefatigable traveling missionary.

Another Irish priest, of eccentric but creditable views, was Rev. Jeremiah O'Callaghan. While still a young man in the diocese of Cork, he fell out with his bishop on the subject of usury, and went to Rome to vindicate his doctrines. After much wandering, in the course of which he met William Cobbett and acted as tutor in his family, he crossed the path of Bishop Fenwick in New York in 1830. The bishop was looking for clergymen, and Father O'Callaghan was looking for a place. As he was personally a worthy man, he was admitted to the diocese and preached in Gaelic at the Cathedral. Then he was assigned to the rural parish of Burlington, Vermont, where there seemed little likelihood that his hostility to money lenders would interfere with his usefulness. An edition of his book, "Usury, Funds and Banking," published there in 1834, presents opinions that would have delighted John Ruskin, written in a style as stout as that of Cobbett himself, and supported by quotations from a host of church doctors.

Dr. T. J. O'Flaherty was another priest of literary tendencies. A native of Kerry and a physician, he took orders from Bishop Fenwick in 1829, and was his mainstay in the editing of *The Jesuit.* A translation of Joseph de Maistre's work on "The Spanish Inquisition," was published by him.

A more distinguished writer, whose connection, however, with the diocese of Boston was brief, was Rev. C. E. Brasseur de Bourbourg, who carried the cross in the procession at the bishop's death. Two years later he devoted himself to the Indian missions in Mexico, and, while there, resurrected the ancient Aztec and Toltec literatures from picture-writings, which he was the first to decipher.

Revs. James Fitton, George F. Haskins, and Thomas Lynch, all men of mental energy, were in their early prime at this period, and the young convert priests, G. J. Goodwin, J. C. Shaw and E. J. Putnam, with J. B. Fitzpatrick and J. J. Williams, came into prominence towards its close.

In general, the clergy of this time appears to us as solid men, possessed of broad human knowledge and adequate culture, and reflecting the practical disposition of their superior. Among them, also, were several rare spirits. On the other hand, in the great dearth of helpers, some rovers of little standing were accepted; and now and then a clergyman of rougher stamp bore hard upon his flock. Such instances, of course, were exceptional, but they helped to promote disaffection in some quarters and stimulated a feeble movement toward the system known as trusteeism.

This method of church government is an attempt to unite the congregational idea of independent management with the Catholic principle of subordination and control. In Philadelphia and New York it had led to violent quarrels, involving the title to church property and the right of naming the pastors, but in New England it never took root. Bishop Cheverus had permitted it, in a moderate form, by selecting seven laymen to arrange the finances of the cathedral; but already, on Bishop Fenwick's arrival, a line of dissension had made its appearance and, in a re-election which he ordered, five of the former trustees were retired. At Portland, in 1830, Dr. O'Flaherty was obliged to suppress a tendency in this direction, and the financial troubles at St. Mary's church, in Boston, led to a riot in 1842. Similar quarrels occurred at Salem and Taunton. In November, 1846, a few months after the bishop's death, Rev. J. Strain and a deputy sheriff were indicted for effecting a forcible entry into the church at Waltham. As a result of this dispute, the church was closed and two years later burned by an incendiary. Serious complaints were also made against the management at St. Joseph's, Roxbury.

Yet, as compared with other places, the church in New England was notably free from these internal disorders. The congregational idea, which has been applied in our day elsewhere, disappeared from this vicinity at an early date and has never been revived. The first diocesan synod, held in 1842, drew up strict rules of government on this and other matters and prescribed the deeding of all church property to the bishop in trust. An attempt was made in the legislature in 1855 to forbid such a method of control, but interference by the State in a purely ecclesiastical question was not looked upon with favor.

Thirty priests attended the first synod of the diocese. This was a great stride of progress since the early years of Bishop Fenwick's government, when three clergymen were all that New England could muster. But the increase of ministers hardly kept pace with the demands of the growing Catholic community. The great immigration from Ireland was already foreshadowed in the influx of 1842. New churches were hastily erected or bought wherever these new-comers settled or their children spread. Seven such houses of worship had been added in Boston, two in Lowell, one in Cambridge, one in Quincy, one in Waltham and one in Newburyport, and beginnings had been made at Roxbury, Lawrence, Saxonville, and Chelsea. Nearly all these churches had resident pastors,—seldom more than one,—but the territory which they covered was usually a wide one. In smaller towns, farther back in the country, it was impossible to supply a priest for every church, and the congregations had to be content with periodic visits. No religious orders, except the Sisters of Charity and the departed Ursulines, had yet been established in the diocese, which until 1843 still included all New England. In that year Rhode Island and Connecticut were set off, and Rev. William Tyler, of Boston, nephew of Daniel Barber, was made bishop of Hartford.

The growth in Boston may be estimated from the number of baptisms, which increased from 476 in 1830 to 1600 in 1844. More than half the Catholic population of Massachusetts was concentrated in the capital, where it probably numbered thirty thousand. In the whole State there were in 1845 about fifty-three thousand Catholics, as against twenty-nine thousand ten years before. Thus the Catholic element still gained on the general population, of which it now formed one-sixteenth; and the hopelessness of annihilating a powerful idea by the crude methods of the torch and bludgeon was becoming apparent to all but a few in this vicinity.

CHAPTER XVII.

THE BISHOP'S END.

THESE evidences of growth and harmony doubtless consoled Bishop Fenwick for the heartlessness shown by many of the natives towards his flock and the atmosphere of distrust in which he and they were forced to live. It was to his own able government that this successful adaptation to new conditions was due. He appears before us constantly in a three-fold character—as pastor of the cathedral, fulfilling the humblest and most intimate duties of a priest; as bishop of New England, journeying to every part of the region and incessantly vigilant for the welfare of his scattered people; and as a prelate of the whole American church, in the councils of which, held in Baltimore in 1829, 1833, 1837, and later years, he was an eminent figure, conspicuous by his weight of intellect and character, and by his native ancestry and training.

In 1844 the robust constitution, which knew the meaning of sickness only by observation of its effects in others, suddenly gave way. A fatal affection, apparently of the heart, set in and ran a rapid course to the end, which was soon foreseen. It was necessary to select a coadjutor, and the bishop's choice fell upon Rev. J. B. Fitzpatrick, a native of Boston, who was consecrated accordingly, about the same time as Bishop Tyler. For two years the senior bishop struggled manfully against the inroads of disease, revisiting his old Maryland home and maintaining by force of will the cheerfulness which was characteristic of his temperament. His death occurred August 11, 1846, while he was sitting in an arm-chair which had been his only place of rest for eight months. The Sisters of Charity had nursed him tenderly, and Bishop Fitzpatrick was present at the moment of final parting. The day before, Mayor Quincy, who had been elected to succeed the Native American, Davis, caused the avenues around his house to be barricaded, and Federal Street spread with tan in order that the dying man's last moments might not be irritated by the noise of carts. Through this act of courtesy enlightened Boston offered reparation for the griefs inflicted by fanatics.

The funeral ceremonies at the cathedral were both touching and imposing, as conducted by the young prelate, barely half his age, who was to succeed this venerable bishop in his difficult post. The corpse was carried to the Worcester depot amid a vast concourse and many marks of respect from the community. Bishop Hughes and Bishop Fitzpatrick, as well as the clergy, the Sisters, and the Catholic societies, walked on foot before and after the hearse. The interment took place at Holy Cross College, in the present Springfield diocese, which Bishop Fenwick had recently founded.

Although our second bishop left a minute record of his labors, somewhat similar to the missionary reports known as the "Jesuit Relations," this work has not been published, and we are again compelled to form our image of his personality from the descriptions of those who knew him. Even in the absence of such testimony one could hardly miss the main features of the man—practical, methodical, and calm, yet with something lion-like and masterful under the calm. He was forty-three when he came to Boston, and the years which he spent here were those of his benignant and chastened maturity. Toward the torrent of slander which assailed him he turned the forgiving face of a martyr, and among his intimates, as well as among the Catholic people, he was warmly loved. His strong administrative hand is visible in the diocese still, for the present archbishop was his pupil.

The following estimate of his character was written by one who had met many keen intellects and was bounded by no parochial standard in his judgment of men. It is abridged from a notice by O. A. Brownson, published shortly after Bishop Fenwick's death.

"His mind was evidently of a practical, rather than of a speculative cast. He had no special fondness for metaphysical studies and scholastic subtleties, but he was always at home in any speculative question which came up, and familiar with all the nice and subtle distinctions it might involve. His memory was remarkably tenacious, and was rarely at fault. He seemed to have read everything and to have retained all he read. He spoke several languages with ease and fluency, was an eminent classical scholar, and apparently familiar with the whole range of modern literature and science. No matter what the subject, however obscure or remote from his professional studies, on which you sought information, he could either give it or direct you at once to the source whence you could obtain it . . . . .

"Humility was, perhaps, the most striking trait in his character. It gave to his whole character that placid beauty, and that inexpressible charm, which made his society so delightful, and which so endeared him to our hearts. He rarely spoke of himself and, when he did, it was always evident that his mind was not preoccupied with himself. Through grace his spirit had become as sweet, as gentle, as docile as that of the little child, of whom our Saviour said, 'Of such is the kingdom of heaven.' He had long ceased to live for himself, and he was incapable of thinking how this or that would or would not affect his reputation. . . . . . Yet his remarkable patience and gentleness, so obvious to all who were in the way of observing his intercourse with all sorts of people, were the work of grace; for we are inclined to think he was, naturally, somewhat impatient and irascible. This trait in his character was, therefore, all the more beautiful, for it proved the victory of grace over nature. The victory was complete; if nature showed sometimes a disposition to rebel, she was instantly suppressed, and nothing was seen but the meekness, gentleness, and forbearance of divine grace.

"His consideration for the feelings of others was another beautiful trait in his character. He could not bear to give the least pain to another, and he studied to hide his excessive tenderness under an affectation of harshness and severity, which, however, only made it the more apparent. He ever studied to make others happy, and his joy was always to see himself surrounded by glad hearts and smiling faces. He had his trials, and trials of no ordinary

BUST OF BISHOP FITZPATRICK.

Boston.

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BUST OF BISHOP FITZPATRICK,

Boston.

severity, but he never permitted his own afflictions to cloud his brow or that of another. With him all was smooth and sunny."

A less formal, but hardly less valuable tribute, is rendered by one who saw much of him in his summer visits to Maryland.[1] "His friends," says the writer, "and they were legion, used to playfully call him 'Boston's Big Bishop Ben,' which I would like to amend by inserting after Boston the word 'brainy,' for he was eminently entitled to this addition. . . . He was a most captivating conversationalist, full of love for all, and had the keenest sense of harmless wit and humor. His good nature fairly beamed from his big cheery face and expressive eye, and when he laughed his rotund form seemed to enjoy it from tip to toe. In his humor he was exceedingly pleasant, but in his serious moments he fascinated all by his great display of knowledge and his off-hand way of delivering sledge-hammer blows to everything that stood in the way of truth or religion. He had no feints or fancy passes, no surplusage of language, but believed in the idea of *pondus non numerus*, and delivered himself, to use a modern phrase, right from the shoulder."

Such was the impression made by Fenwick on his earnest convert and on a youth who knew him best in his periods of relaxation. The type of character disclosed was one admirably suited for the emergencies which presented themselves in the church of Boston during the second quarter of the century.

CHAPTER XVIII.

BISHOP FITZPATRICK.

A FRENCHMAN and a Maryland Catholic having laid the foundations of the church in New England, a child of Irish parents, himself born in Boston, fittingly represented in his origin and his gifts the generation which he was called to govern.

The parents of John Bernard Fitzpatrick are described as a venerable couple of attractive appearance and deep virtue. Emigrating to this city from King's County in 1805, they exemplified earnestly the high teachings of their faith, and rose to prominence in the congregation of which Matignon and Cheverus were the pastors. Both these clergymen were present at the baptism of the future bishop, which took place in a house on Devonshire Street, in 1812.

The boy's father, a comfortable tailor and a member of the Charitable Irish Society, was ambitious for his son's future, like all Irish parents, and gave him the benefit of the splendid opportunities which the public schools of the city afforded. As a pupil of the Boylston School, on Fort Hill, and afterwards of the Boston Latin School, then under the principalship of Mr. Leverett, John Bernard met his fellow-citizens of every class, and laid the beginnings of personal friendships which endured through life, with mutual profit to the participators. He was a talented pupil, taking two medals in each school.

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[1] Messenger of the Sacred Heart, April, 1899.

These distinctions were unprecedented among the Catholic youth of the city. At this time there was no Catholic teacher in the schools, the first lady who is known to have occupied such a position being Miss Magennis, who taught in the Infants' School under the old Mariner's church, on Purchase street in 1832. Subsequently Bishop Fitzpatrick's sister taught in the Boylston School, where Miss Hodges and the late Miss Mary Holland were employed in the period toward the Civil War.[1]

Bishop Fenwick, who had made the acquaintance of the worthy parents, followed the lad's career with interest and was pleased to observe in his bearing and piety the promise of fitness for the church. At his suggestion, John Bernard was sent to Montreal, after graduating from the Latin School in 1829. The scholarship of the youth was made broad and deep in the schools of learning there. In the fourth year of his course, when he was only twenty-one, he held a public disputation in four languages—Latin, Greek, French and English—before the governor of the province and several bishops, and was promoted to a professorship of rhetoric in the college.

Eight years were spent at Montreal, in study and in teaching, the bishop doubtless recommending the Jesuit rule of long, thorough preparation for this favorite protégé. At the age of twenty-five the young man was sent to complete his training at the Sulpician Seminary in Paris. Passing through Boston on his way to Europe, he spoke at the annual school dinner in Faneuil Hall, before Governor Everett, Mayor Eliot, President Quincy, of Harvard, and other eminent persons, responding to the call made upon him in an address which is characterized as "modest, manly, dignified and graceful."

Among the two hundred students at St. Sulpice the young Bostonian was the only representative of America, though one of his associates, Louis de Goesbriand, afterwards united his lot with this country and is now the respected bishop of Burlington. Attention was soon drawn to young Fitzpatrick from the great range of his information and the logical precision of his reasonings. He, in turn, assimilated the art and culture of the French capital, acquiring a taste for refined beauty which never left him and which he finally sought to express in the conception of a great Cathedral.

In June, 1840, when he was twenty-eight years old, the candidate for orders was admitted to the priesthood. The purity of his ambition at this moment of immutable choice may be observed in the following extract from a letter to a friend: "I am now wholly and irrevocably consecrated to God. The Lord is my portion and my inheritance forever. You must pray that every day, by increase of fervor, I may supply what may have been wanting in the sincerity and universality of my offerings; that my sacrifice may be without reserve and, above all, without return to anything that this world can offer; that all my toils and labors, all my talents and capacities, may be to the last breath devoted generously and exclusively to the service of God and the salvation of souls."

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[1] Mr. John H. Buckley was a pupil of Miss Magennis, and Mr. William S. Pelletier is her son-in-law. Both of these gentlemen have laid me under deep obligations in the writing of this work.

These [illegible] among the Catholic youth of the city [illegible] teacher in the schools, the first lady who [illegible] being Miss Magennis, who [illegible] Mariner's church, on Purchase [illegible]

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John B Fitzpatrick

In November he returned to Boston and was immediately attached to the Cathedral, where in visits to the sick and other pastoral exercises he learned the vivid reality of that priestly life which the seminary had pictured before him in its ideal outlines. After a year spent there and at St. Mary's, he was made pastor in East Cambridge, where he reconciled discordant factions and built a church.

Bishop Fenwick, who had fostered the talents of the youth and sustained him in his eleven years of preparation abroad, suddenly failed in health about this time. He saw in Fitzpatrick a mind fit to grasp the dignity of the episcopal office and a soul equal to the trials of adversity and prosperity alike. At his motion the young priest was appointed coadjutor bishop, with the right of succession, and was consecrated by him at Georgetown in March, 1844. He was then barely thirty-two and the youngest, consequently, of our bishops at the time of his elevation as well as in the hour of his removal. By those who knew him he is described as a man of commanding presence, tall and dignified, with a head of intellectual majesty.

Taking up his residence in the house on Franklin street, he became the most intimate associate of Bishop Fenwick. The task of episcopal supervision was largely resigned into his hands, while he continued to perform unremittingly the simpler duties of a pastor, being the first to enter the confessional and the last to leave it. His sermons, while less imaginative than those of other preachers, were addressed to the reason in impressive language, and attracted many Protestant hearers. It was he who instructed Brownson in 1844, and the latter has borne witness to the "clear head and warm heart" of his tutor, who was also his close friend for many years. In 1846 he represented Fenwick at the sixth provincial council of Baltimore and, on the death of that bishop, succeeded to the sole responsibility of his office. New difficulties and new opportunities were immediately opened before him by economic conditions in a part of the planet three thousand miles away.

CHAPTER XIX.

THE GREAT IMMIGRATION.

THE act of legislative union, to procure which the English government had fomented an insurrection and quelled it cruelly, besides appropriating vast sums for bribery, had sent the aristocracy of Ireland to London. The repeal of the corn laws had reduced the price of her products and destroyed their market in England. But the rents of land remained so high that in 1839 two million three hundred thousand of the agricultural population were officially catalogued by a Poor Law Commission in the grade of "paupers."[1] The country was visibly trembling on the brink of ruin, yet, under the restraining influence of O'Connell, presented a peaceful exterior and a freedom from crime which put the records of more prosperous peoples to shame. It was the hope aroused by their powerful leader which led the peasantry to bear the evils of their lot in the assurance of a near emancipation. This hope was doomed to disappointment.

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[1] "The Irish Settlers in America," Thomas D'Arcy McGee.

About 1845 the population of the island had reached its maximum in all history. More than eight millions of human beings lived in a space scarcely larger than the State of Maine. They had no industries, no commerce, no loyal aristocracy; they were economically at the mercy of their crops and politically of a government without conscience. Soldiers shot them down for refusing to pay tithes to an established church to which none of them belonged. They were "the worst clad, worst fed and worst lodged" peasantry in Europe, even in the seasons which they called good. The fall of an inch in the tide of their fortunes lowered it beneath the line of subsistence.

In the winter of 1846, and from that time until the close of 1848, the potato crop in all Ireland was diseased. When abundant, this vegetable had proved of value, but its susceptibility to decay in the moist soil of the island made it an unsafe dependence.[1] A million people perished of hunger, while the grain crop, which was excellent, was carried out of the country to pay enormous rents, which in turn flowed away from their source in the land and labor of Ireland. A huge exodus followed, to England and Scotland, to Canada, Australia and South America,—wherever, indeed, food was to be had for its price in work. Above all, the exiles turned their sorrowful faces to America, the vast, unexhausted, hospitable land, where the word of welcome, dear to these feeling hearts, awaited them on the wharves from kinsfolk who had preceded them. It was America which had sent out ships to relieve the famine, and "did more in this work of mercy than all the rest of the world." Boston and New England alone, Catholic and Protestant, contributed nearly a quarter of a million dollars. But no sum could be sufficient to meet a radical defect in the life of the island. The exodus from Ireland has continued with little diminution to the present day. While Scotland and England have nearly doubled their population since then, the sister island supports only half as many inhabitants as she did fifty years ago. The greater part of the increase that would naturally have taken place has been transferred to America. Already by 1850, when the census showed twenty-three millions in this country, the Irish element was estimated at four.

But the immigration of this famine time differed from that of the present day, which consists chiefly of young men and women. Whole families, whole villages, came over in the crowded transports, and in the new world naturally tried to keep up the associations of the old. Ties of clan and county were perpetuated in the Celtic way. Immense numbers remained in the cities of the east, and Boston, Philadelphia and New York are still the great centres of Irish population. Yet the overflowing stream could not be held within these bounds. Gradually detachments made their way into the mill towns, along the lines of the railroads which they built, far west with the miners of '49, and finally into all but the most secluded hamlets of the interior, where the inhabitants looked upon them with large eyes of country wonder.

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[1] Modern chemical analysis is unfavorable to the potato as an article of nourishment, but the practical test seems to bear out the opinion of Adam Smith, who wrote, in 1776, "The chairmen, porters and coal heavers in London . . . . the strongest men . . . . perhaps in the British dominions, are said to be, the greater part of them, from the lowest rank of people in Ireland, who are generally fed with this root." The heavy work in London is still done by Irishmen.

It was a misfortune for these immigrants and their children that they could not be distributed, according to the wise plan of Bishop Fenwick. Had they occupied the farm lands of the west, as, indeed, many did, there would have been no such breach in their habits of life as we see in the visible transformation of a crimeless rural folk to a city population exhibiting its full proportion of evils. There would have been no such displacement of the settled population on a scale that aroused the antagonism of the ill-disposed and furnished an embarrassing problem even to the friendly.

But undistributed the Irish immigrants, in great measure, remained, for evil and for good. They did the rough work and did it well. Some entered the trades, and many, in their helplessness, and the closing against them of the doors of commerce, looked toward the public service for employment. They were a forceful people, though their forces lacked discipline. They put their children to school with a passionate hope of repairing the prescribed ignorance of centuries and developing a mental facility comparable to that of the Puritans, with ten generations of reading and writing ancestors. They believed deeply, and at great cost set up the emblem of their faith, braving contempt in its exercise and walking miles, if need be, to practice its consoling devotions.

In the small villages farmers would travel from a distance to look at the stray wanderers who intruded themselves; and not seldom, after curiosity had worn off its edge, the spectacle was found to be a pleasing one. The sons of Irish families who settled on the land are among the sturdiest and steadiest of their race, even in New England; in the west they are lords of vast acres of waving wheat, whose limit lies below the horizon. In the factory towns their settlements were distinct, every place having its "Dublin," like the "Little Canadas" of to-day. But the "Dublins" gained slowly upon the rest of the town, a second generation and a third drew closer and closer to the old inhabitants in ways and appearance, and now-a-days the streets even of our lesser cities are traversed by throngs of descendants of the immigrants of 1847, whose origin few observers could assign.

In the capital of New England, where they were already entrenched, some thirty thousand strong, their numbers nearly trebled in a decade. From the water-front, including Fort Hill, the North End, East Boston, South Boston, and Charlestown, they poured over the inland sections, everywhere marking their arrival by the symbol of the uplifted cross. The churches were plain, and have been nearly all superseded; but life, also, was plain, in those home-spun days of grate fires and yard wells, omnibuses and trucks, house-roofs all on a level and house-fronts set back in dignified reserve. They were days of little knowledge and much faith. The people lived crowded in the large rooms of discarded mansions, amid conditions which, we are told now, forbid decency. But they were decent. They had imported the virtues as well as the failings of their stock, its loyalty and purity on the one hand, its pugnacity and dreaminess on the other. The evolution of fifty years reflects both the upward and the downward tendencies of the nation itself within that period, but the general movement is of a character so distinctly progressive as to constitute a warning against disdain towards other undeveloped races which are pushing their way among us.

CHAPTER XX.

THE KNOW-NOTHING MOVEMENT.

IN the face of this swarm of unwelcome arrivals, the old and grand idea of providing an "asylum for the oppressed" threatened to fade into a flourish of abstract rhetoric. Hospitality was overdone, said the timorous; prophets sounded the cry of danger to the nation, and for a short time the new-comers were hated as heartily as the negroes in the South or their friends, the abolitionists. If it were not for a recent revival of the feeling, it is probable that we, in this happier day, could form only a dim picture of the wall of separation which at this period shut Irish Catholics out from human fellowship with many of the natives.

These were days when the sentiment "No Irish need apply," was considered respectable; when land was restricted against Catholic purchasers, and Catholic store-keepers were boycotted; when tracts were distributed to Catholic children in the schools, and their fellow-pupils tyrannized over them in the same petty fashion which Irish children now copy in their contact with Hebrews and Italians; when General Scott lost the presidency because he delighted in the music of "a fine Irish brogue;" when, in short, it took courage to stand up for an Irishman, as it takes courage to-day to stand up for a Spaniard or a Filipino.

Only a morbid curiosity would wish to follow this feeling into all the forms and instances of its manifestation. Once more it must be repeated that New England bears the test of comparison well, though here, as elsewhere, the dark winds of passion were raised only to spend their fury and subside into a low perpetual grumbling. Churches were burned at Dorchester, Manchester and Bath, attacked at Lowell and Lawrence, and forcibly entered at Portland. The granite-cutters at Rockport twice blew up houses in which their Irish competitors were coming to live. A gentle Swiss missionary was tortured at Ellsworth, Maine. Clerical attendance was refused to dying immigrants in the quarantine station at Deer Island. Anti-Catholic lodges paraded through Fort Hill, Boston, with a view of provoking the Irish who lived there, but the counsels of the clergy averted a conflict. The streets of this and other cities were much plagued with these paraders, an insane man, named Orr, known as the "Angel Gabriel," generally leading the way, mounted on a white horse and blowing a bugle, while troops of wild-eyed fanatics hallelujahed in his wake. John Thayer, journeying into the back towns, single-handed, to discuss his soul-issue face to face with parson or wayfarer, presents a favorable contrast, I think, to these victims of nervous ecstasy.

The years 1853–55 marked the climax of the disturbances. The old parties were now breaking up and re-forming on the question of slavery, and the moment seemed auspicious for the introduction into national politics of a new cry. Its partisans, instinctively shunning the sunshine, formed themselves into secret societies, as before, and deluded some good people into allying themselves with the movement. It was proposed to extend the period of probation for citizenship to twenty-one years, and to exclude Catholics from office. The last provision was unnecessary in Boston. There were no Catholics in office here.

Two outbreaks of the feeling, which convulsed a portion of this city in 1853, may be briefly dismissed. The first occurred in Charlestown on March 1st, and is known as "the Hannah Corcoran riot." Hannah or Honora Corcoran, whose real name was Mary Joseph, was a girl of sixteen. She had been nine months at service with Marcellus Carpenter, who was a Baptist, had united herself to the church which his family attended, and had accepted, it would seem, deacon Joseph Carter as her legal guardian, in place of her mother, who was living. In February the mother took her away from Carpenter's house, and sent her to work in Philadelphia.

The pastor of St. Mary's Church was suspected of having a hand in her disappearance. Hand-bills were distributed, calling on "the friends of liberty" to assemble at Richmond street Wednesday evening. On Tuesday Mrs. Corcoran made affidavit before Mayor Frothingham of the child's safety and contentment and promised to produce her, to allay the excitement. Her statement was published, but a great crowd gathered, riddled lamps, tore down fences and otherwise broke the peace.

Mayor Frothingham had ordered out the City Guards, the marines and a hundred police. Seventeen rioters were arrested, and many of them were fined. The talk of destroying the church melted away, and on Saturday evening Miss Corcoron arrived. She placed herself with Deacon Carter, and took communion in the Baptist Church that Sunday, thus, apparently, deciding, by her own choice, whether the mother, on the one hand, or the guardian on the other, should control her movements and her conscience.

The second agitation followed the arrival in Boston of Cajetan Bedini, papal nuncio to Brazil. He was an Italian archbishop, and the revolutionary movement in Italy was then acute. Two ex-priests, Gavazzi and Achilli, preached against him, and he was accused of having procured the death of one hundred and thirty-three of his countrymen at the hands of the Austrians. He pursued his journey fearlessly, although threats of assassination were made against him, and assassinations on a large scale actually followed his appearance in the west. It was September when he visited Boston. Bishop Fitzpatrick entertained him hospitably and wrote a letter remonstrating against the rumors in circulation, to which Bedini had disdained a reply. After inspecting St. Mary's School and visiting the Cathedral, the nuncio was escorted to Providence. A report that he was to return, on February 1st of the following year, led to a demonstration in front of the bishop's house.

Charles de Courcey, the French historian, vindicated Bedini from the charges against him and dedicated to him his history of the Catholic Church in the United States Gavazzi recanted a few years ago, and Achilli was the priest who sued Cardinal Newman for slander, winning a verdict which nobody now defends.

Such episodes made good campaign material, and in 1855 Massachusetts lent its ear indiscreetly to the clamors by electing Henry J. Gardner as governor. He is described as a "disappointed Whig politician." The entire Senate and all but three or four members of the House were in sympathy with his views; but, as few of them had had any experience in public life, their attempts at legislation were ineffective and costly, as were those of the Know-Nothing mayor, Jerome V. C. Smith, who was elected in Boston in 1854 and 1855.

Two achievements of this administration, and two only, remain on record, to justify the intrusion of a religious issue in the business affairs of the State of Massachusetts. The first of these was the disbandment of several Irish-American companies, on the plea that military service should be restricted to natives. Gardner's inaugural message, a real mine of plausible phrases, recommended this step, and the order which he actually signed extended the proscription to those "of foreign extraction." All this was unconstitutional. A man "of foreign extraction" could be President, and one such, Andrew Jackson, had been. Foreigners had fought in the Revolution and the war of 1812, without giving offence. An Irish Catholic company had attended services in the Cathedral (January 17, 1847), before proceeding to the battle-fields of Mexico, and the Columbian Artillery, one of the organizations, disbanded, had recently assisted in putting down the Burns riot in Boston. Nevertheless this company, with the Shields Artillery, the Jackson Musketeers and some others, were retired to civic life. A staff officer, Colonel John C. Boyd, resigned in protest against the Governor's course: and the subsequent incorporation of the Columbian Artillery into the army of the Union, as Company A, of the Ninth Massachusetts Volunteers, effectively exposed its unreason and hypocrisy.

The second achievement of this administration was an attack on the character of religious women. Sitting in vacuity of mind and casting about for some loop-hole in the armor of the enemy, the true-blue legislature happened to think of the "nunneries," three more of which, in addition to that conducted by the Sisters of Charity, had lately been established by the Sisters of Notre Dame. An order was passed February 15, 1855, and a committee appointed "to visit and examine theological seminaries, boarding-schools, academies, nunneries, convents and other institutions of a like character." Seven statesmen were named to this responsible function, and two convents, with the Jesuit College at Worcester, were visited.

Towards noon, on March 26th, five of the committee, with fifteen of their friends, arrived in omnibuses at the Notre Dame Academy in Roxbury. As the sisters had no warning, they were naturally surprised. There were only five of them in the convent, and twelve boarding pupils, whom they taught besides a school of nearly two hundred day scholars. The irruption of twenty men, jocose, free and insultingly suspicious, threw the community into a flutter. It was an official daylight mobbing. Nevertheless one of the committee afterwards testified that they were "kindly and courteously received." This is credible, for the sisters of Notre Dame are among the gentlest of womankind.

The visitors walked over the premises, lifted scuttles, rattled knobs, fingered the beads of the nuns, winked and wagged heads jovially. The children were frightened, of course. Caroline Crabb lay sick in bed, but shut her eyes and kept her head to the pillow when one of the inspectors leaned over to look at her. She was "very much afraid," she testified, but knew it was a man because "his breath smelled like cigar smoke."

After thirty minutes' exercise in climbing up and down stairs, the committee with its friends departed to discuss the revelations. A pre-arranged banquet was served them at the Norfolk House. Twenty plates were laid and the bill was seventy-four dollars. Champagne and other liquors were included, although the laws forbade their sale in that year. Of the fifteen invited guests, one, Mr. Streeter, was a member of the Roxbury school committee; another, Mr. May, had a sister in a convent in Maryland, and wished "to see how such an institution was conducted." Neither they nor the other guests had any right whatever to invade a private house or to eat, drink and be merry at the expense of the State.

The details of this banquet, which lasted three hours, are not preserved; the sisters, we may be sure, were recovering from their confusion and employing themselves about the useful work which occupied most of their time.

At Lowell, three days later, the effrontery of the committee passed all bounds. Wine and gin were served as before, at the State's expense, and one of the moralists, Joseph Hiss, of Boston, entertained a "Mrs. Patterson" at the hotel where the committee was lodged. On the day of their visit Stephen Emery, of Orange, another member, was robbed of $71, while intoxicated in a house on Endicott street, Boston.

At this point the *Daily Advertiser*, edited by Nathan and Charles Hale, urged an investigation of the committee, and all but one of the twelve Boston papers approved the proposition. Hiss was defended by Benjamin F. Butler, but, after one refusal on the part of his colleagues to censure his conduct, was expelled, under the pressure of public indignation. The report of the committee recommended no immediate legislation on the subject of nunneries.[1]

A reaction set in, and this was the last of the political persecutions for thirty years. The ill-feeling, however, did not subside at once; and almost every privilege asked for by Catholics was demanded many times before it was granted. The next object of bickering, now that the militia, convents, public institutions, and the suffrage had been discussed, was the public school.

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[1] Charles Hale's "Review of the Proceedings of the Nunnery Committee" gives the principal facts. *The Pilot* and other papers may be consulted for details.

No Catholic in Boston can speak harshly of the city schools without ingratitude. They opened their arms gladly to the children of the poor, and supplemented by the public gift of free education to his children, the modest private stipend of every laboring father. Thus they remedied social injustice by equalizing opportunity and prevented the fixation of classes. But their administration, which was absolutely in the hands of the native element, could not, in the nature of things, be always just and always considerate to foreign pupils. The choice of impartial text-books was already a difficulty: in 1843 Bishop Fenwick had addressed a letter to the Mayor and School Committee, protesting against certain passages in Worcester's History. The religious exercises still retained could not satisfy one-half of the pupils while colored to please the preferences of the other; and the proportion of Catholic to Protestant children was rapidly approaching this equality.

The Eliot school in the North End was attended by many Catholic boys, whose parents objected to their reciting the Lord's Prayer and the commandments, singing hymns, and listening to selections from the Bible, when all these exercises were given a denominational hue. One boy of ten, Thomas L. Whall, finally refused to conform to the practices, acting under his father's instructions and alleging the ground of conscientious scruple, which is generally respected. The sub-master, M. F. Cooke, whipped him continuously for thirty minutes. Several hundred boys declined to attend the school and others in different parts of the city were preparing to stay away. The spirit of the lads that interviewed General Gage was in them.

At this juncture Bishop Fitzpatrick cleared the atmosphere by a temperate letter to the school-board, while he counselled the indignant parents and pupils to submit, until the matter should be fairly adjusted. Cooke was tried for assault, before Judge Maine, a local magistrate, who had been a member of the Know-nothing legislature of 1855. Durant was counsel for the defendant, Sidney Webster for Whall. The complaint was dismissed, although the *Boston Courier* expressed the opinion, that "the flogging was wrong in principle and excessive in degree." Rev. C. A. Bartol condemned the decision, but other clergymen upheld it, in language which breathed the spirit of the sub-master's rattan.

The immediate consequence of this protest was an approach to mutual understanding on the subject. Several Catholic members were elected to the school committee soon afterwards, by a union of their own supporters with liberal citizens, and the principle of non-sectarian administration began to be admitted in the schools, in fact as well as in theory. The real result, however, was to emphasize a divergence of opinion and of policy, which has gone on widening ever since. The petty discriminations of the public schools were used to re-enforce the argument for schools in which religion should saturate the teachings. The Jesuits at St. Mary's church met the opportunity by founding a boys' parochial school, the first of its kind which attained importance in this vicinity, and from this germ spread the system which is now emptying the chairs in so many public school-rooms.

CHAPTER XXI.

THE CIVIL WAR.

EMERGING from the clouds of sectarian turmoil, the Church of New England entered upon an era of bloodier strife, which rent the nation in two while uniting all classes at the North. The real motive of the war, that which justifies it above technical grounds, was its crusade against slavery; and against slavery, in its more insidious as well as its bolder forms, the church had fought for centuries.

Yet in the movements which led to the abolition of human ownership in this country the Catholic clergy and people took a less decided position than might have been expected. Gregory XVI., by an encyclical, had condemned anew the capture of free men in Africa, while seeming to tolerate domestic slavery under some circumstances. The gradual supplanting of the system was as much as the Catholic bishops, north and south, ever recommended. Their love of peace and judgment of what was practicable forbade them to take the stand of the downright abolitionists, which led to civil war; and their own precarious position deterred them from framing laws for a nation which barely tolerated their presence.

The Catholic people, especially the Irish, have been accused of favoring slavery in the North because they abstained from the political movement which made that evil the sole and paramount issue. In this attitude of conservatism they stood in harmony with Webster and Hawthorne and other great figures of New England life, with hundreds of the clergy in all denominations, and with many of the best people of the day. They had, moreover, their own heritage of favor from the Democratic party and of enmity from the Federalists, out of whom many of the Abolitionists, Free-Soilers and Know-Nothings came. Thus the Irish, as a body, were undoubtedly Democrats, but Democrats who followed Douglas, not Breckenridge, in the great division of 1860.

A quotation from the Boston *Pilot* (May 12, 1855,) will disclose the rather negative state of mind among the Catholics at that time. Speaking of his fellow-worshipers, the editor writes: "New England Abolitionism has been particularly opposed by them. Not that Catholics uphold slavery, for they do not and cannot, but because they cannot approve the doings of a party which tries to bring about an end, good in itself, by unlawful and wicked means." While complimenting individuals, like Sumner, Seward and Phillips, for their personal liberality, the writer condemns the Free-Soil party as illiberal, and roundly declares: "No Catholic support was ever given, publicly or privately, to a Free-Soil measure. No Catholic ever voted for a Free-Soil candidate, knowing him to be such."

The war, however, was not fought directly upon the question of slavery. The Union against the States, integrity against independence, was the popular issue. On this the two sections, North and South, divided without reference to religion, and the Catholics in both showed themselves capable of that fine adhesion to the social group, that surrender and sacrifice of the unit to the whole, which we call loyalty. There are higher forms of the virtue than that which displays itself in the mass movements of tribes and States. There are loyalties which men call disloyal. But this, also, is one of the grand ideas, and the minds of the Irish Catholics of America, North and South, were large and generous enough to embrace it. Before the Southern States seceded, Bishop Fitzpatrick ordered prayers for the Union in his diocese (January 3, 1861.) From the first report of the firing on Fort Sumter he and his people were Americans in no questionable sense of the term.

Two Irish Catholic regiments, the Ninth and Twenty-eighth, left Massachusetts. Both served in the fiercest battles of that giant struggle, when two peoples, equal in courage, unequal only in numbers and resources, flung themselves at each other again and again, until the weaker combatant fell exhausted at the conqueror's feet. A third regiment, the Fifty-fifth, was nearly ready to depart when a sudden call for troops came, and its companies were merged with those of a depleted regiment in the field, the Forty-eighth. Besides these battalions, advancing unrebuked the green flag and gold harp of Erin, and famous throughout the Union army, thousands of Irish Catholics joined the ranks of the mixed regiments from Massachusetts. The enlistment rolls, even in the smallest towns, exhibit a large number of Irish names; such names blend with those of English origin on nearly every soldier's monument in the State.

With Catholic soldiers dying on every field, Catholic chaplains ministering to them, and Catholic sisterhoods nursing the wounded and the sick, old discords died down and the kind impulses of our common humanity came to the surface. The returning heroes were honored with advancement in political and business life, and Memorial Day became, and has to this day remained, an anniversary of reconciliation. It was not until a new generation arose that audacious and forgetful hands ventured to reopen the wound which had been closed by that terrible caustic.

CHAPTER XXII.

CONVERTS OF THE PERIOD.

BEFORE leaving these two bishoprics, covering a period of fifty years, it would be unpardonable to omit one result of the attacks which figured so prominently in them. A double reaction is visible from these movements. On the one hand the church itself was preserved from the torpor of complacency by its subjection to the useful criticism which can never be removed without danger. On the other hand, inquiry was stimulated by the charges brought, and not a few learned to love the milk-white purity of the Hind from observing the spots of the Panther.

The currents which set toward Catholicism were various. The Tractarian movement, a direct challenge to the position of the Church of England, had its reflection in America, and sent many clergymen and laymen of culture into the field. Puritanism, as such, had begun to disintegrate in New England, and the flow towards Unitarianism could not satisfy souls which felt the need of a warmer or a clearer creed. To passionate spirits the church held out its mystery and color; to formal reasoners its strict deductions and its certainty; to the simple of heart, great examples of purity and love; to the timid, a path trodden firm by myriad feet. Thus its vast content, as of a peopled sky, offered shelter for many diverse temperaments.

The quality of the conversions is, perhaps, more striking than their number. *Non numerandi, sed ponderandi.* Yet their aggregate for the period must be well up in the thousands. In 1830 sixty converts were among those baptized in Boston. Between 1833 and 1834 Rev. William Wiley received twenty-two persons into the church at Salem. In 1844 Bishop Fitzpatrick confirmed one group of sixty, nearly half of whom were natives who had accepted his teachings. These items reveal a constant, if slender stream, which has fertilized the natural constituency of the church.

An interesting group consists of those who had been or afterwards became clergymen. Josue Moody Young, of Maine, for instance, died as Catholic bishop of Erie, after converting eight of his brothers and sisters. Revs. George J. Goodwin, George F. Haskins, and Hilary Tucker were convert priests well known in old Boston, coming into the church shortly after the period that gave us Frs. Barber, Wiley, Taylor, Tyler, and Ffrench.[1] Rev. J. Coolidge Shaw, a Harvard graduate and a man of rare eloquence and beauty of character, took orders about the same time as his fellow collegian, Rev. Edward H. Welch, of the Society of Jesus. Another member of that society, a descendant of the Pilgrims, a Harvard man, and a soldier, whose name appears on the tablets in Memorial Hall, Cambridge, was Capt. Nathaniel B. Shurtleff, Jr., son of a distinguished mayor of Boston who had at one time permitted himself to be brought forward as a Know-Nothing nominee. The career of his son suggests parallel instances of champions of dissent whose children returned to conformity,—the only child and successor of Gustavus Adolphus,' the last descendant of John Knox, who is, or was, a monk, Lord Ripon, in whose veins flows the blood of Cromwell; and the posterity of Luther, who are Catholics.

Rev. Edward J. Putnam, a native of Middleborough, took orders under Bishop Tyler. Charles B. Fairbanks, author of the "Aguecheek" letters and a man of brilliant parts, went to Paris to study for the priesthood, but died before his ordination. Rev. George M. Searle, of Brookline, graduated from Harvard in 1857, became a Catholic in 1862, and was assistant at the Harvard Observatory in 1866. In 1868 he entered the Paulist order, and at present is director of the Vatican Observatory.

Among those of a later period, Rev. James Kent Stone should be mentioned, another Harvard graduate, a native of Boston, and a grandson of

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[1] Shea speaks of a Rev. Mr. Holmes in Canada, who was a native of New England.

Chancellor Kent. He, too, was a soldier and afterwards an Episcopalian clergyman and president of Kenyon and Hobart Colleges. In 1869 he published his "Invitation Heeded," stating his reasons for a change of religious view, and for many years, as "Father Fidelis," has worn the garb of the austere Passionist order. Rev. Joshua P. Bodfish, the present pastor of Canton, has a similar record,—that of a Union soldier and Episcopalian minister, who finally entered the church and the priesthood. Rev. Theodore A. Metcalf, Rev. Thomas I. Gasson, S. J., and Rev. Augustus Langcake, S. J., are among the other convert priests, now connected with the diocese.

Rev. Henry L. Richards, rector of a church in Columbus, Ohio, became a Catholic in 1852, and is still living as a layman in Winchester, his son, Rev. J. Haven Richards, S. J., having achieved distinction as president of Georgetown College. In our own day Rev. Henry Austin Adams, of New York, editor of *Donahoe's Magazine*, and Rev. James Field Spaulding, of Cambridge, have become Catholics, without continuing to be clergymen. Nearly all in this list, which, for convenience, has been carried up to the present time, had had connections with the Church of England, and were influenced by the Oxford movement.

A few clergymen from other denominations are mentioned. The earliest, in this period, seems to have been Rev. Mr. Lovejoy, of Lowell, a Baptist, who became a Catholic in 1831. The most distinguished was Orestes A. Brownson. His conversion preceded that of Newman by a year, and was the goal of a very different journey. A Presbyterian, a Universalist, a Unitarian by turns, he drifted steadily toward the church, without any of those half-Catholic prepossessions and usages which made the final step easy for the Oxford men. Once lodged within the fold he adhered to the faith unswervingly, though availing himself to the full of that latitude of opinion on man and society which the church permits. In 1864 the publication of his *Review* was discontinued for a time, and Cardinal Franzelin, a Jesuit theologian, made tests of his orthodoxy without discovering any censurable views. This vigorous thinker and essayist was offered a chair in the Catholic University at Dublin, and two of his sons were given to the Union cause. His collected works cover a wide range of subjects, from spirit-rappings to metaphysics and the philosophy of government.

Opposite as the Puritan spirit was to the Catholic, there sprang up in the New England temperament, from some hidden source, a current of imaginative sympathy for the church. Old England can scarcely be called Protestant, with its ministers and colleges, and a thousand comely forms derived lineally from the ages of faith, and New England, in Longfellow and Hawthorne, and Lowell himself in some moods, seems almost Catholic. A daughter of Hawthorne, Mrs. Rose Hawthorne Lathrop, with her husband, George Parsons Lathrop, and a relative of Lowell, Miss Ruth Burnett, have surrendered completely to this fascination, which has also drawn within its sphere another New England romancer, of Boston ancestry and St. Paul's school training—Mr. F. Marion Crawford.

Indeed, there are very few of the great New England names that have not Catholic connections in some branch of the family. To Hawthorne and Lowell we may add Longfellow, whose relative, Miss Marian Longfellow, entered the church; Whittier, represented by his cousin, Miss Harriet Whittier; Webster, whose niece, Mrs. Day, was a Catholic, and whose granddaughter, Miss Constance Edgar, was a Visitation nun; Edward Everett, whose nieces were Catholics, and whose more distant relative, Rev. William Everett, was a priest in New York; Wendell Phillips, represented by his uncle, Thomas Walley; Paul Revere, by his grandson, General Joseph Warren Revere; Josiah Quincy, by his great-granddaughter, Miss Mary Quincy; Horace Greeley, by his daughter, Mrs. Ida Greeley Smith; Richard Henry Dana by his daughter, Miss Charlotte Dana, and Mrs. Henrietta Dana Skinner; General Dana, by his sister, Miss Matilda; General N. P. Banks, by his niece, Miss Banks; Alexander Agassiz, by his sister-in-law, Miss Emma Forbes Cary; N. P. Willis, by his brother, Richard Storrs Willis; Phillips Brooks, by his sister, Mrs. Willis; George Ripley, by his wife; Rev. Samuel Ripley, the Unitarian divine, by his daughter, Phœbe, a Visitation nun; Julia Ward Howe, by her niece, Mrs. Winthrop Chandler, sister of Marion Crawford; John Winthrop, the founder, and De Witt Clinton, of New York, by their descendant, Miss Augusta Clinton Winthrop; Professor George H. Palmer, of Harvard, by a brother, Captain Julius A. Palmer; Henry James, the novelist, by a brother; General Theodore Lyman, by a cousin, Miss Florence Lyman, and her nephew, Frederick; Israel Putnam, Commodore Perry, Captain Samuel Chester Reid, and other heroes of war, by descendants. In most cases the name presented here is only one of a group. Several in each family were converted as a rule.

The recent entrance of Miss Ruth Burnett into the Sacred Heart order, and the nun-like consecration of Mrs. Lathrop, suggest the many daughters of New England who have followed the example of free-thinking Ethan Allen's child, and attired themselves in the robes of the great Catholic sisterhoods. Besides those already mentioned, such as the Misses Barber, Miss Chase, Miss De Costa, we find Miss Sharp, daughter of Rev. Dr. Sharp, a Baptist clergyman, and Miss May, Sisters of Charity; Misses Julia and Fanny Pearce, with Phœbe Ripley and Constance Edgar, Visitation nuns; Misses Frances King and Helen J. Salter, Sisters of Mercy; Miss Tuckerman, Superior of the Carmelite convent, who is the daughter of Samuel P. Tuckerman; Miss Mary Cheney, Miss Mary Torrens, and others whose names neither covet nor need earthly renown.

Artists are well represented in the list, as, perhaps, one might expect. It includes Washington Allston, Horatio Greenough, George P. A. Healey, Samuel J. Kitson, Miss à Becket, Mrs. Tryon, D. C. Johnston, and Miss Eliza Allen Starr, the writer on art, who is a native of Deerfield.

Among the physicians of prominence have been Dr. Bartlett, of Salem, son of a Unitarian minister; Dr. H. R. Storer, a medical writer; Dr. E. Hasket Derby, the oculist; Dr. Albert Leffingwell, author of a well-known statistical work; Dr. Richard H. Salter; Dr. John Dean; Dr. John C. Warner; Dr. Myra De Normandie, daughter of Rev. Dr. De Normandie; Dr. William

H. Ruddick; Dr. James Robie Wood; and Dr. Thomas Dwight, Parkman Professor of Anatomy at Harvard, who inherits the faith from his convert mother, herself a daughter of Dr. John Collins Warren, and grand-daughter of Dr. John Warren, each of whom occupied the chair at Harvard, which is now filled by their descendant. The former was a scientist of distinction, the latter a patriot in the Revolution.

Several writers have been mentioned. Charles F. Browne ("Artemus Ward"), a Maine boy, who made his first start in Boston; Miss Mary Agnes Tincker; Miss Sarah Brownson; Thomas Gill, editor of the *Boston Post;* Mrs. Mabel Fuller Blodgett, daughter of Mrs. Ransom B. Fuller; and William Parsons, the lecturer, a near relative of the Earls of Rosse, Ireland, may be added to the list, which already includes Brownson, Crawford, Mr. and Mrs. Lathrop, Charles Fairbanks, Mrs. Skinner, R. S. Willis, Father Fidelis, and Father Haskins.[1]

Robert Morris, our first colored lawyer, with his wife and daughter, were converts, and the wife and daughter of Judge Metcalf and a son of Judge Sherman have attached themselves to the religion which drew to its innermost sanctities the grandson of Chancellor Kent.

The Misses Sedgwick deserve particular notice. One of them became Mrs. Charles Astor Bristed, and her son is now a Domestic Prelate at Rome. Mrs. Azarian was the wife of an Oriental merchant in Boston, whose brother is Latin Patriarch at Constantinople. Miss Mary Cowper, of Boston, married Chevalier Philip Filicchi, United States Consul at Leghorn, and accepted the creed of her husband.

A miscellaneous list, containing names as familiar as many of those mentioned, may be valuable as suggesting an unsuspected amount of inquiry and conviction on this subject among our best people. It includes Gen. Amiel W. Whipple, Gen. Charles P. Stone, Major Henry F. Brownson, Col. Daniel S. Lamson, Theodore A. Metcalf, George F. Emery, Ambrose Thayer, P. O. Burroughs, John H. Wilcox (Mus. Doc.), Henry Peabody, Stephen H. Hoogs, Edwin A. Palmer, George W. Lloyd, Bulkley A. Hastings, Edwin Ives, Charles C. Brainerd, Capt. Chandler (superintendent of the House of Correction at South Boston), Augustus D. Small, Calvin Angier, Charles Davis, Daniel H. Southwick of Cambridge, Solomon Russell of Hanover, John M. Gould (son of a Protestant minister), Henry Adams Thayer and Walter P. Winsor, Jr., Harvard graduates, Samuel P. Tuckerman, Dr. Thomas J. Lee. In most of these cases, also, the whole or a part of the family became Catholic with the representative whose name is cited.

The list of ladies, which is even more striking, includes Miss Stevens, the daughter of a Revolutionary soldier, Mrs. Dr. R. H. Salter, the daughter of Rev. Dr. Woods, an Andover professor, Mrs. Arnold, of Chelsea, Miss Caroline Lippitt, of Cambridge, Miss Shurtleff, daughter of Mayor Shurtleff and sister of the Jesuit captain, Mrs. Nathan Matthews, Sr., Mrs Sarah M. Jarvis, Mrs. Samuel G. Ward, Mrs. Josiah Bardwell, Mrs. Clara Wyman, Mrs.

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[1] Besides his editorial work in the *Observer*, Father Haskins published, in 1856, a book of "Travels in France, Italy, England and Ireland."

Harriet Stickney, Mrs. Harriet Ewing Sprague, Mrs. M. E. P. Fennell, Mrs. S. Parker, Mrs. E. C. Anderson, Mrs. John Dean, Mrs. Margaret Darling, Mrs. Jane King, Mrs. Dr. P. M. O'Keefe, Mrs. Watson Taylor, Mrs. Orray Augustus Taft, Mrs. Thomas Ward, Mrs. Jeannette Walton, Miss Clara Sawyer, Miss Louise Sohier, Miss Harriet Churchill, the Misses Wood, Miss M. Parker Shimman, Miss Anna B. Homer, Miss Hodge, Miss Sanger.

This catalogue is a most imperfect one, but it certainly presents a large number of names the associations of which are honorable, cultivated and patriotic. It has been kept fairly well within the limits of the present archdiocese of Boston. Within those limits, and, indeed, much wider ones, no list approaching it in mental and moral distinction could be presented by any or all of the dissident denominations.[1]

CHAPTER XXIII.

TRANSITION TO THE PRESENT.

IT was during Bishop Fitzpatrick's administration that these limits were brought within the boundaries of the State of Massachusetts. Connecticut and Rhode Island had been detached in Bishop Fenwick's time, and the northern States were made independent about ten years later. Four bishops ruled where there had been but one, and now are seven, besides two coadjutors. Such was the effect of the sudden expansion due to the famine of 1847. Within the narrowed boundaries the numbers increased rapidly. In 1845, it will be remembered, on the eve of the bishop's accession, there were fifty-three thousand Catholics in the State, forming one-sixteenth of the population. In 1860 the births of foreign parentage began to exceed those of native parentage, and the excess has gone on advancing for the past forty years. The foreign-born element in that year was already more than a quarter of a million, or a fifth of the whole, and a great majority of this class, with their descendants, were Catholics.

Great changes accompanied what Lowell has called the transformation of New England into New Ireland. In Boston, Fort Hill, covered with old-style houses and crowned with a little square, was now the thickest settlement of the Irish. Between 1866 and 1872 this elevation was razed, the materials being used to fill up Atlantic Avenue and the Back Bay, and the residents undergoing a wide dispersion. About a dozen new churches became necessary in the capital. In the smaller cities parishes were founded by little groups, sometimes mere handfuls, of immigrants, and chapels arose which now seem venerable, so rapidly have we moved away from the conditions which prevailed, even at the end of this period. Without benefices of any kind or a school of theology, means were found to supply clergymen for all important centres, and the number of priests was at last well abreast of the number of congregations, over a hundred of each being found in the State in 1866.

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[1] I am largely indebted for the contents of this chapter to Rev. Clarence Walworth's "Oxford Movement in America," Rev. Alfred Young's "Catholic and Protestant Countries Compared," Mr. W. Gordon Gorman's "Converts to Rome," and to the personal recollections of Mr. William S. Pelletier.

Several of these departed clergymen were men of strong personality, who have left their mark in the cities in which they lived, or perpetuated their names in noted institutions. Such were Revs. G. F. Haskins, founder of the House of the Angel Guardian, James Fitton, of East Boston, and Thomas Lynch of Roxbury, who had begun their labors under Bishop Fenwick; John O'Brien of Lowell, Manasses P. Dougherty of Cambridge, George A. Hamilton of Charlestown, Patrick Strain of Lynn, and others. Rev. Joseph M. Finotti was an antiquarian of note, Rev. John T. Roddan edited the *Pilot* for a time, and Revs. G. F. Haskins and N. O'Brien founded in 1847 a paper called the *Boston Catholic Observer*. Among the army chaplains were Revs. Thomas Scully and Charles L. Egan of the Ninth, Nicholas O'Brien and Lawrence S. McMahon of the Twenty-eighth, Regiment.

A very few religious orders entered the diocese and strengthened its regular forces by their discipline and resources. The foremost of these was the Society of Jesus. Bishop Fenwick himself and two of his early staff, Fathers Barber and Woodley, had been Jesuits, and a corps of the order was settled at the college in Worcester in 1843. They did not labor in the present archdiocese until Bishop Fitzpatrick's time. In 1848 they took up pastoral work in Boston at St. Mary's church and Holy Trinity, their leader being Rev. John McElroy, the veteran missionary, who had conducted a spiritual retreat at the Diocesan Synod of 1842. In the great need of that crisis, when thousands of immigrants were thrust into the city without priests or sittings, they rendered incalculable service; and their college, founded about 1860, is still the chief Catholic institution of learning in this section.

The Augustinians, who now control most of the churches in Lawrence, came to that city in 1861. The Sisters of Notre Dame, an order of teaching nuns, established themselves in Boston in 1849, and soon extended their houses to Roxbury and Lowell. The Sisters of Charity developed the work which they had begun in 1832, by the foundation of their asylum on Camden street, and of the Home for Destitute Catholic Children, Carney Hospital, and St. Peter's Orphan Asylum at Lowell. The Catholic merchant and philanthropist, Andrew Carney, has connected his name inseparably with more than one of these institutions.

Young men's societies began to be formed among the thoughtful and aspiring Catholic youth of the time. A visit of Father Mathew in 1849 had resulted in thousands of temperance pledges, and a society, called the Mathewite Sons, perpetuated his name and purpose. Their hall on Broad street was used for debates and social gatherings, and lecturers like Brownson, Bishop Ives, Henry Giles, and others, appeared in their annual course given at Tremont Temple. The Young Catholic's Friend Society, connected with the Cathedral Sunday-school, was a predecessor of the widespread St. Vincent de Paul Society, introduced in St. James parish in 1861 by the present archbishop.

Some minor political and professional positions were now filled by Catholics, and devoted parents put by their hard-earned savings in order to win for their children the opportunities and the recognition that go with wealth. Competition was difficult with the unyielding and instinctively commercial New Englanders, but several instances of success encouraged the Catholic body as a whole, and life began to be more tolerable among them.

Bishop Fitzpatrick's absorption in the details of administration, forced upon him by this great expansion, prevented him from occupying the same position in the community as Cheverus or even Fenwick. As the diocese gained in population its bishop became more and more a functionary of its government, the supreme functionary, no doubt, but still only one of many, and no longer a figure that personally guided and dominated the whole. To these fatiguing tasks of official direction he devoted his energies unsparingly, sacrificing all his private ambitions and tastes. Nevertheless, his ripe culture and his Boston birth made him a welcome guest in social circles and on public occasions, and he occasionally found relaxation from the pressure of severe duties by accepting the invitations which he received.

Owing to this pre-occupation in routine we possess no writings by which to judge the character of his mind. The fragments which are preserved, such as his letter on the Eliot school controversy, generally present a chain of logical reasoning in a measured and tranquil style. Personally, he is described as affable, a lover of children, and, in spite of his austere bearing and scholarly attainments, capable of sitting down at a piano to sing plantation melodies, and thoroughly able to relish the request, officially conveyed to him on one occasion, to crown the Emperor of Hayti. Above all, he was consecrated to his tasks as a minister of religion. Under the weight of his learning and dignity, there abode the soul of the straightforward, pious boy, whose youthful dream had been to carry the lamp of truth, handed down by parents whom he loved, and disperse its rays through the surrounding darkness.

In the years of his early vigor he had rashly undertaken to conduct all the affairs of his diocese unassisted. Only in 1855 was a secretary, the present bishop of Portland, appointed by him, and some time afterwards a vicar-general, the present archbishop. About this time his constitution gave way, and he was frequently obliged to travel and rest during the remainder of his life. The Civil War prostrated the country and deepened his cares. The abandonment of the old cathedral and the erection of a new one came as the last labor of a failing constitution which had known no cessation from toil. The congregation over which he presided had to be removed to a disused theatre and afterwards to a Protestant church, while the episcopal residence was transferred to South street and subsequently to the lot on which the new cathedral stands.

It was not given to the bishop who conceived this edifice to see its walls rise from the ground which he had selected and prepared. About two years before the final stroke he was seized one evening with a violent attack of illness and the attendant wished to summon one of the priests in the house.

True to the knightly principles to which he had vowed allegiance, the bishop refused to allow his associate to be disturbed, urging that he needed rest for an early service the following morning. That morning he himself was found unconscious on the floor and bathed in blood. The vicar-general, Very Rev. John J. Williams, who had transacted much of the business of the diocese since the bishop's decline in health, was not long afterwards advanced to the office of coadjutor, with the right of succession. January 4, 1866, this nomination was confirmed, but before the new prelate was consecrated his superior had passed away. The date of his death was February 13, and his age only fifty-four. Ten bishops, the governor, the mayor, and many prominent persons attended the funeral, and the bells of the city were tolled during the exercises. This was a just compliment to the broad-minded Bostonian whom Archbishop Bedini had ranked among the three great bishops of the country and who had shown himself a true American in sympathy, as he was by birth. His remains were laid in St. Augustine's cemetery until the crypt in the present cathedral was ready for them. There, alone of our dead bishops, he reposes in state—the one among them who belonged most completely, through infancy, youth, and manhood, and now in death, to the diocese which he governed.

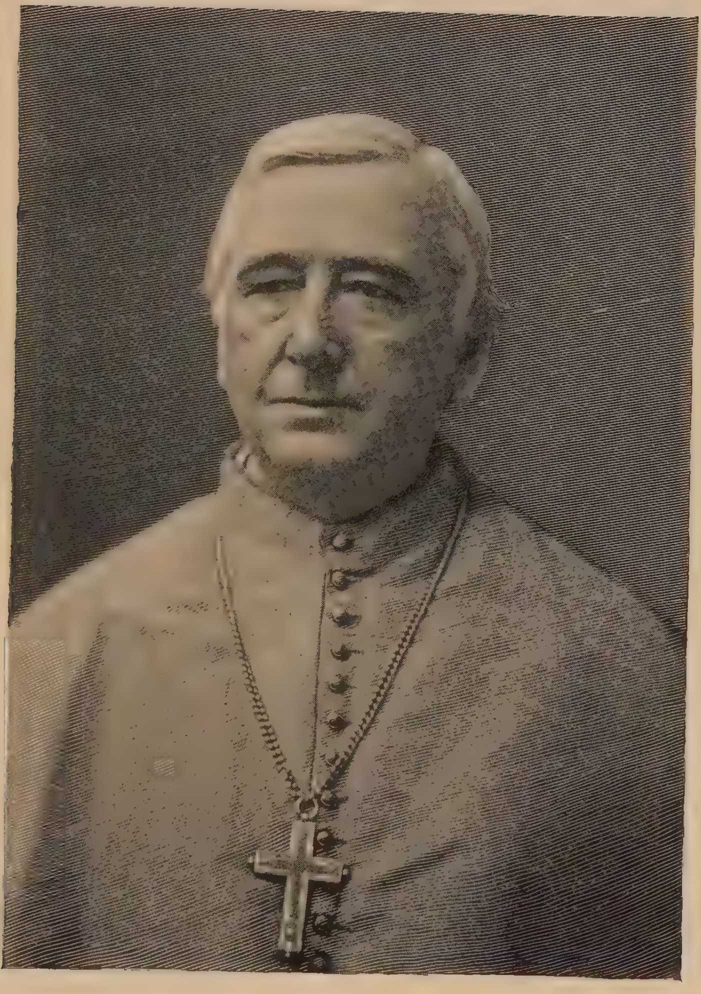
CHAPTER XXIV.

ARCHBISHOP WILLIAMS.

THE strong American spirit of Cheverus, Fenwick, and Fitzpatrick, their sincere readiness to meet the world around them half way and live with it in comity, was destined to be exemplified anew in their successor. Like Bishop Fitzpatrick, he was born in this city, and traced his origin to Ireland.

The parents of the archbishop, natives of Tipperary and King's county, emigrated to this country in 1818. The father was a blacksmith by trade, and at the time of the birth of his second child resided in the North End, near Blackstone street. John Joseph was born April 27, 1822, when Boston was still a town and John de Cheverus its bishop. He was baptized by Rev. Philip Lariscy. The family soon removed to Broad street, and for a short while the boy attended a public primary school. At the age of five he was enrolled in the cathedral school, just founded by Bishop Fenwick, and fell under the tuition of James Fitton, then a young ecclesiastical student. After six years' attendance in the classes, held in the basement of the old cathedral, he was sent, as a promising pupil, to Montreal, where Fitzpatrick was now a teacher. Here the stormy years from 1833 to 1841 were spent by the growing youth. Graduating from the Sulpician college, he was sent abroad to complete his studies at the Grand Seminary of Paris, still following in the footsteps of Bishop Fitzpatrick, who, though ten years older, had graduated from the Seminary only a year before. In Paris also young Williams was ordained, the ceremony being performed by Archbishop Affre.

Returning to Boston, he was attached to the cathedral, where at this time,



Jno. J. Williams
Arch Bp

besides the two bishops, Dr. Ambrose Manahan and Rev. P. F. Lyndon were stationed. Under Bishop Fitzpatrick he remained at this central post for ten years, serving as rector a part of the time and having special charge of the Sunday-school, which was then under lay direction. In 1857 he was made pastor of St. James' church on Albany street, and there, during a service of nine years, advanced steadily in esteem and in ecclesiastical rank. As vicar-general he replaced Bishop Fitzpatrick during the latter's journeys and conducted important transactions. Within a month of his death he was consecrated (March 11, 1866) at St. James' church, Archbishop McCloskey, assisted by the three New England bishops and Bishop Loughlin, of Brooklyn, officiating at the function.

His first great task was the erection of the cathedral. Its successful accomplishment and the creation of a seminary at Brighton for ecclesiastical students throughout New England, are described in detail elsewhere in this volume. In 1875, when the cathedral had been virtually completed and the diocese reduced still further by the detachment of its western and southern portion for the Sees of Springfield and Providence, Bishop Williams was made an archbishop, Dr. McCloskey, now a cardinal, again performing the rites of investiture. The flight of time may be measured from the fact that our archbishop has already held this higher dignity about a quarter of a century. It is thirty-three years since he assumed the mitre, and fifty-four, a long life-time, as men's lives average, since he entered the priesthood.

As one of the very oldest native Catholics in the diocese and its oldest priest, in years of service, he has observed and studied many changes. The father, from whom he inherited his stature and bodily vigor, the mother, to whom he owed a pure Catholic training, have passed away with their whole generation. He alone, with a little group that may be counted on the fingers, survives to link these bustling and feverish times with the period of Cheverus and John Adams, and preserves, in his venerable and immaculate figure, something of their elder-day stateliness. If his foreign education has broadened his mind, his unchanging residence among us has kept him loyal to the "dear Boston" which our first bishop learned to love. He has represented the diocese with credit at many conferences of American bishops and at the great Vatican council, which drew dignitaries from all the continents and islands of the world.

In local celebrations, of a religious character, he has been the central figure, and in the government of his diocese and province, which becomes not less but more difficult year by year, he has maintained the balance between progress and prudence with a hand that is strong and firm. How deeply, without ostentation, he has won the respect and regard of his people may be judged from the ovation at his golden jubilee, when Music Hall was too limited to contain all who gathered to honor this veteran of the purple—a prelate not unworthy of the eminent dead whose hands he clasps in this century of episcopal succession.

A million six hundred thousand Catholics dwell in New England at the present time, and two-fifths of the number are included in the diocese which is under the archbishop's personal direction. Although vigorous still, he has felt the weight of years that are now approaching four score, and in 1891 requested the assistance of a coadjutor. Rev. John Brady, of Amesbury, one of his most efficient and trusted pastors, was selected for the position, and since his consecration, has relieved the archbishop of many responsible duties.

CHAPTER XXV.

EVENTS OF HIS ADMINISTRATION.

BESIDES the erection of a Cathedral and a seminary, and the creation of a new ecclesiastical province in New England, with Boston as the seat of its metropolitan, there have been several other recent events of importance in this diocese, which will be briefly chronicled.

In November, 1873, a three days' festival was held in Music Hall, in honor of Pope Pius IX. The affair was under the auspices of the Catholic Union, which had been founded in March of the same year. In 1875 Catholic services were held in the State prison for the first time, and the general right of admission to public institutions in which Catholics may be confined was thus officially conceded. Three years later the accession of Leo XIII to the papacy was marked in this city by a solemn requiem for his predecessor. A collection taken up in 1880 for the sufferers by famine in Ireland recalled the similar measure of relief adopted in 1847 at the suggestion of Bishop Fitzpatrick. The year 1882 witnessed the election of the first Catholic Congressman from this vicinity; the year 1884 that of the first Catholic Mayor of Boston. In March, 1888, a memorable reception was extended to Cardinal Gibbons by the Catholic Union. In August of the same year the annual convention of the Catholic Total Abstinence Union of America was held at Tremont Temple, and addresses were made by Drs. Keane and Conaty, the successive rectors of the Catholic University in Washington.

The death of John Boyle O'Reilly in 1890 removed from our midst the most distinguished Irish poet of his time,—a man whose influence still lives, not only through his writings and the inspiration which he poured forth upon his legion of acquaintance, but through the impress of his noble spirit, embodied in the loveliest work of art in Boston.

Twenty thousand dollars were collected after his death, by popular subscription, for a public memorial, and Daniel C. French, the sculptor, was entrusted with the task of designing it. Mr. French seems to have lost himself completely in his subject. The bust facing the gateway of the Fens adequately suggests O'Reilly's rare facial beauty; but in the group on the other side the artist has achieved a greater triumph, for he has modelled a soul. That three-fold incarnation of Erin in her sorrowing motherhood, with warrior and minstrel sons consecrating their gifts to her, glorifies the space it inhabits. It will stand there for ages, a symbol of Love, as the Shaw relief symbolizes, more sternly, the grand Puritan virtue of Purpose.

The unveiling of this monument, in 1896, was a spontaneous personal tribute, not prescribed by official etiquette or attended by official pageantry. The presiding officer, Gen. Francis A. Walker; the orator, President Elmer A. Capen; the chairman of the Executive Committee, Mr. A. Shuman; the poet, Mr. James Jeffrey Roche; the presenter of the memorial to the city, Mr. Thomas J. Gargan; the mayor who accepted it, Hon. Josiah Quincy, and the lady who crowned the bust with a laurel wreath, Mrs. Louise Chandler Moulton, were all friends of the deceased, and hundreds among the great gathering which attended the ceremony had felt his loss as a cruel blow.

The twenty-fifth anniversary of Archbishop Williams' consecration, March 12, 1891, had been made the occasion of a banquet and reception by the Catholic Union, as well as by the parishioners of St. James' church, the pupils of the Notre Dame and Sacred Heart academies, the students of St. John's seminary, the Carmelite nuns, and the St. Vincent de Paul society. On a grander scale these felicitations were repeated at the fiftieth anniversary of his ordination, May 16 and 17, 1895. Presentations were made by bishops, clergy and laity, and there was a reception given by the Catholic Union. The principal feature was a banquet in Music Hall, attended by many dignitaries of Church and State. Governor Greenhalge was present in person, Alderman Allen represented the city, and Bishop Lawrence the Episcopal church. Among the prelates on the platform were Cardinal Gibbons and Monsignor Satolli, Archbishops Ireland, Elder, Chapelle, Riordan, Ryan, Corrigan, Hennessey and Fabre, and Bishops De Goesbriand, Harkins, Tierney, Michaud, Brady, Bradley, Beaven, Healey and Gabriels. The hall and galleries were filled with lay people, and the addresses, especially those of the archbishop, Cardinal Gibbons and Governor Greenhalge, rose to the dignity of the great retrospect which was called up by this semi-centennial. Coming in the midst of a period of heated agitation, only two months before a religious riot, the celebration exerted a calming and a reconciling influence.

Passing from occasions of this sort to the daily life of the people, we find that there have been important movements of the population in recent years. Towards 1870 the immigration from French Canada began to attract attention. As early as 1815 there was a congregation of French Catholics at Burlington which Dr. Matignon had visited in company with Bishop Plessis. In 1830 large numbers of Canadians had begun to cross the frontier into upper New York, where they soon lost their faith and their identity, and it is probable that a corresponding drift has taken place in New England. By 1850 the parish at Worcester included six hundred Canadians. In 1868 the first distinctively French congregation was organized in Lowell.

At present there are about forty thousand French Canadians in the diocese and a smaller number, probably, of French Canadian descent. They have about a dozen parishes of their own, chiefly in the manufacturing centres, and they also form a respectable part of the congregations in many of the lesser towns. Their clergy are devoted and active, and parish schools, academies, newspapers and societies are among the means used to keep these sojourners from the north united in the faith and speech of their fathers. The Canadian element is prominent in the religious orders, both of women and of men, and the distinction between them and the French of France, which one finds occasionally insisted upon, is almost wholly fanciful.

English-speaking Canadians are even more numerous in this diocese than the French, their numbers reaching eighty-seven thousand. What proportion of these immigrants and their children are Catholics it is hard to say. Nearly all such are of Irish descent and mingle with the general population. There is, however, one congregation in Gloucester largely composed of Gælic-speaking Scotch from Cape Breton and Antigonish.

Portuguese and Italian colonies began to claim recognition in the diocese about 1872. The former were the earlier comers, the latter the more numerous. About twelve thousand Italians and forty-five hundred Portuguese are enumerated in the last State census, and the children of both classes would increase these totals substantially. Two parishes have been established for the Italians in Boston, and one in Boston and one in Gloucester for the Portuguese.

The Catholic Germans, so strong in the west, are represented here by only two congregations, a large one in the capital, a small one in Lawrence. There are Polish, Lithuanian and Syrian chapels in Boston, and scattered groups of the two former races in Lowell, Salem and Brockton, which are visited by their industrious pastors.

The natives of Ireland in the diocese number one hundred and eighty-three thousand, or about three times as many as those of all the other Catholic countries. Owing to their earlier settlement here the Irish are represented in the second and third generations with proportionally greater strength than other foreigners, so that they furnish more than three-fourths of the Catholic population.

The general aspect is one of rapid expansion. Missions grow into parishes, and the supply of clergymen graduated from the seminary each year is not more than enough to fill the vacancies. Nearly four hundred and fifty priests are employed in the diocese, and the number of parishes is a little less than one hundred and fifty. Few towns of two thousand inhabitants are without a Catholic chapel. In the larger cities there are invariably several churches; in Boston, over forty. In proportion to the Catholic population, however, the number of parishes is the smallest in the country. The average congregation in the Boston archdiocese numbers 4100 souls. In New York the average is about 3500; in Chicago, 3100; in Philadelphia, 2300; in Baltimore, 2200; in St. Paul, 1600, and in Cincinnati, 1400.[1]

A great many religious orders have been introduced in the last thirty-three years, and the institutions which they conduct are among the most interesting features of the work of the church in this vicinity. Detailed studies of these establishments, including homes, hospitals, reformatories and academies, are embraced in the plan of this volume. Of particular orders, it may be sufficient to note here that the Oblates and Marists have followed the French migration, and the Franciscans minister especially to the Italians. The rise of the parochial school system has created a brisk demand for religious teachers, and the founding, in a city so practical as Boston, of a house of Carmelite nuns, who live the strict life of meditation, is an event of equal, though different, significance. In all, there are 1300 Sisters and over 100 Brothers domiciled in the diocese. These, with the 450 priests and 150 seminarians, form a total of about 2000 persons devoted to religious labors.

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[1] These figures are based on the Catholic Directory for 1899.

The parochial schools number fifty-eight and enroll 38,000 pupils. They are inspected, to some extent, by a diocesan supervisor, and although grossly underrated in the past, they are beginning to command wide respect by their splendid insistence on the importance of moral training, and by the constantly improving quality of the education they supply. In more than one instance the parish school is ahead of the public school in its neighborhood, and there are no teachers more eagerly progressive than the members of the Catholic sisterhoods in this vicinity.

A mere enumeration of the societies, having religion as a base, which flourish in our midst, would fill several pages. Among those of exceptional interest are the Catholic Union, of Boston; the Young Men's Catholic Association, of Boston College; and the Catholic Alumni Club. The Ancient Order of Hibernians keeps alive the faith and loyalty of the children of Erin, and has honored itself by endowing one of the most important chairs of philology in the country. The Knights of Columbus have imitated their example by founding a chair of American Catholic History in the same institution. The St. Jean Baptiste Societies unite the French. The League of the Sacred Heart is a wide-spread devotional confraternity, and branches of the St. Vincent de Paul Society, which blesses him that gives as well as him that receives, are established in nearly every parish. Reading circles, composed of young ladies, are a recent and prosperous development. Besides these there are numberless local lyceums, athletic clubs, alumnæ associations and sodalities.

Journalism is represented by a monthly magazine and three influential weeklies, besides a number that are devoted to special interests. Thus the Catholic body, without holding aloof from the community, forms a fairly complete world within itself, and the external aspect of some of our towns and cities is certainly one that could not have been predicted from the evidences a hundred years ago.

CHAPTER XXVI.

A REVIVAL OF PETTINESS.

THE exclusion of Catholics for many years from public offices to which they might justly lay claim, appears to have created a feeling of vested title among those who held these coveted positions. The large immigration of Scotch-Irish from Canada strengthened this feeling by introducing among us a class who knew nothing of the Civil War, except as hostile spectators, and who had learned to rely upon immunity from punishment in their aggressions upon the original inhabitants of Ireland. The reversal in this country of the conditions to which they were accustomed, the distribution of political power according to an impartial per capita system, doubtless seemed to them unnatural and crude. They immediately set about rectifying our mistaken policy.

To this complaint of a growing Catholic representation in public life, a more or less relevant grievance was added by the decree of the Plenary Council of Baltimore, urging the establishment of religious schools. A large, clear principle,—the place of religion in education and in character itself,—was involved in this precept, and a temperate discussion of it would probably have been profitable to all concerned. But the fear that some portion of the public taxes would be diverted to the support of Catholic schools reawakened the slumbering instinct of hostility, and the Catholic "attack" was promptly met by counter-attacks in the press, the pulpit and the legislature.

In June, 1888, a bill for the inspection of parochial schools was introduced in the Massachusetts House of Representatives, and fully discussed in public hearings,—several clergymen, with their paid counsel, advocating the measure, while Presidents Eliot and Walker, with Col. Higginson and other disinterested persons, opposed it on grounds of general policy, and Mr. Charles F. Donnelly presented the Catholic view with the conviction of a genuine advocate. Two years later a much more arbitrary measure was framed. It not only provided for State inspection, but among other penal clauses, imposed a fine of $300 to $1000 "for each offence" upon "any person who shall attempt to influence any parent or other person having under his care or control any child between eight and fourteen years, to take such child out of, or to hinder or prevent such child from attending a public or approved school by any threats of social, moral, political, religious or ecclesiastical disability."

This proposition, the output of a clerical brain, also received much consideration, but failed of enactment in its original form.

An episode of the intervening year helps to account for its thoroughgoing character. A text-book of history, compiled by a man whom Gen. Burnside had ordered to be shot at Cold Harbor, and Gen. Grant released only on condition that he be "expelled from the army, not to return again on pain of punishment,"[1] was in use in the Boston English High School. Its note on the subject of indulgences, which was vaguely worded, misled a teacher into giving an inaccurate definition, which he expanded and illustrated in an arrogant manner. Rev. Theodore A. Metcalf, pastor of a pupil who had protested, asked for a correction of the teacher's statement. The sub-committee of the school board, which had charge of the recommendation of text-books, decided to supplant Swinton's Outlines, the work in question, with some compendium which should avoid religious controversies. Mr. Travis, the offending teacher, was also transferred, although the committee consisted of three Protestants and two Catholics.

A great outcry was made at these concessions. From a simple demand that the discarded text-book,—a rather rhetorical production,—be retained, the agitation grew until it repeated in every item and detail, even to the shedding of blood, the three uprisings of the middle of the century.[2] An old and respectable newspaper was purchased to represent the agitators, but speedily collapsed under their management. A special daily was then started but, after a brief existence, which served a useful purpose in exhibiting the traits that make up the psychological outfit of these people, it became insolvent.

Passing over the wretched minutiæ of the madness which swept over the whole country, we may notice the campaign to eliminate Catholic representation on the Boston School Board. Impulsive women were drafted into this crusade, and by their suffrages duplicated a large part of the anti-Catholic vote. Catholics were almost excluded from the school board through this means, and even liberal Protestants were opposed and defeated. As a natural consequence, the parochial schools received a strong impetus. Thus, by substituting a real grievance for some that are imaginary, the crusaders promoted in a signal manner the system which they professed to condemn.

A campaign against foreigners went hand in hand with the movement, as in the earlier agitations. Timid citizens, of good intentions and high respectability, lent their names to the Anti-Immigration League, the published statistics of which formed the arsenal from which scores of agitators drew their ammunition. The primary argument of the League was that, on the whole, the foreigners here, with their children in the first generation, are an inferior class. This was an invidious and unwise distinction against twenty-one millions of their fellow-citizens, and the tables presented to support it displayed so many errors of omission and commission as to be nearly worthless. Nevertheless, these unintelligent extracts from the United States census received a wide circulation. The mediæval mind pinned its faith on chains of syllogisms. The modern spirit jumps at figures, set bravely in a row. The footings and summings of the League were credited by millions, and gave indirect support to the religious crusade.

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[1] Grant's Memoirs, II, 143-5.

[2] In Siberia, Perry County, Ill., a German Catholic picnic was attacked on July 4, 1895. Three persons were killed, four fatally injured and nearly fifty wounded.

As usual, a secret order, known as the American Protective Association, made its appearance early in the fray. Its unsoothing influence inflamed feeling to a white heat, but the excesses to which it gave rise finally offended common decency. Nevertheless, for a time, one of the political parties found it necessary to placate this body by the insertion of suitable planks in its platforms, and, indeed, ran the risk of being diverted from its original ends through the capture of caucuses and delegations by the members of the secret order. In various other ways it exerted a malign influence on the body politic. The pulpits affected by it began to teach hate rather than love. Conspiracies were formed to blacken the character of blameless priests. A Catholic post-mistress, daughter of a Union officer, was boycotted, and a Catholic sheriff, himself a Union soldier, was opposed simply because of his name. Processions marched from town to town, discharging fire-arms, in the manner which is characteristic of the Orange Society. All this happened and was condoned in a region where an Irish Catholic poet had recently paid reverent tribute to the Pilgrim Fathers. The balance of magnanimity leaned heavily to one side.

The climax of this agitation occurred in 1895. Four years before, at the twenty-fifth anniversary of his consecration, Archbishop Williams had justly commended his people for their remarkable patience under abuse. "The gentleman who spoke," said the archbishop, referring to Mr. Gargan, "alluded to the times that have passed over us; unpleasant times, those of olden years before my time of episcopacy. I allude especially to those of the last years, when so much was done to irritate the Catholics of Boston, so much was done to insult them, so much was done to make them revolt against all their principles, and not turn the left cheek when the right was struck. Yet they remained firm, and to-night, here in this great assemblage, on this day of the anniversary, I am glad to say publicly that I am proud of the Catholics of Boston for the last two years. It is not the accusations that were made against us, not the revilings even, not even the insults, that I find fault with, but the attacks which were made on the virtue of our ladies in religious societies. The revilers attacked the clergy; but to that we were less sensitive, because we are men. But when they attacked women who had devoted their lives to virginity, spouses of Christ, and kept it up; when placards were placed on our walls and not torn down by the authorities of the city, then it was almost time to resent the injuries. And yet you remained quiet. For this I give you credit, and for this I am proud to-day . . . . .

"We know that if one-tenth of what had been said and done against us in the last two years had been said and done by us against any sect in the city or country, it would not be twenty-four hours before there would be bloodshed."

On the Fourth of July, 1895, the national holiday, the archbishop's words were proved true. Retaliation was foolishly attempted in answer to certain insults, and bloodshed instantly followed. The life of a Catholic was taken.

In relating this tragedy it is fair to state that the lower class among the Catholics had now begun to answer in kind the scurrilities of which they had long been the victims. The Baptist prayer meetings, held on the Common on Sundays throughout the summer, were and are interrupted by insults from the loungers who gather about their little circles. I have myself witnessed an assault upon a preacher on this spot. It inflicted no severe injury, though he was jostled and struck, and he had given some provocation. But the occurrence throws light on the riot which is to be described—indeed, prefigures it on a smaller scale. As defenders of the American public school system, the anti-Catholic bodies had fixed upon a symbol known as the Little Red School-house. The carnival committee, in charge of the East Boston celebration of Independence Day, had received a request from them to be allowed to join the parade and, it was understood, carry this and other emblems. As a matter of prudence, since East Boston is a Catholic section, the committee, consisting of six Protestants and one Catholic, refused the request.

The mischief-makers were not satisfied. They appealed to the Board of Aldermen, which had no power; and to the governor, Frederic T. Greenhalge, who authorized them to march over the route, but directed the Boston Police Department to assign a force of officers sufficiently large to prevent disorder. About three hundred and fifty patrolmen escorted the parade.

Jeers were exchanged between the marchers, many of whom, in defiance of the law, carried loaded weapons, and the Irish-American spectators, who found it impossible to restrain the exercise of their faculty of vituperation. At one point a rush was made on an open carriage containing women, who flaunted some obnoxious device, but a militia-man, illegally present in uniform, yet possessed of soldierly courage, promptly interfered and slashed one of the assailants with his sword. Otherwise, owing to the presence of the police, perhaps, the procession finished its march without molestation.

On the return to the ferries a party of fifty paraders became detached from the main body, on Border street. Rowdies and excited Irishmen jostled them, it is said, and the illegally armed company, not imitating the forbearance of the Montgomery Guards in 1837, readily opened fire. In the fracas that ensued, several persons were injured. John Ross, an Ulsterman and a British subject, shot and killed John W. Willis, a Catholic.

On July 12th and 13th, Ross was tried before Judge Emmons. As Willis had died almost instantly, there was no statement from his lips, but many believed him to have been innocent of wrong-doing. He was a powerful longshoreman and appeared to several by-standers to be remonstrating with Ross for his reckless use of the revolver in a crowded street. Ross may have misunderstood his remonstrance. At any rate he fired at close range. The judge accepted the plea of self-defense, and the prisoner was released amid enthusiasm. The worst feature of his conduct was his callousness. No sympathy was expressed, either by him or by his supporters, for the victim of the trouble, an honest and simple laborer, who may have been innocent, or for his widow and children, who were certainly so. To the class which Ross represented, this taking of human life did not seem very serious. Yet it is the nearest approach to a religious murder, between Protestants and Catholics, that has ever taken place in Massachusetts.

The Catholics did not defend the ruffianism on their side. On the contrary, the *Boston Pilot*, which, in its previous issue, had besought its readers to refrain from all notice of the provocations that were about to be given, expressed its disapproval of the attack with emphasis. A different spirit was breathed by the real instigators of this and similar troubles. On July 10th a mass-meeting was held in Faneuil Hall, and ministers of the gospel expressed measureless hatred of their Irish Catholic brethren. The Catholic preacher to whom I listened, the Sunday after the riot, had dwelt on the forgiveness of injuries as a Christian duty.

With this tragedy, the movement gradually collapsed. The Spanish-American war brought out so many proofs of Catholic loyalty, even in service against a Catholic nation, that the country once more grew ashamed of having lent its ear to fanatics. In this time of real danger the American Protective Association is not known to have done anything to justify its ambitious title. Its prestige suffered, in consequence, and its membership, which never included men of reputation, appears to have fallen off of late. Yet there is reason to believe that it will give solid support to the imperialistic idea, which contemplates the effacement of that unique republic, known as the United States of America. Such action is a true measure of its Americanism.

Each successive outbreak of prejudice in Boston has been milder than its predecessors. The inter-penetration of classes has gradually brought about, if not mutual understanding, at least a desire for such, and the fine forebearance of a general truce. Zealots may bluster and hold aloof, but thousands look daily into each other's eyes and learn that they do not belong to any particular kind of men so much as to humanity. And this is practical Charity, which, let us hope, will grow until it covers our multitude of sins.

CHAPTER XXVII.

GAINS AND LOSSES.

THAT all these direct attacks only strengthen the church has been made clear in our previous consideration of the subject. It continues to gain, not only upon itself, but upon the whole community. The class that in 1845 numbered one-sixteenth of the population of Massachusetts is now estimated at about a third. In the five eastern counties which form the archdiocese of Boston the proportion rises to two-fifths. There are cities in which Catholics already form a majority, and of the avowed church membership they form a majority nearly everywhere.

The elements of gain are three. A small number of Protestants are converted, either through intermarriage with Catholics or by other means. This element, however, is numerically trifling.

Immigration swells the Catholic total year by year. Contrary to a common belief, Ireland still sends a steady outflow of her children to this country, and Massachusetts receives her share. It is to direct immigration that we owe, also, the larger portion of the French, Italian, Slavic, and Portuguese contingents. These contributions are, of course, no gain to the church at large, as they merely transfer bodies of Catholics from one geographical site to another. They are offset, too, by emigration; since a number of Catholics leave the diocese every year. Neither element can be computed with certainty; but it may be safely said that those who enter outnumber those who depart, many times over, and that this source of gain is, perhaps, the most important of all.

It cannot, however, exceed greatly, if it exceeds at all, the gain by natural increase, which constitutes the third element. A brief analysis of this subject will be necessary to correct hasty impressions and make clear the bearings of certain figures.

Catholic nations in Europe are not more prolific than Protestant ones. A rough calculation makes the birth-rates nearly equal. In this country the means of accurate comparison between Catholic and Protestant foreigners are wanting.

Of seven cities in the State which maintain a constantly high birth-rate, Holyoke, Chicopee, and New Bedford are strongholds of Catholic foreigners, and Fitchburg and North Adams might be put in the same class; but Everett and Quincy are as strongly Protestant. On the other hand, the cities that show a constantly low birth-rate, Brockton, Newburyport, Gloucester, Beverly, Weymouth, and Northampton, are places in which, as a rule, few Catholic foreigners have settled.

As between native Catholics and native Protestants, again, no strict comparison can be made. We know that the tendency to a decline in the birth-rate, which prevails all over Europe, is much more marked in America. The chief exception is Quebec, which is a Catholic province. We have, moreover, accurate statistics for the native population in most of the New England States and in Michigan, extending back, at the farthest, about forty years. During this period, the native population of New England, which is mainly Protestant, exhibits a birth-rate far lower than that of France. The condition in Michigan is similar, and the conclusion of Dr. Abbott is a fair one that the native population in this section "is not holding its own."[1] How far the native Catholics are involved in the decline is a question that statistics do not settle. All that is known with certainty is that, as we leave the life-giving European blood and the matrimonial vigilance of the church, we come, in America, closer and closer to a birth-rate which means extinction.

The natural increase of the Catholic population in this archdiocese cannot be estimated, as the necessary figures are not given out for publication. The totals for the whole population in the same district, taken from the State Registration Reports, may be of interest.

	Births.	Deaths.	Increase.
1895	43,374	31,056	12,318
1897	45,975	30,532	15,443

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[1] The Vital Statistics of Massachusetts, 1856-95, by Samuel W. Abbott, M.D.

With the statistics of Catholic baptisms and burials,[1] we should know what proportion of this increase is Catholic, and should be able to estimate directly, with some degree of confidence, the Catholic population. Its birth-rate is probably under forty in a thousand. For, while the birth-rate of foreign-born Catholics may reach fifty in a thousand, the great majority of our Catholics are native born, and must get their share,—undoubtedly a liberal one,—out of a native birth-rate that is barely sixteen.

The losses are rather serious. Two natural elements of loss, emigration and death, have already been considered. The others are various in character. The Protestant churches also claim their converts; and intermarriage works in one direction about as often as in another. Catholic children in institutions are brought up as Protestants. Social and commercial considerations, quarrels with clergymen, the skepticism of the age, subtract numbers from the fold. In the country the tendency is to slip the bonds altogether or to join with one's neighbors in the service at the meeting-house. In the city a great body is growing up, like that which is to be found in every Catholic nation, whose attachment to the church is scarcely even nominal. Not much more than half the Catholic population in the cities are regular church-goers, and the proportion of young children, of sick and aged persons, and of others whose absence is involuntary, does not account for all of the absentees.

It is by comparing these defections with those in the Protestant churches or in some Catholic countries that their relative importance may be measured, but they still remain a grave item of consideration. The church has, of course, great recuperative energies. The periodic parish "missions" restore thousands to temporary or permanent union with her, and thousands are reconciled at the hour of death.

As there is no official census of the Catholic population, it can only be estimated from the foreign elements which are Catholic. Starting with 183,000 natives of Ireland, we may multiply this figure by three. True, some Irish are Protestant; but many of the so called English are Irish, and, furthermore, a deficiency in the returns of natives of Ireland seems probable in the State, as well as the National, census.[2] If we may not multiply the number of natives of Ireland by so low a figure as three, then all assertions as to the untold millions of Irish in this country fall to the ground; for the census of 1890 reported less than 2,000,000 Americans who were Irish-born.[3]

Accepting that multiplier, we have 550,000 Irish Catholics. The French, Italians, Portuguese, Slavs, and one-fifth of the English-speaking Canadians, number more than 75,000; but their descendants are not so numerous in proportion as those of the Irish, as they are later comers. If we count them at only 50,000, and exclude all other factors, such as the Germans, we reach a total of 675,000 for the archdiocese.

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[1] The record of burials is not complete.

[2] See Prof. Richmond Mayo-Smith in Journal of the American Statistical Association, March, June, 1893.

[3] The multiplier for the country at large may be greater than in this section, since the children scatter more than the parents, and, moreover, the Irish who are Protestants, or become so, are not considered here.

CHAPTER XXVIII.

SOCIAL STATUS OF THE CHURCH.

THIS turning-point of the century marks a moment of great interest in the social development of the Catholic body. The third generation is coming into its inheritance. Recollections of other lands are fading away, and the desire to be and to be thought true Americans is a passion. Already we see much that throws a backward light of interpretation upon the lives of those simple peasants who lie asleep in our Catholic church-yards.

We dwell in a region of many opportunities, both for wealth and for distinction, and the children of the peasants cannot be kept from their share. With more and more boldness they are invading the fields of commerce, measuring themselves against their rivals, and gaining confidence by the test. Of two thousand persons taxed for one hundred thousand dollars or more in Boston, nearly a hundred are Catholics; and the smaller towns, without exception, show men who have risen from poverty to comfort. Behind these leaders, and the thousands only less successful, stand pleasant homes, culture, beauty, self-respect; and, above all, a posterity that will not be content with what has been won by the fathers. They will drink from the fountains of learning, and go forth in directions we cannot foresee to make for themselves new careers, new souls, new faces.

Yet all have not risen, and all cannot rise. There are too many competitors. Two-thirds of the population of the State are settled in these five eastern counties, and not many quarters of the world show as dense a congregation of human beings. The Catholics started late in the race, and they are matched against fleet runners. If some of them are rich, many safe against want, the majority are poor, and not a few miserably helpless. To the parents, inured by custom, this may not be such a hardship; but the fine, eager faces of the children, who seem to have bounded forward centuries in a generation, must they be clouded in their maturity by new wants that remain unsatisfied, and new hopes that are unfulfilled? Or, will the very needs that they feel spur them on to find places in the scale higher up than those which their fathers occupied? I like to think that is to be the outcome.

Other characteristics, besides poverty, define and circumscribe the Catholic body with some degree of strictness. They are distinctively a city population. Choice or necessity has kept them confined in the towns. While the Scandinavian strikes for the open northwest country, and even the New Englander does not lose his hold on the hills, the Celt, like the Hebrew, cannot live, as a rule, without the fever and excitement of cities.

Racially, the church acts along certain lines. The Irish, French, Italians, Slavs and Portuguese are largely within her fold. So are some of the Germans, and a few English, Scotch, and Americans of old lineage. The Scandinavians, Hebrews, Negroes and Chinese are scarcely touched by her influence.

All three conditions—the poverty, the city life, the racial complexion—are interconnected. They spring, moreover, from deep natural traits of the Catholic body itself, as well as from accidental causes, and they react in turn upon the fortunes and characteristics of that body. With the confinement in cities, for example, has disappeared almost in a flash that exquisite love of nature which once distinguished the Celts. This impressionable people, easily moulded to the heights of refinement, reflects, alas! too readily the vulgarity of city surroundings, and its interests here are often sordid. The pity of this is its unfairness, its obscuring of inner health by a tetter of depravities that mount to the surface and almost justify the pointed finger of scorn.

Criminality must be admitted as a direct result of the three conditions named, with one or two others. But this terrible charge is really a rather technical matter. It is human justice, not divine, that our courts administer. Certain classes of anti-social conduct are arbitrarily selected for punishment, and a few specimens under each head are from time to time made public, sometimes quite as arbitrarily, in order to act as examples. Both the general rules and the selection of particular cases operate chiefly upon the poor. It is to be remembered, also, that foreign-born Catholics, who are chiefly men and women in the hey-day of life, will necessarily display a high rate of crime, since young children and the aged seldom transgress the laws. Their crime-rate, like their birth-rate, is artificial.

Finally, upon both the foreign-born Catholics and their children play those mysterious influences which produce what Mr. Havelock Ellis would call "the increased criminality of migrant populations," and to which Thomas à Kempis referred, more simply, when he observed that "Traveling seldom maketh a man holier."

Intemperance is also bound up with the conditions already mentioned. This misfortune curses unborn generations and demands a heroic union of every available force for its reduction. The Puritans have mastered it. The Catholics must do so. Effective temperance work is the most urgent demand of the hour in every part of this diocese, and will we hope in the near future receive the attention its importance seems to warrant.

Turning from these evils and the pitiable tone of political life, we find certain laws of society which the church guards sacredly among her children. A recent impartial student who points out the inroads of intemperance among the Irish poor, instantly offsets the debit item with one that is of glorious credit. "On the other hand," he writes, "the Irish women maintain the high standard of chastity which is the distinction of their race. This may be traced directly to the influence of the Catholic church—especially of the confessional.[1]

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[1] *The City Wilderness*, edited by Robert A. Woods, p. 172.

The great political sins and the more refined and extensive violations of the rights of property, are generally committed by non-Catholics. Divorce, suicide and deliberate murder are commoner among those whose religious attachments, if they have any, are with the dissenting folds. Finally, the attitude of the church toward marriage alone fully atones for the apparent excess of technical crimes among those whom she guides. For the weaknesses of the Catholic poor in our large cities are not peculiar to them. They are the qualities exhibited, in a more brutal form, by the poor of London and Berlin, who are not Catholics. But the preservation of infant life is, it appears, a special care of the church in this country. Whatever the causes of deterioration in this respect may be—and they are various—growth of population is a necessity, and we owe an immeasurable debt to the agency that ensures it.

And I, for one, am very far from accepting sociological tables, with their futile effort to measure the winding curves of human feature by a folding pocket-rule, in condemnation of God's poor. They are the multitude of the race. He who denounces them denounces mankind. Their experiences are deep and wide, and out of their midst spring the poets, the thinkers, the musicians, who alone interpret life in its depth and breadth. To the rich they are virtually another tribe, yes, inhabitants of a separate world. When we enter that world, we see it is peopled by souls and bodies of no special make, though given to preferences of their own in the matter of sin and virtue, speech and dress, thought and action, courage and courtesy. The great majority of our Catholic poor consist of wonderful, simple, lovable people who are willing to labor hard, obey the laws, respect authority, give children to the nation, and support and train them, at an annual wage which many a lawyer or lobbyist would reject for a week of chatter at the State House.

Among these people the church has, and will continue to have, one salutary influence of immense significance. It makes them contented. The scenes of the Gospel narrative, the lives of martyrs, and the examples of laborious ministers are constantly before them, preaching patience as a virtue greater than ambition. These ideas traverse lowly minds, upon whom fortune bears hard, and still the too spirited sallies of rebellious nature. Between the teeth of social violence the church may draw the very bridle that will save American society.

On the other hand, its teachings shield the poor against the rich. No limitation of the title to wealth was ever conceived, one might say, in the brain of a radical, so absolute as that which is implied in the Christian law of charity. It confiscates to the use of his fellow-men all that the owner does not need. The Catholic church, while it has infinite relationships with every class and kind, can never be a church of the rich. Its whole spirit is admonitory to the possessor of wealth, as well as encouraging to the poor. This, also, is important, in view of the changes dimly figured on our social horizon. We are apt to forget that democracy is largely a Christian development. It is Christianity put in practice and may not survive the spread of Darwinian morals. But as long as the Catholic church endures, there will be a voice of thunder to speak the principle that mighty and humble are one.

CHAPTER XXIX.

ITS INFLUENCE.

NO individual protest, such as Ruskin's for example, can possibly have the authority of this impersonal organization, which, almost alone in our day, preserves the literal sense of Christ's message to the world. The better half of civilization—its progressive nations, its cultured minds—are trying a different theory of life, little by little slipping off the mask of Christian forms and Christian motives. Certain old philosophers could have warned them that power, pleasure, and wealth are no satisfying ends for an individual man. Perhaps they will prove in the long run disappointing to a generation of men. Already, amid our worship of force, we have gone back to brute standards, and in several dismal particulars are following the very development of the Roman empire. But the world advances, enlarging its experience even by error. When the hour of disillusion comes it will turn again to the Man of Sorrows, and his word will gain new poignance in an age of defeated hope. The Hound of Heaven will have his prey.

At the present moment it is not easy to trace any powerful influence emanating from the church, upon the thought of this region. Perhaps, before this can come to pass, it will be necessary to imitate those missionaries who study the language, customs, and nature of the savage tribes they convert—yes, modify the outer raiments of truth so as to fit the fashion among their pupils. But certain lesser elements have already been caught up and borrowed by the environment, consciously or unconsciously, with and without knowledge.

The Catholic spirit of charity, for instance, is abroad. The Puritans respected the self-supporting man. They had pity, also, for the deaf, the blind, the sick, whose afflictions came from the hand of God; though, even in this, they never quite reached the liberality of old Florence with its thirty hospitals and a thousand beds. But they did not melt with pity for the poor. The Quakers themselves, the purest and gentlest of the sects, were inclined to regard poverty as a fault rather than a misfortune. Other and truer views are working their way among us now; and one source of this new enlightment is the Catholic church. It is in the church that the leper has always found his Damien, and there is still need of this lesson. For while we hear, at times, that the world has taken up all that is precious in Christianity and even gone beyond it, we have only to look about attentively to conclude that it is in reality not remotely ready for the measure of love and sacrifice which the Redeemer of men exacted.

In its stress upon beauty as an accompaniment of worship the church is finding imitators. The external architecture of Catholic churches in this section is not always attractive. Too often the ambition of the conceiver results only in some dull ponderosity of brick and stone. But this is a distemper of time and place. American architecture is admittedly prosaic. We have hardly learned to span a river gracefully yet. But we do occasionally design beautiful altars. Our church interiors, at their plainest, feed the starved sense of taste in the laborer and the domestic. They are sanctuaries of glow and color, commons of reserved beauty, amid the dull squalor of the tenements. The humblest worshiper feels a co-partnership in the shrines. The very beggar's pew is kept for him in the cathedral, and the hallowed splendor he contemplates there is his own.

For a long time the Reformed denominations rejected ornament in their services, but to-day their finest temples are modelled on European churches. The cross itself, once torn from the flag, is admitted discreetly as an emblem. The organ and choir sound forth Catholic hymns, portions of the liturgy, the Stabat Mater, the Mass itself. Easter and Christmas have become festivals of joy. The Puritan Sabbath is changing to a holiday of rational recreation. Sisterhoods and brotherhoods pattern their lives after those of the ancient Catholic communities.

An imaginative influence goes forth from the church, correcting the tendency to realism in art and literature. It is true that this influence is made apparent chiefly by those who feel it indirectly, as O'Reilly's spirit found expression in the sympathy of a sculptor who is not a Celt. For the interests of the Catholic multitude at present are not centred in art. Yet, paradoxical as it may seem, the sheltered lamp of beauty on the Catholic altar really penetrates our whole atmosphere with its dim, spiritual light. And, in some instances at least, the inspiration which it gives is a direct one. Among our older public statues the Ether Monument, by Garrett Barry, is a work of tenderness and dignity; the Glover Statue and the Soldiers' Monument, by Martin Milmore, compare more than favorably with other efforts of their time. The Shaw Memorial is the work of Augustus St. Gaudens, and the lions guarding the golden stairway of the Public Library, of his brother, Louis. The mural paintings in the hall above were done by Puvis de Chavannes, and John La Farge is represented in the windows of Trinity Church.

In literature the names of O'Reilly, Crawford, Joyce, Roche, Miss Guiney, Miss Conway, Mrs. Lathrop, Mrs. Blake, Mrs. Blodgett, Mrs. Skinner, and others, are well-known. While they form no school, they have in common a spiritual quality that yet keeps its foot upon good mother earth. And this is no curious coincidence, but a natural result. The most imaginative poet living, Francis Thompson, is a Catholic.

That the church should radiate so wide an influence in spite of its present great material pre-occupation and its reserve, may seem surprising. But this reserve is more apparent than real. There is, to be sure, less of personal appeal than we see among the members of the Salvation Army or the Baptists, who literally go out into the highways and invite guests to the wedding banquet. But after all, the church is appealing with a day-long, year-long invitation. It is always there, a great mystical minster clock, appropriating the hour to God. It alone teaches religion as a rite, a distinct act and function, a separate business in life. Attendance on its services is not optional. It insists on the principle of public assembly, in which the identity of the individual is merged in a transcendental communion. The priest becomes merely the custodian of a fixed tradition ; the people move and think as one. It is in this permanent kneeling posture—the exquisite droop of spirit-prostration—that it jostles and accosts the world ; as a man, standing apart and praying on the street, would attract attention more than a hawker.

If we could imagine the light of the church suddenly extinguished, we should realize what a darkness it forefends. It stands there, unaffected by human caprice, commissioned to guide conduct as a whole by enunciating principles which men are constantly tending to forget. Amid loose talk of fate and force and irresponsibility, it holds fast to strict ideas of innocence and guilt, confronts every individual, blocks his path and passes a firm judgment upon him, while inviting him tenderly, with a promise of that perfect gladness for which every man, born of woman, hungers. It is not the only work of God. It is not even one of the vast constructive forces and conditions which He has set moving in the universe. It is not matter or mind or space or time. But it is the Keeper of a Rule by which these forces will work in man toward the end desired of the Ruler.

CHAPTER XXX.

CONCLUSION.

WE have seen how the church forced its way into an environment in which the noble policy of ideal freedom was modified by the actual narrowness of human nature. We have seen the hostility grow so strong at times that primary laws of justice were set aside to permit the gratification of feeling. We have seen a vast multitude, in spite of this, transplanted to new conditions and kept together with a solidarity which pays high tribute to the power of the system they obeyed and the vigilance of its administration. We see them now encroaching more and more, until they promise to inundate the region which for a hundred and fifty years the Puritan called absolutely his own. We leave our picture at the beginning of a new century, and a new era of opportunity, when the church has only to be true to her elementary principles, only to expand and apply the lesson of Cheverus, in order to develop that tiny shoot which deluded gardeners would have cut away as a noxious weed, into an herb of beautiful and medicinal flower.

CHURCHES AND INSTITUTIONS.

PREFATORY.

IN the preparation of the following sketches liberal use has been made of the material already in print. Special acknowledgments are due to "The Catholic Church of New England," edited by James S. Sullivan, M. D., to the histories of Essex, Middlesex, Norfolk, and Plymouth Counties, to Rev. L. L. Walsh's "Origin of the Catholic Church in Salem," and to Miss Katharine A. O'Keeffe's "Sketch of Catholicity in Lawrence." Personal visits have also been made to nearly all of the institutions and to the larger cities.

In many cases valuable data have been supplied by the pastors of the churches, or by their assistant clergymen. As the perspective of the work imposed definite limits upon this portion of it, no attempt has been made to elaborate the parish histories or to discuss exhaustively the conflicts of evidence which arise in accounts largely based on oral tradition. The list of clergymen is correct up to June 1st, 1899.

To illustrate, somewhat imperfectly, the distribution of the Catholic population, the number of natives of Catholic countries in each city and town, or collection of towns forming a parish, is quoted from the State census of 1895. The nationalities chiefly represented are the Irish, the French and Canadian French, the Italians and the Portuguese. As a fair percentage of English-speaking Canadians are Catholics, these, also, are given; but it has seemed useless as a rule to attempt to compute the Catholic element among the natives of Poland, Russia, Germany, and England.

A method of estimating the total Catholic population from these figures is suggested in Chapter XXVII of the General History. The rule there given is subject, of course, to local modifications, but the general results seem to vindicate its value as a uniform and scientific system. The following table is constructed for the City of Boston to indicate the workings of this method of computation:

Natives of Catholic Countries.		Multiplier.	Total.
Ireland	71,571	3	210,000
French Canada	1,835	2	3,500
France	985	. .	1,000
Italy	7,900	2	15,000
Portugal	1,215	2	2,500
Belgium	239	. .	300
Total	83,745	. .	232,300

Natives of Partly Catholic Countries.		Multiplier.	Total.
British Canada	42,367		
Austria	1,124		
Poland	1,221		
Germany	10,904		
Total	55,616		
Catholic element	12,000	2	24,000
			256,300

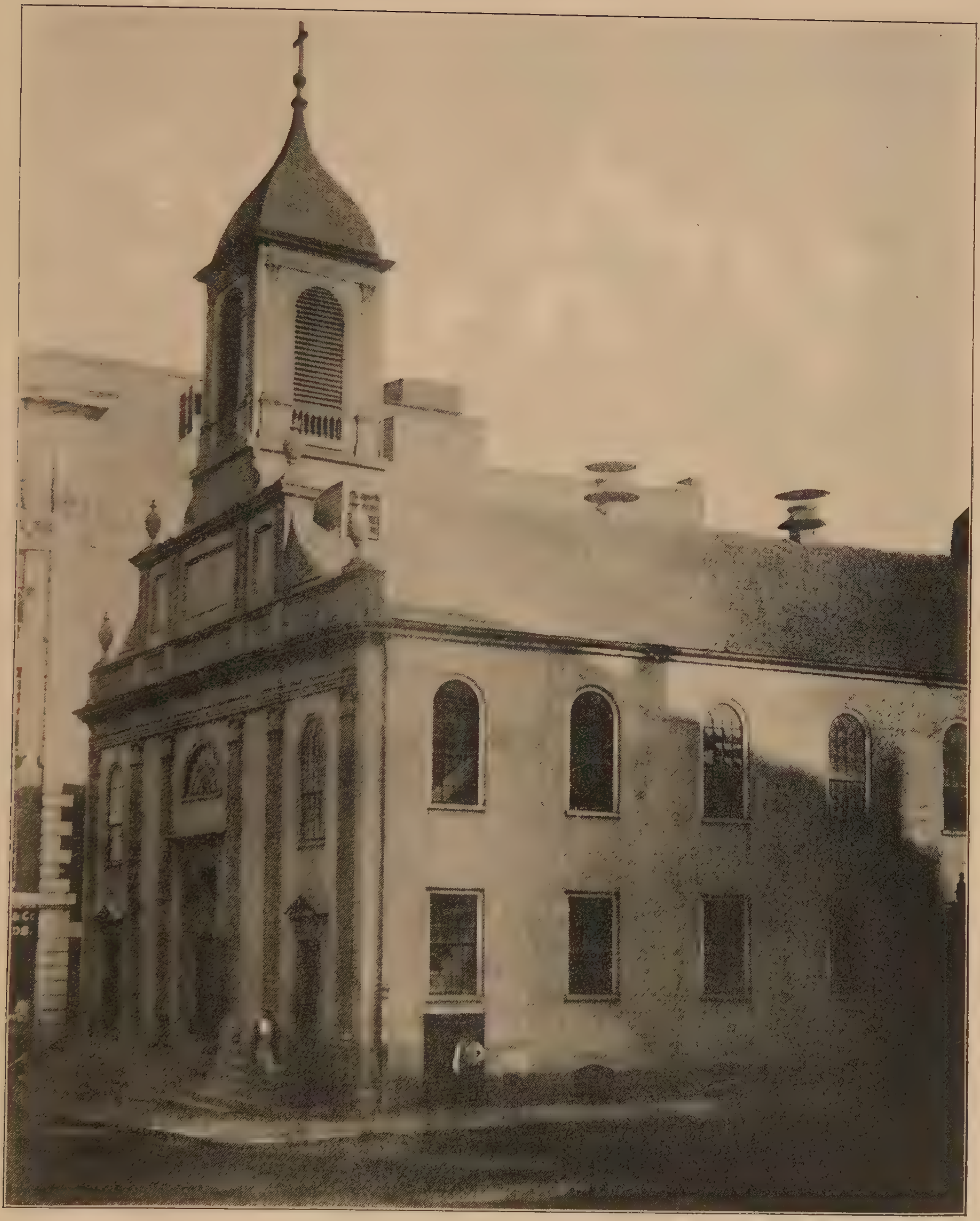
This estimate, if correct, makes the city about half Catholic. It includes, of course, all baptized members of the church. The number of strict Catholics would be very much less.

The distribution of the population by districts may be seen in the following table. The census of 1890 is used, and the old ward lines followed. The Canadians are not classified as French and British, but the division of their total by six, instead of five, may give an approximation to the number of English-speaking natives of Canada who are Catholics. The multipliers are the same as before:

Section.	Wards.	Irish.	Canadians.	Total.	Prop.
East Boston	1, 2	4,969	5,203	17,000 +	½
Charlestown	3, 4, 5	6,351	3,113	20,000	½
North End	6, 7	5.532	1,501	17,000 —	⅓
City proper	8, 9, 10, 11, 12, 16, 17, 18	17,349	11,221	54,000	½
South Boston	13, 14, 15	14,118	5,036	44,000	⅔
Roxbury	19, 21, 22, 23, and half of 20	15,370	7,377	48,500	⅖
Dorchester	24, and half of 20	5,865	3,106	18,500	⅓
Brighton	25	1,887	1,135	6,000	⅖
Total of Irish and Canadians				225,000	

French and French Canadians	4,500
Italians	15,000
Portuguese	2,500
Germans	6,000
Poles	2,000
Lithuanians	1,000
Total	256,000

It will be observed that this total differs little from the other, as the number of natives of Ireland hardly increased at all between 1890 and 1895, and the number of Canadians very slightly. There have been local changes, however, affecting the accuracy of the table. The North End, for instance, has fewer Irish Catholics now and East Boston has more, since the population of the former has moved into the latter to some extent. But, as a rough census of the various sections of the city, it furnishes a statistical map that may not be without value.



CHURCH OF THE HOLY CROSS.

THE FIRST CATHEDRAL.

BUILT IN 1803.

BOSTON.

Churches in the City Proper.

CATHEDRAL OF THE HOLY CROSS,

WASHINGTON STREET.

IT is related that Bishop Fitzpatrick was too deeply moved to preach when he celebrated the last Mass in the old cathedral. Most of us who have ever had similar experiences can appreciate his feelings on such an occasion. He was abandoning to speedy destruction, as he well understood, a building which recalled the pioneer days of the church in this city, and to which he himself was bound by ties of long intimacy and affection. Memories of Matignon, Cheverus, and Fenwick, of his father and mother, and a thousand departed servants of Christ whom he had known, haunted its nooks and corners. It seems a pity now that it could not have been saved as a landmark of the period when the Catholics of Boston were hardly more than a little family. It is not too much to say that it would have a historical interest comparable to that of the Old South Church or King's Chapel. As it is, nothing remains of it to-day but engravings, relics, and recollections.

But, whatever attachment may have been felt for the old brick structure, it was inevitable that a new cathedral, the first real cathedral of the city, should arise in course of time. The faithful here had grown to a multitude, and both they and their bishop desired a church which should be durable and imposing. In 1860 Bishop Fitzpatrick's purposes in this direction crystallized in the purchase of the land. The Franklin Street Church was sold for the sum of $115,000, its increased value showing how business had enveloped the site and rendered it worthless for religious uses; but the Civil War delayed progress on the undertaking, and meanwhile the congregation was obliged to move about a good deal. For a time they attended a hall, known as the Melodeon, on the site of the present Bijou Theatre. Afterwards a pro-cathedral was established in the old Unitarian Church at the corner of Washington and Castle streets, where the Columbia Theatre now stands. During this interim Bishop Fitzpatrick died. He had selected the site of the new edifice, but bequeathed the difficult task of its erection to his successor.

Bishop Williams took up at once this consecrated legacy of labor. Appeals were issued for funds, and Rev. P. F. Lyndon, his personal friend and associate at St. Sulpice, was summoned to address his known executive talent to the undertaking. As a result, ground was broken April 29, 1866, and the corner-stone laid September 15th in the following year. In a remarkably short time, considering the magnitude of the work and the uncertainties of its financial support, the building reached its present stage of completion and was ready to be dedicated. The rites of dedication were performed December 8, 1875. About twenty years later the immense cost of the undertaking had been entirely defrayed.

The cathedral is very large. Its ground area of 46,000 feet is greater than that of many European cathedrals which were hundreds of years in building. Unfortunately, its confined situation renders a near view somewhat disadvantageous. Surmounting a rise of ground, with open spaces around it, the stately pile would be splendidly impressive; and, no doubt, when the unfinished spires, two hundred and three hundred feet in height, strike boldly into the sky, they will help to disengage it more completely from the surroundings.

But the true glory of our cathedral lies beyond its portals. A view of the beauty which is enshrined within this plain stone casket must be counted among the rarest impressions which the city affords to a visitor. The dark tone of the wood-work blends well with the softened light, while rows of pictured windows, half child-like, half divine, delight the eye with ecstasies of translucent color. By the rays thus discreetly admitted, clustered pillars are discovered, and the lines of shapely arches that ascend to roof the vast vault. Then, as the eye, seeking a plan, follows the main aisle to its terminus, the title of the church is seen to have embodied itself distinctly in the design, which is simply a symmetrical cross, with equal arms stretched out and a white marble altar at the end, where the head of the Crucified once reposed and still reposes.

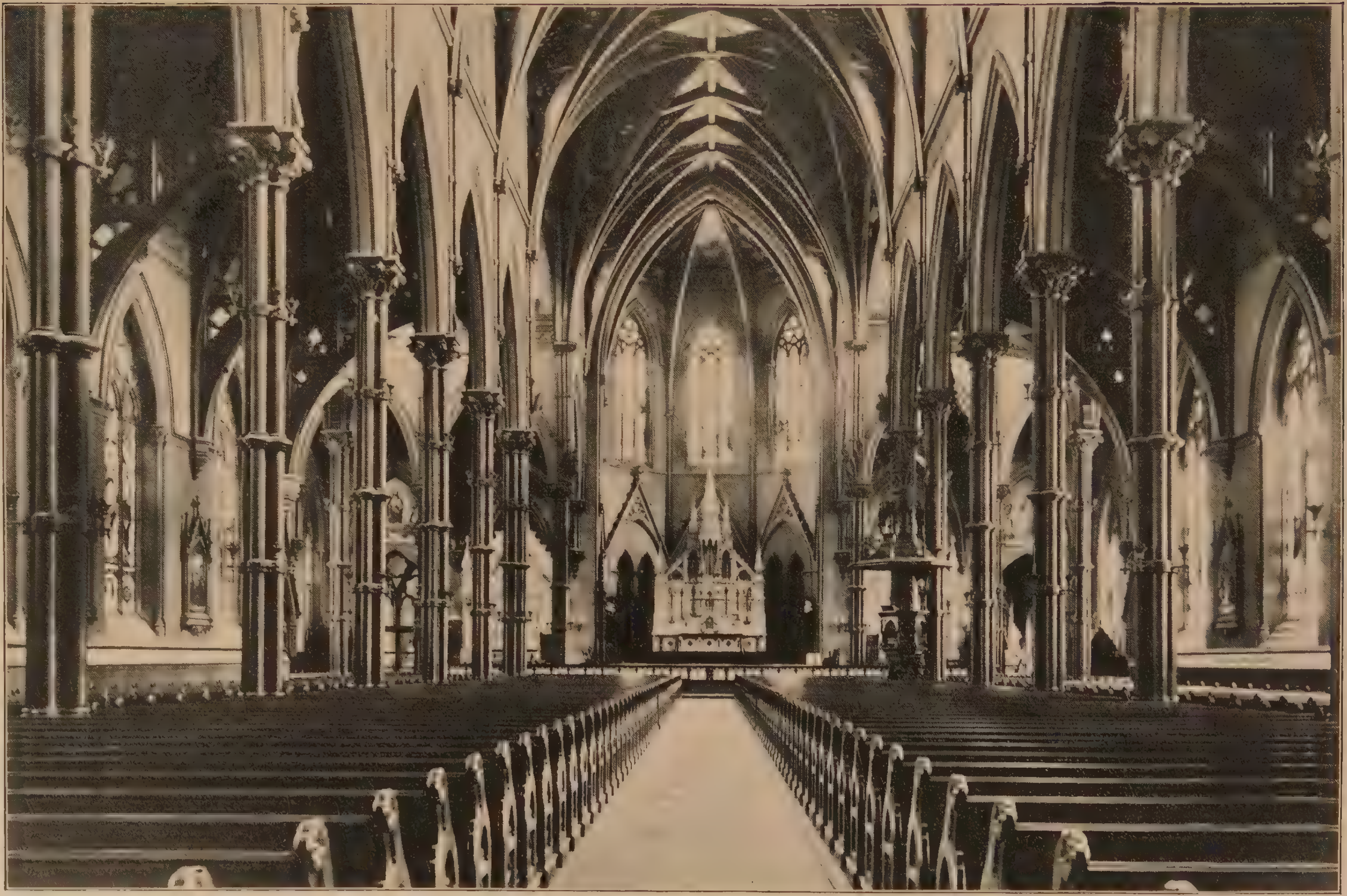
The long lines and deep spaces, the twilight shadow and the isolation, impose their own mood of peace and awe upon the beholder. Few can dwell with undistracted attention upon this scene without feeling that they have found something holier than the world outside. A certain satisfaction, a conviction, enters the mind. It is too beautiful to be false. One may drop the lifted curtain and plunge back into the bustle of the street at will; but frequent renewals of the visit never reduce that overpowering impression to commonness.

It is within these walls that the sublimest ceremonies of the church in this archdiocese have occurred. Here, in 1875, the pallium was conferred by Pius IX upon the first Archbishop of New England, and in 1891 he celebrated the silver jubilee of his elevation to the See. Requiems have been sung here for Pius IX and Vicar-General Lyndon, Boyle O'Reilly and Catholic officers who fell in the Cuban war. Famous preachers have occupied the pulpit, exalted dignitaries have sat in the episcopal throne, august processions have swept through the aisles, and magnificent choirs intoned the liturgies from the organ-gallery. Here the Seminarians from Brighton are brought each year during Holy Week to sing the Tenebræ and at Christmas time to be admitted to holy orders. Members of noted Catholic families are commemorated in several of the memorial windows, and foreign consuls and laymen of social distinction are numbered among the pew-holders. In short, all the associations of the church are worthy of the prelate who stands as the spiritual head of a million and a half of followers in New England.

Some of the mementoes in the cathedral are full of interest. The arch over the entrance to the nave, for example, is built of bricks from the ruined Ursuline convent; and back of the altar of the old cathedral, which still

CATHEDRAL OF THE HOLY CROSS,

Boston.



CATHEDRAL OF THE HOLY CROSS,

Boston.

stands in a chapel of the basement, lie the remains of Bishop Fitzpatrick and Vicar-General Lyndon.

Other chapels, in the main church, are attractive as works of art, especially the exquisite chapel of the Blessed Sacrament, which projects sixty-four feet beyond the rest of the building on the north-east corner. Confessions are heard in this extension and other services of a minor character conducted. There are school-rooms in the basement for the instruction of the boys composing the sanctuary choir, whose rendering of Latin chants, under the direction of Mlle. Gabrielle de la Motte, is one of the features of the cathedral ceremonies.

Beyond the chapel of the Blessed Sacrament stands the archbishop's residence, a commodious and dignified dwelling, which was presented to him by the clergy and occupied about 1875. Its library contains manuscripts and volumes of rare value, and many mementoes of early Catholicity in the city are accumulated here. In spite of its vine-covered walls and appearance of seclusion, this house is the seat of great activity, for the labor and responsibility of the archbishop's position are severe. The creation of new parishes amid a growing population, the selection of pastors and assignment of curates, the general supervision of the clergy, the decision of important cases, the administration of special sacraments, like confirmation,—these are only a few of the functions which keep the head of a diocese busy. In some of these duties he is assisted by his coadjutor, Bishop Brady, who also acts as pastor of the church of Sts. Peter and Paul; by his chancellor, Rev. M. J. Doody; by the Vicar-General, Dr. Byrne; by the Supervisor of Schools, Rev. Louis S. Walsh, D.C.L., and by a council of advisers chosen from among the most virtuous and prudent of his clergy.

Six other clergymen reside in the episcopal house, in order to perform the parochial work, which in this district is exceedingly arduous. The Catholics of the parish are estimated at many thousands, and as most of them dwell in tenement regions where good homes are rare while temptations abound, their spiritual destitution is very great. It was among just such people that the Redeemer himself chose to labor; and the rector of the cathedral, Rev. Henry A. Sullivan, with his assistants, Revs. Nicholas R. Walsh, Joseph V. Tracy, D.D., Thomas J. MacCormack, John T. Mullen, D.C.L., and Francis X. Dolan, D.D., must be regarded as a powerful force in the uplifting of this section of the city.

Death has seriously invaded the ranks of Father Sullivan's predecessors. Following Father Lyndon, who was rector from 1866 to 1870, the list includes Rev. A. Sherwood Healy, 1870-75; Rev. Theodore A. Metcalf, 1875-76; Rev. John B. Smith, 1876-81; Rev. Bernard O'Regan, 1881-82; Rev. L. J. O'Toole, 1882-86; Rev. J. P. Bodfish, 1886-88; Rev. L. P. Boland, 1888-92; Rev. L. M. Corcoran, 1892-95. Of this number only three survive, two of them, Fr. Metcalf and Fr. Bodfish, being converts to the Church, of Puritan ancestry.

In the fall of 1898, a meeting of colored Catholics was held in the basement chapel of the Cathedral, with a view to forming a special congregation.

Many colored people from different parts of the city attended and Rev. Thomas J. MacCormack, who has been assigned to this special duty, made an address of welcome. The step is a development of the attempt made in 1889 to form a St. Peter Clâver Conference of the St. Vincent de Paul Society, under the presidency of Mr. Robt. L. Ruffin, and is a just recognition of the claims of a class which contains many excellent Christians. Our first colored lawyer, Robert Morris, was, it will be remembered, a Catholic.

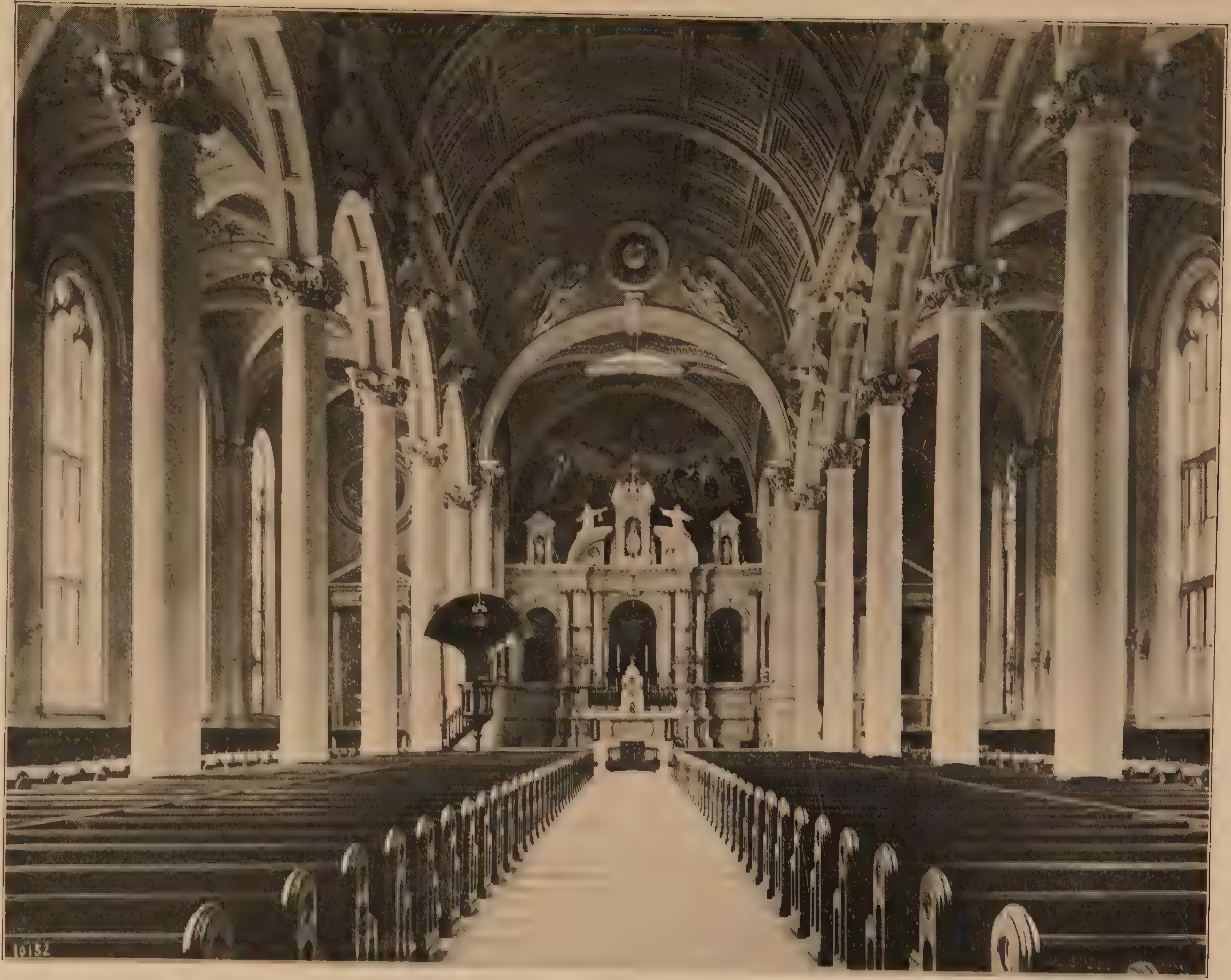
CHURCH OF THE IMMACULATE CONCEPTION

Harrison Avenue and Concord Street.

THE Church of the Immaculate Conception, which is under the charge of the Jesuits, is not counted as a parish church; that is to say, it has no particular area assigned to it throughout which baptisms, marriages, burials, and other religious rites are and must be performed. But its independence of local boundaries has enabled it to reach out more freely for the wider influence at which it aims. Music of the highest quality and sermons by professors of the adjoining college are put forward to attract the public, and have, in fact, made "the Immaculate" a centre of resort from all parts of the city. Educated Catholics, and even Protestants, and in general those to whose taste a cultured setting of the forms of worship is congenial, find themselves attracted from time to time or, perhaps, regularly to this well-defended citadel of dogma.

Its exterior, which follows the chaste lines of a Grecian temple, prepares one for the spirit that governs within. No sudden gloom awes the visitor as he crosses the vestibule. The white-and-gold hall, flooded with ample daylight through windows that are clouded, not stained, does not withdraw him too abruptly from the actual world. For a time he may miss the sequestering dimness of the cathedral. He is encompassed by an atmosphere of every-day utility which seems foreign to mystery and imagination. But, as he approaches the sanctuary, deeper feeling begins to manifest itself in the ornamentation; the simple lines are seen to conspire in noble harmonies; and the rather practical spirit which prevailed at first melts to tenderness at the Christian altar.

Nevertheless it is characteristic that the sense of form, rather than feeling, should predominate in this fine inner view. Every line has traversed its course in obedience to a definite law. Instead of the soaring arch of the northern races, pointing none knows whither into the infinite, we see on every hand as the norm, not only of the decoration, but to some extent of the architectural structure, the bounded curve of the circle, returning upon itself as a type of regularity and completion. The sparingness of color adds to this effect. These unadorned pillars of dazzling whiteness; this subdued frescoing, suggestive, no doubt, of the purity of the Virgin Patroness, but so pallid that every touch of warmth is sought and welcomed by the eye; this resistance, in a word, to the seductions of decorative luxury and appeal to the sterner sense of majesty and proportion reflects the temper



IMMACULATE CONCEPTION CHURCH,

Boston.

of imperial and ecclesiastical Rome, which none illustrate better than the members of the Society of Jesus.

Yet the effect is not really cold. The design is too rich for that. And we know well that the spirit of orderly procedure, here expressed, implies no impairment of fervor in the soul. It is the same spirit that prompted the missionaries in Canadian wilds to chronicle for the eye of some distant Superior their experiences and observations, down to the minute detail of the death-agony, and gave us the wonderful Jesuit Relations. Their zeal is the flame of the lamp burning steadily within its chimney,—not the glare of the torch that flickers smokily in the wind.

Certainly results seem to justify this more than regimental discipline of the Jesuits. Scarcely any other religious order could have accomplished what they have accomplished with the materials given them in Boston. They have studied cause and effect, adapted means to ends, and reached the goal of their desire without visible hitch or dissension. There are only twenty-five priests of the order in the diocese; but this handful controls and administers a college besides three large churches, numbering twenty thousand devoted adherents.

The first Jesuit who settled in Boston as a pastor was Rev. John McElroy, who came to St. Mary's in 1847. About ten years later this tireless veteran, at the age of seventy-five, saw the opportunity for a powerful establishment of his order in the city, and took upon his shoulders the labor of founding it. After a futile attempt to secure city lands on Leverett Street, he bought the site of the present group of buildings. Work went forward at once, and was pushed to completion with characteristic dispatch. In 1858 ground was broken for the church; in 1859 its corner-stone was laid; and March 10, 1861, Bishop Fitzpatrick dedicated it. Even at this early date the permanent importance of the foundation must have been realized, for Archbishops Hughes and McCloskey addressed the congregation. At any rate the building was put together solidly of stone, and its dimensions made prophetic provision for the large gatherings which it was destined to shelter.

As the college and church grew up together, the offices of President and Rector have generally been united. The list includes: Rev. John McElroy, 1861–62; Rev. J. B. Bapst, 1862–69; Very Rev. R. W. Brady, 1869; Very Rev. Robt. Fulton, 1869–81; Rev. J. J. O'Connor, 1881–84; Rev. E. V. Boursaud, 1884–87; Rev. T. H. Stack, 1887; Rev. N. Russo, 1887–88; Very Rev. Robt. Fulton, 1888–90; Rev. E. I. Devitt, 1891–94; Rev. T. H. Brosnahan, 1894–98, and Rev. W. G. Read Mullan.

All of these are memorable, and some historic figures in the development of the church. Father McElroy, a chaplain for three years in the Mexican War, gave the best strength of his later life to this work of his inception, and had the satisfaction of watching its growth to a prosperous maturity. When he died, in 1877, he had been seventy-one years in the order. His successor, Father Bapst, was the gentle Swiss missionary who had met with infamous outrage in Maine. Cultivated Boston, feeling shame for its northern kindred, received him kindly, and his character soon won him the friendship of eminent citizens. During Father Bapst's rectorship a bequest from Andrew Carney, the philanthropist, helped materially to reduce the heavy debt on the property, so that when he left in 1869 (to return in 1873 and again in 1879) he had greatly lightened the burden for his successor.

Father Fulton was not a stranger here when he took charge, for he had been connected with Boston College at the time of its opening. During his rectorship the church was freed from debt at last, and received the ceremony of consecration, which is reserved for those temples of worship that may be considered as belonging strictly to God. This was in 1875. During the same year he started the Young Men's Catholic Association of Boston College, which has since attained a membership roll of several hundred. Many of these owe their positions in the higher or middle walks of life to the practical counsels of their Jesuit directors, urging them to self-respect, and pointing the way to social advancement. A well-equipped library and gymnasium, lecture and debating halls, parlor and recreation rooms, occupying a large part of the college building, formerly testified to the scope of taste and accomplishment among these Catholic young men. But the expansion of the college rendered necessary a removal in the fall of 1898, and the association is now quartered at 41 East Newton street. The return of Father Fulton to his old charge, in 1888, was warmly welcomed by the members, and his death, not long after his departure, sincerely mourned. Anecdotes of his wit circulate among them still ; and, naturally, no rector of the Immaculate Conception Church is better remembered by all classes than he who served it the longest.

The first living rector on the list is Fr. Boursaud. Frs. Bapst and Brady, O'Connor and Stack, the last named an ex-Confederate soldier who fell sick only two weeks after his appointment, are all dead. Fr. Russo is well known as a writer on metaphysics, and the rectorships of Fr. Devitt, who was Boston born, of Fr. Brosnahan, a Virginian, and of Fr. Mullan, have maintained the progressive traditions of the church. The present rector is assisted by Revs. Wm. Brownrigg, S. J., Thomas A. Reid, S. J., Lawrence J. Kavanagh, S. J., John F. Quirk, S. J., Alphonse Charlier, S. J., Francis J. O'Neill, S. J., Joseph F. Stadelman, S. J., Joseph Schmidt, S. J., Thomas I. Gasson, S. J., George A. Fargis, S. J., Thomas J. A. Freeman, S. J., John S. Hollohan, S. J., Chas. F. Bridges, S. J., Michael C. Dolan, S. J., Edward P. Spillane, S. J., and Michael F. Byrne, S. J., one of whom, Fr. O'Neill, is detailed to attend the patients of the City Hospital, while another, Fr. Stadelman, conducts a Sunday-school for deaf mutes.

Besides the long line of rectors, several of the auxiliary priests are especially remembered amid the host of learned and pious men who have come and gone, as Jesuits are bound to come and go, during these forty years of parish history. Such were Fr. Welch, a Harvard graduate of good Boston stock, Frs. Halpine and Doonan, both gifted preachers, and others.

Mention must be made of the thorough parochial equipment of the church. The Sunday School and sodalities are strongly organized, and the local following of this body of clergymen is, perhaps, the most enthusiastic of all in appreciation of its admirable services.

ST. JAMES' CHURCH,

HARRISON AVENUE, NEAR KNEELAND STREET.

ST. JAMES' parish owes the position which it occupies among the half dozen major parishes of the city not so much to its age—though it sprang up in the first years of Bishop Fitzpatrick's rule—as to its central situation, its constant large attendance and the fame of its pastors.

When immigrants came flocking into Boston in the famine years, 1847–48–49, the first flight of them settled promptly in the Fort Hill district, where they found their forerunners well established. In fact, Sea street (the old name of the road along the water front) had been Irish from a very early period. But soon the encroachments of commerce and their own multiplying numbers forced the swarm rapidly northward and southward—in both directions farther and farther away from the old cathedral which had ministered to their religious needs.

Finally, the southward-dwelling Catholics became numerous enough to hold services apart, first in Albany block and subsequently in the old Turn Hall, on Washington street. As these quarters were not satisfactory and the accommodations of the cathedral and old St. Vincent's became more and more strained, a museum on Beach street, between Lincoln and South, was fitted up and opened in 1850 as the Chapel of the Holy Family. This was outgrown in a few years, and steps were taken toward the erection of a substantial church. In 1853 the land, at the corner of Harvard and Albany streets, was purchased. In 1854 Mass was said in the new building, and September 23, 1855, it was dedicated under the patronage of St. James the Greater.

The Chapel of the Holy Family had been attended by priests from the Cathedral, among others by Rev. John J. Williams, and after the short pastorate of Rev. David Walsh, 1854–57, it was Father Williams, then Vicar-General and rector of the Cathedral, who was called to rid the new church of its financial embarrassments. In this task he gave new proof of his administrative efficiency and established the present dignified traditions of the parish.

When Father Williams was made Bishop in 1866, it was another cathedral priest, Rev. James A. Healy, chancellor and rector there for several years, who was called to replace him. Father Healy was a native of Georgia, a man of literary tastes, fond of cultivated society, but courageous in the defence of Catholic rights and principles. Like his predecessor, he was elevated from St. James' to the episcopal dignity, succeeding Bishop Bacon in the See of Portland.

During his pastorate the present St. James' Church was built. The increase of train service in the adjoining railroad yards and a gradual shifting of the centre of population made a transfer necessary. So the old brick church, in which many Boston Catholics now living in the prime of life were instructed, passed into the hands of the Boston and Albany Railroad. This was in 1873. In the same year the corner-stone of the church on Harrison avenue was laid. Farewells were taken at the last Mass on August 30, 1874, and September 7th the basement of the present building opened for use. The ceremonies of dedication in the following year were performed by Archbishop Williams. Father Healy, the prime worker in the change, had left the parish a few months before, but assisted in the service as Bishop of Portland.

Rev. A. Sherwood Healy, who succeeded his brother, had been rector of the cathedral like his predecessors and for a time professor in the seminary at Troy. He shared the ability and tastes of his family, and his premature death, after a few months' service at St. James', was widely lamented.

Rev. Thomas H. Shahan, who presided over the parish, 1875–85, is now pastor in Malden and one of the very few priests in the archdiocese who can claim seniority of age over the archbishop. During his term of service the school on Harvard street was founded and placed in charge of the sisters of Notre Dame. A new building has since been erected for them, and the attendance, small at first, has risen to 250.

The next pastor, Rev. Matthew Harkins, was a Boston boy, a favorite pupil of Dr. Gardner at the Latin School. In 1887 he was appointed Bishop of Providence, making the third bishop, all of them native Americans, and two of them Boston born, who had been called to fill a New England See from St. James'.

Rev. William P. McQuaid, who followed Bishop Harkins, has been in charge of the parish twelve years. Amid all the rapid changes which are going on in the district he has maintained the standard of efficiency, as well as personal worth, set up by his predecessor.

For the aspect of the parish has altered greatly since 1850. The Chapel of the Holy Family is replaced by a business block, and the old brick church by railroad sheds. Many of the streets which forty years ago were quiet residential avenues would scarcely be recognized to-day by their former inhabitants. The Chinese have appropriated Harrison avenue extension, Italians are scattered in various localities, Hebrews have invaded Hudson street, Syrians have settled in portions of the Cove, and a negro population holds a section the other side of Washington street. Recently a large part of the South Cove has been absorbed in the railroad improvements, and business threatens to monopolize the main arteries of travel, several of which it has already made its own.

Still a number of old families preserve the continuity of the parish, and the congregation, estimated now at 7,000, although more mixed in its racial complexion than formerly, remains one of the largest in the city, requiring the services of three hard-working curates, Revs. Denis F. Lee, Jas. J. Baxter, D.D., and Andrew J. Carey, in addition to the pastor.

The church was designed by Keely after the model of the Roman basilicas. It is of brick with stone trimmings, and rather notable for its seating capacity as well as the twelve large statues of the apostles which face the worshipers at either side. The music here is exceptionally well rendered, and special Masses and Vespers are often sung which attract music-lovers from other parts of the city.

HOLY TRINITY CHURCH,

SHAWMUT AVENUE AND COBB STREET.

THE German Catholic parish, one of the oldest in the city, has not attained its present unity without passing through an early period of division and misfortune. About ten years after the settlement of the brothers Kraemer, the patriarchs of the congregation, in Boston, a priest from the fatherland, Rev. Franz S. Hoffmann, spent three months among his fellow-countrymen here before departing for the west. This was in the summer of 1836. In December of the same year a young German novice, Rev. Johann E. Freygang, was recommended to Bishop Fenwick, and ordained by him; but after a year's service he too took leave for the wider field which was opened in the west. A successor soon arrived in the person of Rev. Bernard Smolnikar, who aroused high expectations for a while only to disappoint them through the curious symptoms of mental disturbance which he developed. Professing to enjoy special visions and revelations, he published a three-volume narrative of these miracles, apparently with the idea of founding a sect. Although Bishop Fenwick deposed him he continued his eccentric career and attracted some adherents among the credulous part of his congregation.

During the next five years no German priest resided in Boston, but Bishop Fenwick himself addressed the congregation in the basement chapel of the old cathedral, where they worshiped, and twice a year they were visited by Rev. Johann Raffeiner, the Tyrolese apostle of the Germans in New York.

As their numbers increased by immigration, Father Raffeiner took the lead in a movement for the building of a church. In 1841 the land was bought, and in 1842 the corner-stone laid. But funds came in slowly, in spite of the marked interest and even financial aid extended by Bishop Fenwick. It was not until 1844 that Mass was said in the old church, occupying the site of the present parish school, the celebrant being the Rev. Franz Roloff, an aged clergyman attached to the cathedral who had acted as pastor for his people since 1842.

Meanwhile certain earlier discords, due largely to differences of dialect, had not diminished. In 1843 the tower of the church collapsed, but this parallel to the fate of the scriptural Babel seemed to produce no effect on these modern Sennaarites. A young priest, Rev. Gerhard H. Plathe, the first pastor supported by the congregation itself, was unable to make peace among them, and withdrew from his office in 1845. In 1846 a former Franciscan, Rev. Alex. Martini, took charge and remained for two years and three months. In the meantime Bishop Fenwick had died, and Bishop Fitzpatrick was less inclined to patience in his dealings with the distracted flock. Things were at an evil pass after Father Martini retired. The church had been closed, Bishop Fitzpatrick was on the point of dissolving the congregation, and some of the hot-heads had talked of forcing a re-entrance with axes, when Rev. Gustav Eck, S. J., offered to attempt to restore order. As usual, the Jesuit was the man for the emergency. It was Father Eck's pastorate, 1848–54, which established the mission on its present firm basis of prosperity.

In 1853, however, an unfortunate attempt to build a church far beyond the resources of his people gave a set-back to the excellent work he had accomplished. During the erection of this edifice, the site of which, on Tremont street between Dedham and Canton, was certainly well chosen, Father Eck's health gave way and he was recalled to Europe. His successor, Rev. Ernst A. Reiter, S. J., did not at that time understand English well enough to deal with the contractors, and as a result of the entire combination of circumstances the project was abandoned and the congregation, largely made up of people of restricted means, lost $50,000. Apathy reigned during the brief pastorates of Fathers Cattani and Steinbacher, both Jesuits, but the return of Father Reiter in 1859 gave a new turn to affairs, both material and spiritual.

By 1865 this energetic priest had cleared the debt, made good the losses of his own congregation, and re-awakened the desire for a larger church, which the failure of the Tremont street venture had stifled. Plans were made for the new undertaking and all the preparations were under way when Father Reiter, in 1870, was called to another field of labor. On the 10th of November, 1872, the second day of the great Boston fire, he had the happiness of returning and preaching at the benediction by Bishop Williams of the cornerstone of the present Holy Trinity church. On May 27, 1877, the edifice was finished and dedicated, the time of its erection virtually coinciding with the pastorate of Rev. Jakob Simeon, S. J.

From 1877 to 1892 the pastor was Rev. F. X. Nopper, S. J., who twenty-five years previously to the latter date had come from Germany to assist Father Reiter. This happy anniversary was made the occasion of a silver jubilee. The venerable clergyman's health failing him about this time, he was relieved of the duties of supervision by Rev. Nicolaus Greisch, S. J., though he continued to reside in the parochial house. Rev. Karl von Gudenus, S. J., succeeded Father Greisch in 1893, and was in turn followed, July 12, 1896, by the present pastor, Rev. Johann Jutz, S. J. Two assistants, Rev. John P. M. Schleuter and Rev. Alexander von Ascheberg, both members of the society of Jesus, labor with Father Jutz in this now wholly agreeable field.

The organization of the parish is so complete and far-reaching that it resembles a colony rather than a congregation. To the Germans belong the distinction of having established, in 1844, one of the first Catholic parish schools in New England, and at the present time as many as six hundred pupils, half boys, are enrolled in the three schools which they support. One of these, for older pupils, situated opposite the church, is conducted by German Sisters of Notre Dame, who were brought here from Cincinnati by Father Reiter in 1859. Another for younger children is maintained in connection with St. Elizabeth's chapel and the German Home on Ellis Street, Roxbury, by the Sisters of St. Francis; and there is a primary school in South Boston. The instruction is given in high German, although the parishioners, coming from all parts of Germany and Austria, still speak in their homes many dialects. Minor differences, it would appear, are now completely sunk in the spirit of loyalty to common faith and the mother tongue.

The number of societies connected with this church is unusual. They embrace social, intellectual and commercial objects, as well as benevolent and religious ones. The Catholic Casino, for example, founded in 1869, serves as a centre for social life, and the Germania Co-operative Bank, founded in 1885, keeps the people together in their business dealings. The membership in the various sodalities is very large, over seven hundred men and eleven hundred women being enrolled, while the Sacred Heart League and the Brotherhood of the Bona Mors each number over a thousand.

Judging from the baptisms and marriages, one would be safe in estimating the congregation at 6000. A large proportion of these live in Roxbury, and not a few worship with their English-speaking fellow-Catholics at the Mission church, which has German priests. There is a sprinkling, also, scattered throughout the city in the convenient local parishes. But strong national feeling keeps the great body of them loyal to the church which they have built on Shawmut Avenue. Here, in an edifice of solid design and serious interior decoration, they love to hear the precious accents of the mother tongue and listen to music which, in its avoidance of florid repetition and its humility of subordination to the altar service, is probably the most profoundly religious in the city.

Medals were recently awarded by the German government to Fathers Jutz and Ascheberg, both of whom served throughout the Franco-Prussian war in the hospitals and in the field. The medals were made of bronze from captured French cannon, and were struck in commemoration of the hundredth anniversary of the birth of William I.

CHURCH OF OUR LADY OF THE VICTORIES,

Isabella Street.

THE French of France are a stay-at-home people in these days, and those of Canada, when they drift southwards, flock to the smaller mill cities of New England in preference to Boston. This is the reason why Lowell, Lawrence, Haverhill, and Marlborough, had flourishing French congregations before the foundation-stones of the church of our Lady of the Victories were laid; and even yet a large part of its attendance is drawn from Medford, Everett, Somerville, and other manufacturing suburbs.

The first meetings of this congregation were held in the pro-cathedral near Castle street. About 1880, Mr. Léon Bouland, from Pawtucket, was appointed pastor and transferred the place of worship to a small Congregational chapel on Freeman Place off Beacon street. Mr. Bouland went to Europe to collect money in 1881, and has since renounced the faith. Subsequently various priests came to serve the infant society, but no permanent organization was effected until 1883, when the Marist Fathers were given charge. This young order, consecrated to missionary work, already counts its list of martyrs in Oceanica, and its members are men of indubitable zeal, as well as wide travel and experience.

Rev. Elphège Godin, S.M., now pastor at Haverhill, was the first of their number to come to Boston. October 31, 1886, the basement of their graceful Gothic church was blessed, and November 13, 1892, the rites of dedication performed. Meanwhile a succession of pastors have come and gone, including Rev. L. Touche, S.M., 1883–85; Rev. Henri Audiffred, S.M., 1885–89; Rev. F. Coppin, S.M., 1889–91; Rev. J. B. Descreux, S.M., 1892, Rev. Anatole Police, and Very Rev. O. Renaudier, S.M., the present rector, who is provincial of the Maryland province. Of this number Father Coppin, a musician of note, and Father Police, a veteran missionary, who acted as superior for a while, have died during their terms of service. At present Father Renaudier has four assistants, Revs. T. J. Remy, Rev. Félix Barbier, Rev. Lawrence Fahy, and Rev. H. de la Chapelle, besides the resident French clergymen at Haverhill, Lawrence, and North Cambridge, who also belong to the Society of Mary.

The congregation, estimated at 10,000, includes French, Swiss, and Belgians, as well as Canadians from upper Canada, and a great many Acadians from Nova Scotia. Unlike their fellow-countrymen in other places they support no school, but the children receive religious instruction on Sundays in the basement. Owing to the number of English-speaking Catholics who find it convenient to attend the early Masses, English is used at these services; and among those who come to listen to the sermons at the high Mass there will frequently be found a sprinkling of Americans. The oratory is fervid and fluent, and accompanied by those graces of elocution which the French people cultivate more than we do, and the music is characteristically light and cheerful. The church itself is prettily decorated, and seats nearly a thousand worshipers.

Unless there should come about some unforeseen influx of Canadians the future of this mission is somewhat doubtful. Lacking a parochial school and a concentrated population, it can hardly hope to hold its following like the French parishes elsewhere. Already it is seen to be partly Americanized, and, as most of our French people understand English, attendance here seems to be largely the expression of a preference rather than a need. Nevertheless there are strong societies, like the Société de St. Jean Baptiste, and the various devotional fraternities, which keep alive the spirit of nationality, and distinctively French religious customs are retained which give the mission a flavor of its own, well worth preserving. French piety never separates itself from French charm, while on the other hand the deep sincerity and good sense of this polished people come home with the pleasure of surprise to those who have taken their opinions of them from unfriendly critics.

ST. CECILIA'S CHURCH,

BELVIDERE AND BOTHNIA STREETS.

WHEN Boston began its present unexpected course of development westward, there were a few hundred Catholics living in the Back Bay. These were gathered in Mechanics' Building by Rev. Richard J. Barry, as the nucleus of the parish which he briskly set about organizing. In 1888, the corner-stone of St. Cecilia's church was laid, and April 27, 1894, the completed edifice dedicated with pomp in the presence of Monsignor Satolli, Archbishop Williams and Bishop Brady, besides many of the lesser clergy.

The church, designed by Mr. C. F. Bateman, is built of common red bricks, rather small in size, so that the walls have an appearance of closer and firmer texture than this material usually affords. It faces modestly away from the main avenues of approach, but its Norman architecture, combining a steep gabled roof with round-arched windows and a massive square tower, is sufficiently striking to attract attention. Interiorly the design is pure Romanesque, of much dignity and quiet fervor. Off the left aisle a door opens into the parish rectory, which forms an integral part of the structure, being situated directly beneath the tower.

At present the congregation which worships here is of a character that may fairly be pronounced unique. Catholic homes are not common in the district, but a large proportion of the help in the Back Bay mansions consists of young Catholic women, whose association with families of superior refinement elevates them above their less fortunate sisters in the same calling. The generosity of this portion of the flock has enabled the pastor to reduce the debt upon the property to an almost nominal figure in ten years. But the preponderance of females in the attendance makes one think of South America rather than of a faithful Irish community; while the small Sunday-school, the slender catalogue of baptisms and the marked exodus during mid-summer, give still further indication of the rarity of settled families.

Yet, with the development of Massachusetts Avenue as a thoroughfare to Cambridge and of Huntington Avenue and Boylston street through the beautiful Fens, this congregation is destined to witness a remarkable growth. The time may not be far distant when the liberal seating capacity of its church will be far exceeded, and St. Cecilia's, itself an offshoot of the Cathedral, will become the mother of parishes in its turn. Its opportunity for missionary work among the most intelligent and fair-minded section of the Protestant population is also exceptional. Such names as Lyman and Quincy, Derby and Dwight, Metcalf and Shaw, Shurtleff and Kent Stone, forbid us to suppose that a Mayflower pedigree is incompatible with Catholic faith.

Besides Father Barry, the pastor, three curates, Rev. John J. Downey, Rev. John J. O'Keefe and Rev. Michael C. Kiely, divide the agreeable duties of this parish. The music, under the leadership of a select quartette, is maintained at the high standard which is appropriate for an edifice dedicated to the celestial patroness of that art.

ST. JOSEPH'S CHURCH,

CHAMBERS STREET.

ST. JOSEPH'S parish, like St. James', may be said to have been founded by children; for the first need of a separation from St. Mary's was felt by the parents of little ones who were too small to walk as far as Endicott street. About 1850, a hall at the corner of Garden and Phillips streets was used as a Sunday-school. Then, in 1851, the assemblies were held in the loft of a stable on North Anderson street (reminding one of the incarnation at Bethlehem), where Dr. Manahan of the Cathedral said the first Mass. In 1854, a small Chapel of the Angel Guardian was fitted up at the corner of North Grove and Cambridge streets, and attended by priests from the Cathedral, among whom the names of Rev. John J. Williams and Rev. Hilary Tucker are conspicuous.

In 1862, Father Williams, then administrator of the diocese, made two purchases of Protestant churches for Catholic use, one of these being the new North Church on Hanover street, now known as St. Stephen's, the other the church of the Twelfth Congregational Society (Unitarian) on Chambers street, which was immediately refitted and dedicated to St. Joseph. The first pastor, Rev. P. T. O'Reilly, remained only two years in charge, returning in 1864 to his former church, St. John's, Worcester, as the successor of his old pastor, Fr. Boyce. In 1870, Fr. O'Reilly became the first bishop of Springfield, holding that position until his death in 1892.

Rev. P. J. Canny, afterwards pastor at Lexington, served at St. Joseph's for about a year, after Fr. O'Reilly's departure. In 1865 he gave way to Rev. P. F. Lyndon, who purchased an estate in the rear of the church with the design of deepening it, but, being called to the erection of the new cathedral in 1866, was obliged to leave the execution of this project to his successor, Rev. Bernard O'Reilly. Fr. Lyndon's return four years later heralded a further series of improvements in the parish property. A parochial residence was purchased on Allen street, better accommodations were provided in the church, and at the same time, in spite of these expenditures, a notable reduction effected in the parish debt. April 19, 1878, this able manager died, and was succeeded in the office of Vicar-General by Rev. Dr. Byrne, the present pastor of the church.

Rev. W. J. Daly, who followed Fr. Lyndon at St. Joseph's, a man conspicuous for his charity, was not spared long to his people. While visiting Rome in company with Archbishop Williams in 1883 he fell sick and died, receiving an exile's burial in the Holy City. February 1, 1884, Very Rev. William Byrne, D.D., was appointed pastor. Father Byrne is a native of Ireland, but came to this country at an early age. He had taught school in Baltimore before he discovered his vocation for the priesthood. Educated at Mt. St. Mary's, Emmetsburg, Md., he was professor of Mathematics and Greek in that institution for a time. In 1865 he came to Boston and, after acting as chancellor for a time, was placed in charge of St. Mary's, Charlestown, in 1874. While pastor there he celebrated the first Mass in the Charlestown prison.

William Byrne V.G.

Appointed Vicar-General in 1878, he was called away in 1880 to the presidency of his alma mater, Mt. St. Mary's, which, in three years, he succeeded in relieving from its embarrassments and establishing on a higher educational basis. He had returned to Boston and was acting as administrator at the Cathedral when he was assigned to St. Joseph's. He represented the archbishop in 1888 at the Golden Jubilee of Leo XIII, and has written an important chapter in Justin Winsor's "Memorial History of Boston," besides a clear exposition of "Catholic Doctrine," which is published in book form, and many notable articles and addresses. His degree of doctor of divinity was awarded him, in 1880, by Georgetown College. He is a man of wide classical and general, as well as theological, scholarship.

The most important accession of property since Dr. Byrne's arrival has been the lot on Charles and Poplar streets, facing the Charles bank, which it is intended to use ultimately for a school. The church itself is very large, and though built in the old-fashioned style, with two formal pillars in the portico, supporting a Grecian roof, serves well by its very simplicity for the modest neighborhood in which it stands. The parish limits embrace what is known as the West End, a section once of excellent repute, but now given over to a poorer class of people, including many Jews and negroes.

Besides ministering to the large congregation, the clergymen of this parish visit the prisoners in the County Jail and the State Prison at Charlestown, as well as the patients of the Massachusetts General Hospital. Among the societies is an athletic club for boys, known as the Knights of the Sacred Heart In these duties five clergymen, Revs. John F. Keleher, Joseph G. Anderson, Peter J. Walsh, Joseph F. Coppinger, and Frank H. Houston, are employed in addition to the pastor.

CHURCH OF OUR LADY OF THE CEDAR OF LEBANON,

Tyler Street.

FOR several years the residential parts of Boston and the suburbs have been canvassed by female peddlers evidently belonging to some strange race. They might be taken for Italians were it not for their dark dresses, Semitic features and athletic forms. These are Syrians from the western slopes of Mt. Lebanon, Catholic Christians who have maintained themselves for hundreds of years in the heart of a Mohammedan country. The last half-century has witnessed bloody contests between them and their neighbors, the Druses, and, like the Armenian victims of Kurdish ferocity, they have begun to look toward America as a safe asylum. There are two hundred of them living in Boston, chiefly within the boundaries of St. James' parish, and a larger number in the other New England States and in New York.

Their little wooden chapel, recently erected on Tyler Street, near the Quincy school, is the scene every Sunday of unique ceremonies, differing in many respects, though not essentially, from the Latin Mass. The language used, for example, is Syro-Chaldaic, supposed to be that of the Saviour Himself, and the music is rendered preferably by a male choir, the Asiatic conception of womanhood still prevailing to some extent among these descendants of the earliest Christians.

Two priests, Rev. Joseph Yazbek and Rev. Stephen Corkmaz, his nephew, have ministered to the Maronites of Boston. The former began coming here about eight years ago. Five years later Father Corkmaz took up his residence here, remaining about a year. April 26, 1896, Father Yazbek made the city his headquarters, living at the St. James' parochial house and celebrating Mass in St. James' church, according to his peculiar rite. Father Corkmaz is now stationed in New York, where the colony is strong enough to publish a little daily paper in Arabic, their vernacular tongue, and where one of their number, bearing the doubly Scriptural name of Salam Elias, maintains a dry-goods and jewelry establishment which employs forty men.

In Boston, however, their occupations are generally of a humble sort. It is not their numbers or their wealth that make them interesting, but their ancestry. It is not improbable that we see among this little group, whose villages in the mother country stretch southward as far as Nazareth, the very same sort of faces that were uplifted to the Saviour when he preached the sermon of sermons on the mount.

Owing to the unique character of the congregation, the dedication of its little chapel, on January 8, 1899, attracted wide notice, and was well attended. Archbishop Williams performed the ceremony in the presence of the devout Syrians and many curious onlookers.

The chapel, which is said to be the smallest in Boston, was built over the remains of a disused shop. Many of its furnishings are contributions from sympathizers with the struggling flock, the altar, of white wood, being a gift from St. Elizabeth's Home. Near it are hung two pictures from Syria, representing the patron saints of the congregation, St. Maron and St. John Maron.

Rev. Joseph Yazbek, the priest in charge, is probably the best linguist among the clergy in Boston and one of the best in the whole city. Birth, education and travel have combined to make him a polyglot. Born in Syria in 1857, he attended the University of Ghazir and the Jesuit Seminary at Beyrout. For several years he taught as professor in two Maronite colleges, subsequently, in 1890, accompanying the clergyman, Father Peter, who had been sent to study the needs of the Syrian immigrants in this country. He was ordained by Archbishop Corrigan at New York in 1891, and has had general charge of the missions to his countrymen in America.

Father Yazbek speaks English with accuracy and force and enjoys an equal acquaintance with Latin, Greek, Italian, French, Arabic, Hebrew and Syro-Chaldaic. Since his arrival in this country he has contributed articles to a paper published in his home.

Besides the two hundred Maronites in Boston (including a few Greeks), other colonies of this people, scattered all over New England from Hartford to Burlington and Bangor, are visited by the pastor.

THE NORTH END.

CHURCH OF ST. MARY OF THE SACRED HEART,

Endicott Street.

WHEN the North End was still a fashionable native quarter, and the synagogue and the Banca Italiana were things undreamed of, a few Irish Catholics stole in, and began the process of displacement which has left the district at the present day almost completely foreign. In course of time they grew numerous enough to require a church of their own. Land was obtained with some difficulty, and a comfortable structure erected on the spot where the Jesuit rectory now stands. Bishop Fenwick superintended the work in person, and one of his pupils, Rev. Wm. Wiley, was appointed first pastor of this notable parish. This was in 1835. May 22, 1836, the church was dedicated to the Blessed Virgin.

From 1835 to 1847 five clergymen, beside Father Wiley, acted as pastors, Rev. P. O'Beirne, Rev. Michael Healy, Rev. Thos. J. O'Flaherty, D.D., Rev. John B. Fitzpatrick (afterwards bishop), and Rev. Patrick Flood. The congregation was not always as submissive as could be desired, and Rev. P. O'Beirne was removed by Bishop Fenwick in order to satisfy the malcontents. When, however, Dr. O'Flaherty was hissed one Sunday at vespers, the bishop recognized that the dissatisfaction was something more than a personal one, and placed the church under an interdict, which finally restored quiet.

No such disorders were known after the Jesuits secured the parish in 1847. From that date the congregation went forward in numbers and devotion, till the church became a model to its sister churches throughout the city. Four grand parish fairs, netting $160,000, may be cited as an illustration of the sacrifices which these people, honest toilers for the most part, were ready to make on the altar of their old-fashioned faith.

The rectorship of Father McElroy, 1847–59, was remarkable for the strong attachment which he won from his people, his great age (he was sixty-five when he came here) and notable experiences doubtless contributing to this effect. In 1859 he was called away to build the church of the Immaculate Conception.

The rectorship of his successor, Rev. Bernard Wiget, S. J., 1860, was short but fateful. Just before this (March 14, 1859) the famous half-hour's whipping of a ten-year old boy, Thomas Whall, whose offence was a refusal to read the Protestant Bible, had occurred in the Eliot School, and the cruelty of this treatment, together with the virtual upholding of the master's conduct by the school-board and the courts, had roused the people to a high pitch of indignation. It was decided to set up a school in which Catholic children should be free from these petty persecutions. Father Wiget fell in with the suggestion, and the result was a boys' school, which still goes by his name. A girls' school had already been established in the parish.

Succeeding Father Wiget, the list of rectors includes Rev. John Barrister, S. J., 1861–62; Rev. Francis di Maria, 1863; Rev. Robert Brady, S. J., afterwards provincial of the order, 1864–67; Rev. D. O'Kane, S. J., 1868–70; Father Brady, for a second term, 1870–77; Rev. William Duncan, S. J., 1878–91, and Rev. Michael F. Byrne, S. J., 1891–99. The present rector is Rev. James J. Bric, S. J.

During the rectorship of Father Brady the old church, with its pioneer memories of forty years, was demolished to make room for the present massive edifice and rectory, occupying virtually an entire block. December 16, 1877, the new St. Mary's, one of the most purely Roman structures in the city, was dedicated. October 3, 1897, after extensive alterations in the interior, it was re-dedicated by Archbishops Martinelli and Williams. Fronting on Thacher Street, it turns its face toward the north, so that the two fine towers, of great elevation, are seen to best advantage, rising conspicuously above the house-tops, from the Charlestown bridge. The interior, seating eighteen hundred persons, is shaped and adorned in perfect consistency with the outer lines of the building, forming a round-arched hall, with semi-domed apse, not dissimilar in its design to Bates Hall in the Public Library. The long lines from portal to altar are not broken by transept openings at the sides, so that the effect is one of complete enclosure, with no suggestion of expansion and variety. The *orbis terrarum* of the ancients becomes *orbis ecclesiæ* with the Jesuits, whose conception of the church as a definitely and consummately organized empire, finds expression in these Roman edifices, all more or less distant reflections of the Gesu.

And so, under this wise guidance of the fathers, the worshippers at St. Mary's find themselves conforming to the same spirit of arrangement which governed the growth of their impressive church. Sodalities for men and women, youths and maidens, boys and girls, unite all the accessible members of the parish in the practice of systematic devotions. The young men are gathered in an active association, equipped with every facility for mental, moral and physical improvement. And the little parish school of the fifties has grown in importance till it now occupies two extensive brick buildings on Stillman and Cooper streets, with some seven hundred pupils and a large corps of instructors. Sisters of Notre Dame are employed for the girls and lady teachers for the boys.

A few years ago the number of pupils was greater than now, but Hebrews and Italians are supplanting Irish Catholics at the North End, and the congregation at the present time is said not to exceed four thousand. The growth of the church in certain outlying districts is thus counterbalanced by apparent losses here, but the scattering North Enders carry with them into the suburbs a strong imprint of social and religious loyalty, which is the mark of the Jesuit's moulding hand. The four thousand that remain are enough for any half dozen priests to care for; and the recent dedication of a shrine to Our Lady of Lourdes, in the basement, does not seem like the act of an expiring parish.

Five clergymen reside at St. Mary's as assistants to Father Bric—Rev.

Aug. Langcake, S. J., Rev. Francis A. Casey, S. J., Rev. Fred. J. Holland, S. J., Rev. Michael J. Byrnes, S. J., and Rev. Patrick H. Brennan, S. J. One of these attends the Catholic inmates in the public institutions on the islands of the harbor, and another acts as superintendent of the parish schools. In former times, when the house was the centre for Jesuit "missions" or revivals, the number located here was as large again.

ST. STEPHEN'S CHURCH,

Hanover Street.

THE New North Church, built in 1804, was one of the early strongholds of the Unitarian doctrine in Boston. From 1813 to 1849 its pulpit was occupied by Dr. Francis Parkman, father of the historian. Vicar-general Williams bought it for the North End Catholics in 1862, and on November 27th of that year dedicated it in person to St. Stephen.

Just twenty years before this a free church, so called, had been established on Moon street by Bishop Fenwick. There was no architectural pretence about the structure—a plain brick building originally adapted to business uses, and fitted out as simply as possible with altar, organ-gallery and settees. But the poor from all sections of the city came there in throngs, while the necessary expenses were met by voluntary contributions. This was the original church of St. John the Baptist, and the nucleus of the present St. Stephen's parish. Its first pastor, 1843–46, was Rev. John B. McMahon.

By 1846 the Catholic population had greatly increased, and a regular parish in the neighborhood was a necessity. A portion of St. Mary's was set off, and Rev. George F. Haskins, whose life-work is described in another part of this volume, placed in charge. His labors as a Protestant minister had brought him in touch with the public reformatories, and his conversion to Catholicity only deepened his sympathy for their unfortunate inmates. In a little house beside the church, on Moon Street, he laid the beginnings of the present House of the Angel Guardian and established his fame as the first and best friend in Boston of that most forgivable of transgressors, the wayward boy.

It was during Father Haskins' pastorate that the New North church was secured and the old Moon Street chapel abandoned, its title being transferred a few years later to the Portuguese church on North Bennett street. Toward the close of this pastorate, about 1870, St. Stephen's was moved back twelve feet during the widening of Hanover Street. Two years later the idolized pastor went to his rest after twenty-six years of continuous service.

Rev. Michael Moran, his successor, found on his arrival a population almost wholly Irish and Catholic, but lived to see three congregations of other nationalities separated from his flock. His residence, on North Square, stood latterly in the very heart of the Italian quarter, and so rapidly have newcomers of this race taken possession of the district that the Irish-American already feels himself as complete a stranger in certain streets as the descendants of the Mathers and other Puritan worthies whose remains lie under the tomb-stones of Copp's Hill burying-ground.

A well-balanced gentleman, of quiet, undemonstrative manner, Father Moran accomplished excellent results for his people. An enlargement and thorough renovation of the church transformed its interior aspect, though, like St. Joseph's, it bears unmistakable traces of its original service as a meeting-house. In addition to this a fine brick building, comparable in size and appointments to the best public schools, was erected on the site of the Moon Street chapel, and Sisters of Notre Dame given charge of the pupils. With seven hundred boys and girls in St. Mary's parish school and six hundred in St. Stephen's, it will be seen that the children of the North End do not lack for Catholic instruction, and the inference sometimes drawn from the slender Irish attendance in the Eliot and Hancock districts, that families of this nationality have almost disappeared from the section, may be estimated at its proper value. The parish of St. Stephen's has seen better days, but it still numbers many thousands; and, while some of the Italians and Portuguese attend both church and school, the body of the congregation remains Irish.

Father Moran's death, in 1894, was sincerely regretted. Though born in Ireland, as a medal scholar at the Dwight school, on Concord street, he had old Boston ties almost as sacred as those of Father Haskins, and his legacy to the parish of church property, valued at a quarter of a million dollars, unencumbered by debt, evinced a degree of care and skill in financial management that must have been highly satisfactory to his generous flock. His successor, Rev. Denis J. O'Farrell, was educated and ordained in Paris. He is assisted in his labors by Revs. B. F. Killilea and Leo J. Knappe, D.C.L. A new parochial residence is under way.

Among the historical treasures of St. Stephen's is a bell, hung in the tower in 1805, which was cast by Paul Revere, successively goldsmith, copper-plate engraver, powder-manufacturer, printer and metal founder, as well as patriot. Revere's house stood on Charter street, around the corner from Hanover, and as he lived until 1818, he may have sat more than once within the walls of the present church.

CHURCH OF ST. LEONARD OF PORT MAURICE,

PRINCE STREET.

AS far back as 1868, the Italians of Boston had special services in St. Mary's church conducted by a priest of their race, Rev. Simon Dompieri, S. J. After that they joined with the Portuguese in an old Baptist meeting-house on North Bennett street. The first church for their exclusive use was built on Prince street in 1875–76. Fifteen years later (though the flock had already been divided), this was found to be too small, and was accordingly replaced by the present Roman chapel, dedicated in June, 1892. The colony, however, has continued to grow since this date, and it is the intention of the pastor in a short while to add to the edifice, increasing its seating capacity from about 650 to 1000.

It is not easy to estimate the congregation. Five Masses are said every

Sunday—one in the basement for the children—and at each service the church is filled to overflowing, largely with men. A few of the worshipers are English-speaking people, but these exceptions are more than offset by the large number of Italians who attend Mass at St. Mary's and St. James', but repair to the North End for baptisms and marriages. The list of baptisms—over 400 in St. Leonard's alone—points to a congregation of 8000 or 9000. In the other Italian church on North Square the baptisms are even more numerous.

So far as any distinction can be traced between these two congregations, it is that the Prince street church is attended to a great extent by northern Italians, who are, as a rule, better off than the Neapolitans. Certainly many excellent and comfortable families from all parts of the city come to St. Leonard's. Their generosity has enabled the present pastor to expend $74,000 on the property since his arrival in 1891, several bequests by deceased communicants entering into this handsome figure. The stringent self-denial of the Franciscans, who have charge of the church, enables them to put aside a large share of their receipts.

The first priest of this order at St. Leonard's was Rev. Joachim Guerini, O. S. F., who acted as pastor from 1874 to 1878. He was succeeded by Rev. Boniface Bragadini, O. S. F., 1878–87, Rev. Athanasius Butelli, 1887–91, and Rev. Ubaldo da Rieti, the present pastor. Father Athanasius remained at the church until 1899, when he was transferred to New York. There are now two assistants, Father Camillus and Father Leonard, besides three Franciscan brothers. Father Ubaldo is a native of Rieti, near Rome, and proud of his birth-place, his people and his order. For many years he was engaged in the various countries of North and South America, rescuing from neglect old documents that related to the discovery of the new world. Among others he sent to Rome the precious narrative of Friar Mark, of Nice, who traversed the length and breadth of the unexplored continent years before the Puritans ventured to plant themselves on the coast of New England.

That the colder American atmosphere does not chill the Italians' religious fervor is proved by the ordination to the priesthood of at least one Bostonian of Italian descent, Father Ludovic, O. S. F., now at Pittsburg. Father Sistus, O. S. F., though brought here as a child, was reared in this city, and there is still a third candidate for holy orders in the seminary at Allegheny City.

It is somewhat remarkable to find, among the purely Italian sodalities connected with St. Leonard's, one fraternity, numbering 1400 members, 800 of whom are Irish-Americans. This is the Third Order of St. Francis, to which the present Pope belongs. But the Franciscans have really deep ties of association with the English-speaking countries. Some of their greatest names, such as Roger Bacon and Alexander of Hales, Duns Scotus and Luke Wadding, are those of English and Irish friars, and in the history of our own country, from Maine to California, they have taken a memorable part. It is not so surprising, then, as might at first appear to be the case, that an Italian church should attract English-speaking worshipers, especially under the guidance of Father Ubaldo, who has labored in places as far apart as Liverpool and Argentina, and whose interest in humanity is by no means confined to those speaking a particular language.

CHURCH OF THE SACRED HEART OF JESUS,

NORTH SQUARE.

DIFFERENCES with Father Boniface of St. Leonard's a few years ago led some of his congregation to look about for a separate church, in which the financial arrangements should be more to their liking. To provide for this element, priests belonging to the young missionary order of St. Charles were sent from Italy, their special work being the spiritual care of Italians in foreign lands.

In 1888 the congregation bought Father Taylor's Seaman's Bethel on North Square and refitted it for Catholic worship. The church soon became popular, and the increased immigration from Italy taxed its seating capacity of eight hundred to the utmost. In course of time a mission was established in East Boston, and one Mass is now celebrated each Sunday in the chapel of St. Lazarus at Orient Heights.

The Masses said in the North Square edifice are always crowded. It is estimated that nearly 6000 persons attend them, including 600 children. There is also a well-patronized vesper service in the evening, in which the men, principally common workmen, sit together in the gallery, and some attempt is made at congregational singing. Allowing for those who attend St. Leonard's, St. Lazarus', and the English-speaking churches in different parts of the city, it would seem that most of our Boston Italians are faithful to their religion. A tiny Protestant society has been formed under a native of Naples, Rev. Mr. Conte; but the majority of those of the younger generation in Italy who have been taught hatred of the church by their government as a patriotic duty, simply drift into unbelief. Even Masonry, which is the Protestantism of the Latins, is said not to flourish among them.

The piety of the Italian, however, though frequently of the noblest order, has peculiarities that distinguish it from that of other races. The Irishman or the Belgian does not burn candles to his patron saint years after he has given up the practice of church-going,—though he may be as inconsistent in other respects. On the other hand it is only in the Italian churches that one may expect to find at any hour penitents prostrated before the crucifix or the stations of the cross, passionately lamenting their errors. Altogether theirs is a unique temperament. They are not seen at their best in Boston, perhaps; but even here, amid traits that repel us strongly, one discovers much that is charming and admirable.

The usual Sodalities are found in this church, numbering altogether about 800 members. There is also a Sacred Heart League and a Conference of St. Vincent de Paul, which does good work among the needy. The foundation of an orphan asylum and school, under Franciscan sisters, has been proposed, but the congregation is not ready for this step as yet. A sewing circle, however, exists, in which twenty Catholic ladies give Saturday instruction to four hundred little Italian girls.

From $28,000, the original cost of the church, the debt of the congregation has been reduced to $4000, although the American practice of charging for admission to services does not obtain. Plans have already been drawn for a new Roman edifice, large enough to accommodate 1400, on the site of the old Baptist Bethel. When this is completed, Italians from all parts of the city are expected to frequent it.

The first pastor of the church, Rev. Francis Zaboglio, served from 1888 to 1891. He was succeeded by Rev. Joseph Martini, 1891–96. The present pastor, Rev. James Gambera, is a northern Italian, as are his two assistants, Rev. Hermenegildo Battaglia, and Rev. Antonio Demo, though the majority of their congregation probably come from the southern part of the peninsula. Like the other foreign missionaries among us, they are given a wide jurisdiction, embracing the whole State of Massachusetts, and, without doubt, the scattered colonies and camps of their people are the better for every visit which they pay them.

CHURCH OF ST. JOHN THE BAPTIST,

North Bennett Street.

THE Portuguese of New England are chiefly natives of the Azores, who have come here as sailors and fishermen, and settled in the seaport towns. They are numerous in Providence, New Bedford, Provincetown, Fall River, and Gloucester. At Nantucket they are displacing the Yankees, and at Hull and Cohasset—wherever, in fact, maritime skill is in demand—scattered families of this race will be found. Those in Boston and Cambridge, however, are not confined to the sea-faring life, but follow a wider range of occupations, and some are well-to-do merchants.

All are Catholics at least in name. If one were to judge by the list of baptisms at St. John the Baptist's, their number might be placed at 4,000, but the attendance at the church on Sundays certainly does not approach this figure. It is said that some of them are Free Masons, and it is certain that many of them alter their own sonorous names to others of an American sound and melt indistinguishably into the mass of the population.

Immigration to this country began at an early date, and much of it came to Boston, owing to the connection of this city with the Western Islands through the consulships successively held by members of the Dabney family. But this unobtrusive folk passed in and out so quietly that little was heard of them. It was not until 1872 that those who were living in Boston set about obtaining recognition for themselves in religious affairs. Before that, having located among the other seamen and foreigners at the North End, they had generally worshiped in St. Stephen's.

Their church on North Bennett street, an old Baptist meeting-house, was shared with the Italians until 1874, when the two congregations separated, the Italians going to St. Leonard's on Prince street, under priests of their own nationality. The first Portuguese pastor, Rev. John Ignatius, remained here from 1872 until 1878. He was followed by an old Welsh priest, Rev. H. B. M. Hughes, who was a remarkable linguist, speaking the difficult Portuguese language like a native. By this means he succeeded in winning the affection of his flock in spite of their difference in origin. A partial blindness which grew upon him compelled him to resign in 1886. For a year the congregation was attended from St. Stephen's. The next pastor was Rev. Joseph T. da Serpa, who died in 1892, and was succeeded by his young assistant, Rev. Antonio J. Pimentel, who is still in charge.

The church itself is a modest structure, but the altars are profusely decorated. Various customs, like the gowning in red during vespers of certain men of the congregation, who hold lighted candles in their hands, appear to be peculiar to the Portuguese. The worshipers are for the most part simple folk of charming manners, neat, intelligent and peaceable, and the women and children are proverbially gentle. Sodalities and benevolent societies exist, and many of the people are extremely devout. No school is supported, but Portuguese children are frequently sent to the parochial schools in the neighborhood.

SOUTH BOSTON.

CHURCH OF STS. PETER AND PAUL,

BROADWAY.

LESS than a century ago South Boston seemed as remote from the city proper as the Newtons or Medford at the present time. Its unsubjugated hills tempted the ambition of youthful climbers, its roads knew as yet no checker-board precision of arrangement, and its single bridge was guarded by a keeper who demanded toll. When Bishop Cheverus, in 1818, bought land for a cemetery in this distant suburb and erected a brick chapel, 30 by 20 feet, as a mausoleum for his friend, Dr. Matignon, he probably did not guess that a few years later the building would be used as a church, and in 1833 would require to be enlarged for this purpose. But the road to Franklin Square, by way of Dover street, was long, and conveyances few. As the peninsula became populated, it was found more expedient to open the chapel and send a priest from the Cathedral to say Mass than to compel the attendance from so great a distance of a hundred or more worshipers with their families.

Among the clergymen who officiated for these pioneer Catholics of South Boston were Rev. Thomas Lynch, 1833–36; Rev. John Mahony, 1836–39; Rev. Michael Lynch, 1839, and Rev. Terence Fitzsimmons, 1840–45. The name, St. Augustine's, had been given to the chapel in compliment to the Irish Augustinian, Rev. Philip Lariscy, who collected the funds for its erection.

As the oldest Catholic church in Massachusetts, and the resting place of some score of well-remembered clergymen, this chapel commands deep reverence. Though disused for public services, it is still occasionally opened to visitors and for interments. The grounds are neatly fenced, shaded with beautiful elms, and cared for by an association interested in their preservation. Their general appearance contrasts favorably with that of some of the historical cemeteries in the city.

Among the most eminent of the clergymen whose remains repose in this venerable Campo Santo may be mentioned, besides Dr. Matignon, whose crypt stands at the right of the altar, Rev. G. A. Hamilton, Rev. A. Sherwood Healy, Rev. Nicholas J. O'Brien, Rev. Michael Lane, Rev. Wm. A. Blenkinsop, Rev. Leo P. Boland, and Rev. Michael Moran, all occupying vaults in the body of the church. In the cemetery outside lie the parents of Bishop Fitzpatrick and Archbishop Williams, and such noted old-time pastors as Rev. P. Byrne, Rev. Dr. O'Flaherty, and Rev. Thomas Lynch, men whose names occur frequently in this record of the progress of Catholicity in the diocese.

About 1843 the opening of free bridges to the city had brought a large Irish population to South Boston, the massing of whom in the less remote section of that suburb made the church at Dorchester Heights inconvenient. Accordingly a Gothic stone church, of a design much admired at the time, was erected through the efforts of Father Fitzsimmons, on Broadway between Dorchester avenue and A street. This was dedicated in 1845 to Saints Peter and Paul. St. Augustine's chapel was thereupon closed, and for twenty years all the Catholics of the peninsula were united in a single parish. During the early part of this period the limits of the parish went much farther, extending southward through Dorchester to Hyde Park, Canton, Stoughton and Sharon, some twenty miles away.

All the pains and pride lavished on their church, however, by the people of South Boston went for naught, as it was ruined by a fire on September 7, 1848. Sparks from a blaze on Dorchester avenue seem to have found lodging in the belfry and, as the fire department of those days was unequal to the problem of extinguishing two fires at the same time, the entire building, with the exception of its side walls, was destroyed. The tower fell in, and a valuable organ and a costly wax figure of "The Dead Christ" were lost among the débris.

After this disaster Father Fitzsimmons divided his flock, holding services for some in a hall on Fourth street, and reopening St. Augustine's for the others. Meanwhile, he proceeded to rebuild his church, as the historian of South Boston naively remarks, "in the form of a T." In 1853 he was superseded by Rev. P. F. Lyndon, previously rector of the cathedral, and work went on more rapidly. November 24, 1853, the present church of Sts. Peter and Paul was dedicated.

Father Lyndon's pastorate is still remembered by the older parishioners and is noteworthy from the introduction of the Sisters of Notre Dame, whose parochial school has graduated hundreds of well-trained pupils, many of them now wives and matrons in the district. His successor, Rev. William A. Blenkinsop, 1863–92, enlarged the parish school and placed the Sisters in charge of his Sunday-school. During his long term of service many of the most prominent among the present pastors of the diocese acted as curates under his direction, lived with him beneath the same roof, and never failed to go forth from that companionship strengthened and purified for their independent work. His bearing, that of a gentle scholar, was singularly at variance with the manners of his rough, if honest, flock; yet their respect for him knew no bounds, and his venerable figure, gradually becoming feebler with the weight of years, whether seen on the altar in the sacred vestments of his office, or clad in the sober habit of a gentleman on the streets, touched a chord of reverence and affection among all beholders.

Since his death, in 1892, the affairs of the parish, which seem to have needed an energetic administrator, have been in the hands of Bishop Brady. Dr. Brady's management in the parish of Amesbury was justly regarded as a pattern of ecclesiastical stewardship. Since coming to South Boston he has renovated and painted the interior of the church, a sombre but striking Gothic structure, and enlarged the rectory by encroaching upon the familiar garden in which Father Blenkinsop used to find his recreation.

Although reduced by the successive formation of four parishes, the Gate of Heaven, St. Augustine's, St. Vincent's, and the Rosary, the parish of Sts. Peter and Paul is still very large. In fact, the estimates made by the authorities do not do justice to the Catholic population of South Boston. Since the demolition of Fort Hill and the bodily transfer of its Irish residents to the peninsula, this district of 70,000 inhabitants has been increasingly and overwhelmingly Catholic. The least advanced portion of this element, socially, resides within the limits of Sts. Peter and Paul's.

The school and convent of the Sisters, thirty-one in number, occupy spacious grounds, well sheltered from public view. Over 800 pupils, chiefly girls, receive grammar and high-school training at their hands. Besides this body of religious ladies, the congregation supports four curates, Rev. Charles A. O'Connor, one of the few Gaelic-speaking priests in the diocese, Revs. Denis J. Sullivan, Walter J. Browne, and William B. Whalen.

THE GATE OF HEAVEN CHURCH,

Corner Fourth and I Streets.

THE first of the parishes set off from Sts. Peter and Paul's stands at the opposite end of the peninsula, the intention, no doubt, having been to divide the district into nearly equal halves. Originally Protestant, this section is now peopled to a considerable extent by Catholics, many of them in good circumstances, and not a few the children of parents who formerly resided in Sts. Peter and Paul's.

The plain brick church now occupied was provided by Father Lyndon, and dedicated March 19, 1863. Both he and Father Blenkinsop gave attention to the congregation, but the first resident pastor was Rev. James Sullivan, 1865–68. The chief memorial of his pastorship is the priests' house beside the church, which, however, has been much improved by later pastors. Rev. Emiliano Gherbi, an Italian Franciscan, followed, and, though never attaining complete command of the English language, set an edifying example of personal self-denial during the five years of his residence in the parish.

Rev. Michael F. Higgins, who took charge upon the death of Father Emiliano (always called by his Christian name, in the pleasant Franciscan way), built St. Agnes' Convent on I street, and introduced the Sisters of St. Joseph. Ladies of this order still have charge of the instruction here, sending many of their graduates with credit to the public girls' high school. Death overtook Father Higgins, May 7, 1886, in the prime of life. His successor, Rev. Theodore A. Metcalf, 1886–90, was an American of Revolutionary patriot stock. His protest against a misleading definition of indulgences by Mr. Travis, teacher of history in the English High School, led to the transfer of that gentleman to another position and precipitated the school controversy which afterwards resulted in an almost entire exclusion of Catholics from the school board. In 1890, ill health, from which he still suffers, forced Father Metcalf to retire.

His successor, Rev. Robert J. Johnson, who had just built a church in Dedham, found the inevitable architectural problem awaiting him in his new charge. He was well known, however, to many of the parishioners, having acted as curate at Sts. Peter and Paul's under Father Blenkinsop, and the labor was cheerfully undertaken by him. By removing a small hall, used for fairs and entertainments as well as religious services, a large corner lot was obtained. The new church, though incomplete, already reveals delightful novelty of construction without departing from the received traditions or failing to express its religious purpose. The rear view is especially fine, the great south windows suggesting Winchester cathedral, and promising a gorgeous background to the sanctuary, if its possibilities are realized by the decorator. The general style, however, of the building is French Gothic. Its great height and comparative shortness, its rounded apse and small projections at the transepts, all stamp it with this distinctive character, and the effect is compact, soaring and strenuous, instead of comfortable and placid, like that of the English cathedrals.

Father Johnson's interest in matters of education was recognized by his fellow-townsmen at Dedham, where he served upon the school board for several years. His pastorate in South Boston has been signalized by one of those mysterious fires to which Catholic churches are exposed in New England during certain states of the public mind; and by the growth in influence of the City Point Catholic Association, whose well-appointed club-house on Fourth street has been the scene of many memorable social gatherings.

The parish is one of immense extent, and within its borders lie several institutions which require service from the priests in charge. Among these are the House of Correction, Carney Hospital, and the Perkins Institute for the Blind, the Catholic pupils of which have long formed a special and most interesting class in the parish Sunday-school. Three curates are required to compass these extensive duties, Rev. Timothy J. Mahony, Rev. Thomas F. Brannan and Rev. John T. O'Brien. Occasional assistance, also, is rendered by Rev. Matthew J. Flaherty, of St. John's Seminary.

ST. AUGUSTINE'S CHURCH,

DORCHESTER STREET.

IN the pleasing symmetry of its lines St. Augustine's stands second to few if any Catholic churches in Boston. The spire is the commanding feature. It is carried up to exactly the right point of elevation, and the perforations are so disposed as to maintain the effect of slender grace which the sharp gables suggest and which a too solid steeple would destroy. The interior also has attractive features, especially the three supporting arches within the great arch behind the altar.

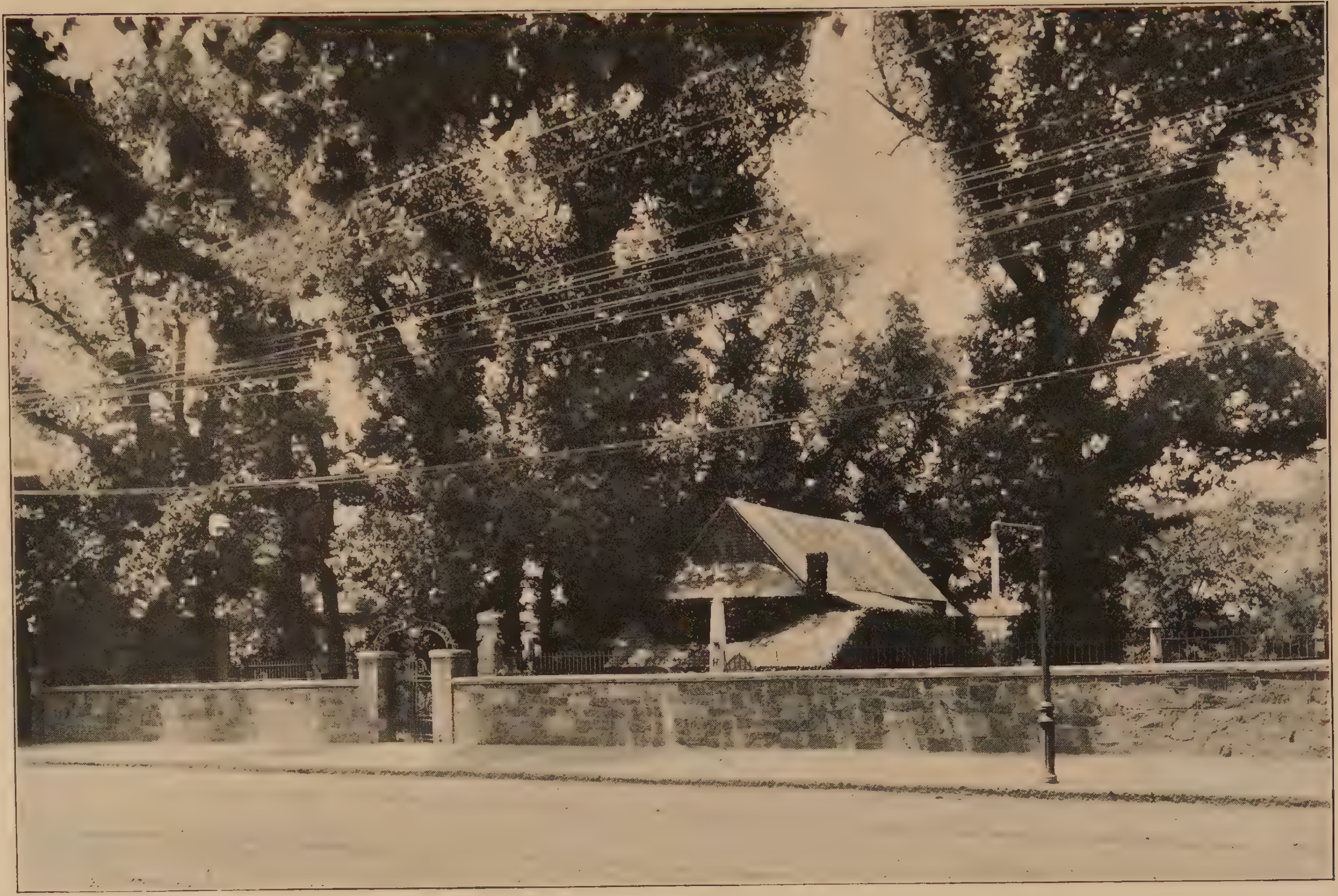
The history of this church is a study in enthusiasm. Rev. Denis O'Callaghan, a curate at Sts. Peter and Paul's, was directed to organize a new parish, centering near the old St. Augustine's chapel, in 1868. Once more the gates of the old churchyard were reopened, and the walls of the venerable edifice within made to re-echo for a time with the sounds of public worship. In these cramped quarters pastor and people learned to know each other and laid their plans for a worthy church. Rejecting a lot on E street, which had been previously purchased, Father O'Callaghan fixed upon a site nearer the Dorchester district and more commanding in its elevation. Here ground was broken for the new St. Augustine's in 1870. September 11 of that year the corner-stone was laid. July 2, 1871, the first Mass was said in the basement, and August 30, 1874, the rites of dedication were performed by Bishop Williams. By this time the parish was already thoroughly organized. A large Sunday-school had been formed and confirmation administered.

Having his handsome but expensive church completed, the pastor immediately set to work to remove the burden of the debt incurred from the shoulders of his loyal parishioners. In this effort he succeeded so well that only ten years later he was able to report the edifice as free of encumbrance to the archbishop, and on August 31, 1884, the more solemn ceremonies of consecration were performed.

Meanwhile spiritual interests had not suffered. St. Augustine's Lyceum, an association for young men, founded in 1875, did much to develop talent and manliness among the youth of the parish and of other parishes; and the old-fashioned method of interesting laymen and lay-women in the Sunday-school work was pursued with success.

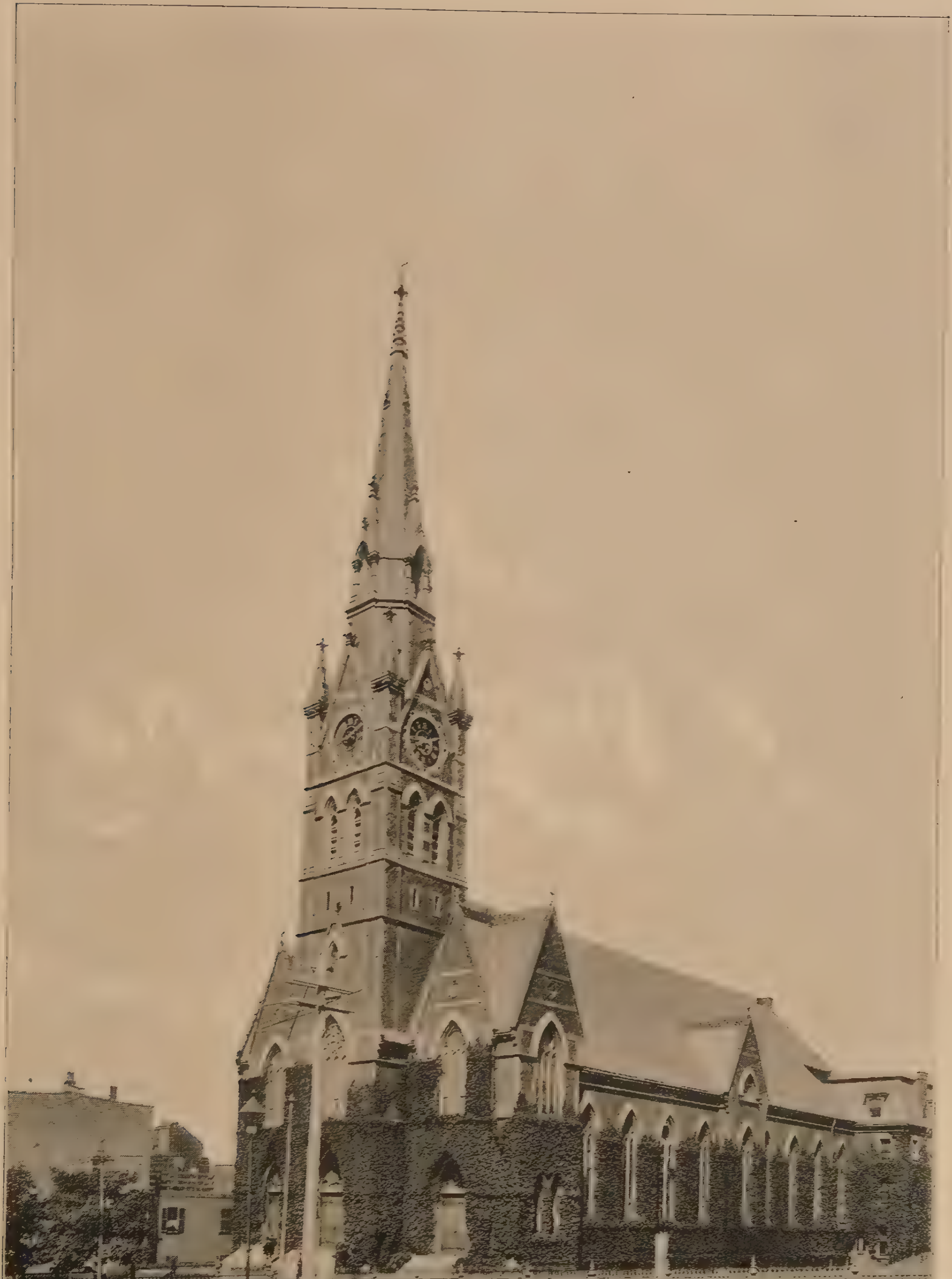
By postponing the project of a parish school for a few years, Father O'Callaghan was enabled the more securely to carry out his plans for Catholic education. In 1892 he bought back the land on E street which had originally been selected for the church, and proceeded to erect a large brick building, containing sixteen class rooms and a hall, for general use, which accommodates fourteen hundred people. The new debt thus incurred, something over $100,000, will undoubtedly disappear like its predecessor. The school, patronized by 250 boys and 550 girls, is conducted by Sisters of Notre Dame.

The bonds that unite Father O'Callaghan to his people are unusually close. They have known no other pastor, and, except for a few years at Sts. Peter and Paul's, he has known no other flock. As the oldest resident



ST. AUGUSTINE'S CHAPEL,

South Boston.



ST. AUGUSTINE'S CHURCH,

South Boston.

Catholic pastor, he is consulted on matters pertaining even remotely to religion by non-Catholics of the district. It was he to whom the lecturer, William Parsons, came during his dying hours, to be received into the church. At the recent convention of Irish delegates at Dublin, he delivered a telling appeal for unity. July 4, 1898, he was invited to deliver the annual Independence Day oration in Faneuil Hall. He is a Doctor of Divinity from Baltimore, and in the fall of 1898 was made permanent rector.

Father O'Callaghan's curates at the present time are Rev. John J. Harkins, Rev. Francis G. Russell and Rev. Michael C. Gilbride. The congregation is very large, and maintains its original identity better than some other of the South Boston parishes. In addition to the property already mentioned, there is a hall beside the church, and a chapel for the sisters, dedicated December 31, 1898.

CHURCH OF ST. VINCENT DE PAUL,

E and Third Streets.

TO the old residents of Fort Hill the Church of St. Vincent de Paul is one of the most interesting in the city, since it is the successor in fact as well as in name to the church in which they formerly worshiped. The Boylston school is a thing of the past, and the Brewers and Winters who mingled in its class-rooms with the incoming Irish boys have long since forsaken the city proper for its delightful suburbs. But the granite walls of the new St. Vincent's, the belfry over the gable, and the Crucifixion hung above its altar, still remain, and bring up tender associations to many whose youth was spent in what is now the heart of the business district of Boston.

The origin of the old parish is typical of the transition which took place. As the older Americans moved out, one of their churches, belonging to the Purchase Street Unitarian Society, found itself deprived of worshipers. Bishop Fitzpatrick was looking about for a church at this time to accommodate the Catholic people of Fort Hill. Through the medium of Andrew Carney a transfer was effected. On May 14, 1848, the meeting-house was opened for Catholic services, and was attended for a long time from the Cathedral.

By 1862, Fort Hill had been transformed into a crowded tenement district almost wholly Irish and Catholic. A parish was formed, therefore, of these people, and served by Rev. Michael Moran, Rev. John McShane and Rev. E. J. Sheridan, as successive pastors. About 1866, however, the leveling of the hill began and the residents were obliged to disperse. Numbers of them went to South Boston. In 1872 they had so swelled the congregation at Sts. Peter and Paul's that a third reduction of that parish became necessary. As the church on Purchase and Pearl streets had just been taken down, its material was transported to the peninsula district and remoulded into the shape of the present edifice at the corner of Third and E streets. Thus the continuity of name and substance extends also to the attendance in part. Many who have worshiped in the South Boston edifice can remember receiving the pledge from Father Mathew fifty years ago in the basement of the Purchase street church.

Rev. Michael Lane was the pastor assigned to organize the new parish. Under his superintendence the church was built, and dedicated July 19, 1874. Four years later Father Lane died, and was succeeded by Rev. William J. Corcoran, who had previously acted as pastor in Hyde Park. Father Corcoran remained in charge about eighteen years. Upon his death, on February 21, 1897, he was found to have left considerable property, a portion of which was bequeathed to his congregation, while the greater part went to the Carney Hospital, and other Catholic charities.

New life has been brought into the parish by the recent appointment to the pastorate of Rev. George J. Patterson, himself a Fort Hill boy, and a pupil of the Boylston School. A thorough renovation of church and house was found necessary by him, and promptly and effectually accomplished. The tabernacle beautified, Father Patterson went forth upon the mission of purifying his parish. To promote comradeship and innocent happiness among the young he has organized lyceums for the youth of both sexes; and finding the drink evil swollen to ruinous proportions among many families of his flock, has bravely initiated a crusade against that abomination. In these efforts he is seconded by two curates, Revs. Farrah A. Brogan and John H. Lyons. The congregation does not maintain a school.

CHURCH OF OUR LADY OF THE ROSARY,

SIXTH STREET.

THIS is the youngest and smallest of the South Boston parishes. About the middle of the year 1844 a thickly settled portion of Sts. Peter and Paul's, rather remote from the church, was cut off from the mother parish. In this district Rev. John J. McNulty, of Dedham, was directed to collect funds and erect a church. For about a year he resided with the clergy of Sts. Peter and Paul's, and performed his pastoral duties from that house. Vacant spaces were so rare in this territory that he was obliged to purchase a lot partially built upon. In this way he obtained a site for the church and advanced the building of it so far that Mass was said on December 25, 1884. The exercises of dedication were performed October 18, 1885. At that time the congregation numbered less than 2,000.

The church is of wood, well ventilated, splendidly lighted, and large enough for the congregation. There are many edifices in the city more elegant and grand, but the virtue of a congregation is found to depend upon other factors than architectural display, however glorious this may be when it is a genuine expression of piety and taste. Vienna and Prague have their world-renowned minsters, but the Catholic faith is better represented among the peasantry of Connaught and Tyrol, who have had sometimes to worship in the open air. It is just such people, modified by city life, that Father McNulty has under his care.

A residential district, of small area, and almost completely built upon, the Rosary parish resembles a country mission in other respects than in the simple habits of its people. Every family is known to the priest in such neighborhoods, and the intimacy that springs up permits him to become less the distant, awe-inspiring functionary of religion, and more the personal friend and adviser. In December, 1898, Father McNulty celebrated his silver jubilee.

Two curates, Rev. James H. McAvoy and Rev. Denis P. Crimmins, perform their share of the parish labor. The congregation has grown, but not altered substantially, and, unless the boundary lines are modified, further expansion seems unlikely. It is a definite and, to the true priest, eminently attractive field of labor.

The five churches of South Boston will probably be increased in number at no distant date. Already a division of the City Point parish has been discussed, and the made lands northeast of First street, known as Commonwealth Flats, are tolerably sure to be covered with factories and their usual accompaniment, tenement houses, in time. Many of the workmen will, of course, be Catholic. If these prophecies are not defeated, the next parish to be divided, after the Gate of Heaven, will be St. Vincent's.

OUR LADY OF CZENSTOCHOWA,

Boston Street.

THE repressive government of the Russians has made Poland a most undesirable place of residence during the last half century. Taxes are high, and all business enterprise is in the hands of the conquering race. To escape this condition hundreds of thousands of Poles have emigrated to America. Their necessities drive them to the young western cities and to the manufacturing and mining States, like Pennsylvania. There are colonies of them in western Massachusetts, where they have churches at Worcester, Webster, and Chicopee; and a larger body than we think, probably 2000, in Boston.

In 1893, when their numbers were less, a young Polish priest, recently ordained at Piacenza, Italy, for the Italian missions, was stationed in the Church of the Sacred Heart on North Square. His fellow-countrymen soon learned of his presence and petitioned Archbishop Williams to permit the establishment of a Polish congregation under this gentleman's direction. Rev. John Chmielinski was, therefore, appointed the first Polish pastor in Boston, and the necessary funds for a church-building collected and placed in his hands. A lot of land, costing nearly $7000, was purchased in Washington village, extending from Boston street to Dorchester avenue and subtending the angle at Andrew Square. Half the sum was paid down in cash, and work on a wooden chapel immediately begun. In a few months the present creditable structure, seating 650 worshipers, was completed and dedicated to the famous Black Virgin of Poland, Our Lady of Czenstochowa. In the interim, services had been held at the German church.

Since 1893, the congregation has greatly increased. An annual marriage-list of 80 and birth-list of 110 indicates that, like most of the foreign congregations, it is largely composed of persons in the early prime of life. Although some two hundred of the men have become citizens already, the spirit of loyalty to the fatherland is still strong. The preaching is in Polish, Polish hymns are sung by the congregation, and the choir and organist are Poles. The children, who are taught the language of their parents at home, receive religious instruction to the number of 120, scattered in separate classes at Chelsea, Cambridge, and the city proper, as well as South Boston, where the largest part reside. Besides ministering to this extensive flock, Father Chmielinski, with his assistant, Rev. John J. Czubek, ordained from the Brighton Seminary on Christmas, 1898, visits Fall River once a month and exercises a general care over all the Polish Catholics of the Providence and Boston dioceses.

Socially, the Poles of Boston, like the early Irish and the Italians of the present day, are hard-working people of moderate means. The mills, shoe-factories, tailor-shops, and sugar-houses, employ them at low wages. A few are store keepers and the future will probably see a rise in the social scale, as the children of coming generations profit by the earnings and savings of the present one. Like all inhabitants of cold countries, they use intoxicating liquors to excess, in this respect resembling the Scandinavians and the British races; but their bravery, religious faith, and passionate many-sided genius, are renowned in Europe.

Their church derives its name from the monastery of St. Paul the Hermit, which is to Poland all that Lourdes is to France and more. In this wealthy shrine the miraculous dark picture of the Virgin, supposed to have been painted by St. Luke, and famous throughout all the Slavic nations, is preserved. Pilgrimages are made to the spot and wonderful events are said to have occurred there. It is a historical fact that when the rest of Poland was overrun in 1655 by Charles Gustavus of Sweden, 70 monks and 150 soldiers, barricaded in the monastery, withstood a siege of 38 days, conducted by 10,000 Swedes, provided with cannon. It is little wonder that the imaginative Poles have elected this heroic Virgin perpetual queen of Poland.

Father Chmielinski is a native of Russian Poland, a trifle over thirty years of age, an enlightened man with an excellent command of English. His assistant, Father Czubek, came to St. John's Seminary from Detroit, where he received his earlier education. The duties of both, covering so large a territory, are exacting.

ST. JOSEPH'S CHAPEL,

492 SEVENTH STREET.

WE have among us about a thousand members of a race speaking one of the oldest languages in the world. These are the Lithuanians from the Baltic, subjects of Russia, but bitterly persecuted for their Catholic faith. They are often confounded with the Poles and have, in fact, given to Poland its greatest poet, Mickiewicz, as well as the noble patriots who fought for liberty in two hemispheres, Kosciuzko and Pulaski. Their language, however, is more archaic than the Polish, bearing a close resemblance to Sanskrit: and the people are a scattered rural flock of extremely simple and virtuous habits. Poverty, no doubt, as well as oppression, has sent them forth to exchange the lot of innocent Russian rustics for that of citizens of the world.

Until three years ago those living in Boston and the vicinity worshiped with the Germans or the Poles, receiving occasional visits from their priests at Baltimore or New York. But the advent of a Lithuanian clergyman, Rev. Joseph A. Gricius, enabled them in 1896 to organize a church of their own. It is, or was, a dwelling-house remodelled so as to seat about 150. This has been filled every Sunday by those who live in South Boston,—the largest part,—while for others, living in Brighton, East Cambridge, and the city, Father Gricius says a Mass in the basement of the German church. The preaching is in Lithuanian, and the prayer-books are printed in that tongue, though an edict of the Russian government compels them to be published in Prussia. Most of the people can read,—a fact at variance with what we hear about the other Slavs, and rather surprising in view of the low grades of employment which they accept, in the sugar-houses and tailor-shops.

Their religious life appears to be similar to that of ordinary Catholics. There are Young Ladies' and Married Ladies' Sodalities, numbering over fifty members, and a Sunday-school of forty children. The men are united in two benevolent societies. Probably a third have become indifferent to religion, though all are Catholics. The greater number have emigrated to this country within the last ten years, and the record of 200 marriages since Father Gricius's ordination shows that they are mostly young men and women.

Father Gricius, the minister of this interesting flock, is a native of Raudena, thirty-two years of age. Born of poor parents, he educated himself, first at Shawli, near his native place, and then at Riga, eking out his resources by giving lessons. His first ambition was to follow the profession of arms, but, discovering a vocation for the priesthood, he entered the seminary at St. Petersburg, where he remained three years. The latter part of his theological course was pursued at St. John's Seminary, Brighton, where he was ordained in 1895. The nearest priest of his blood is located in Worcester, but there are Lithuanian colonies in Brockton, Lowell, and other places, which he visits from time to time.

As representatives of so small and distinct a race (there are less than two millions of them, all told) our Lithuanians must excite the interest of those who are curious in such matters. As speakers of a tongue that has been called the most beautiful in Europe, they will, no doubt, receive attention from linguists. As persecuted Catholics, they appeal to all who have known what it is to meet with exile as a reward for steadfastness in faith.

March 8, 1899, the little church was nearly ruined by a fire, occurring, in the absence of the pastor, at 9.40 A.M. Rev. John T. O'Brien of the Gate of Heaven parish saved the chalice and sacraments. There had been differences between the pastor and a part of the congregation, but no evidence of incendiarism was discovered.

ROXBURY.

ST. PATRICK'S CHURCH,

DUDLEY STREET.

AS recently as 1816, we are told, the South End of Boston was considered to centre at the corner of Hanover and Washington streets. It was two miles south of this, on a point of high ground beyond the old fortifications at the Neck, that the Catholics of Roxbury and the outlying country erected their first church. The time was unpropitious. A year or so before the Ursuline convent had been burned, and the unpunished ringleaders in that outrage still swaggered about, threatening to destroy all abodes of the Popish superstition. Men of the parish, well armed, had to guard the building each night, awaiting the coming of these plotters, until it had grown to completion; and even then, as the insurance companies refused to take the risk otherwise, they were compelled to sheathe the wooden framework with brick walls. The church thus perilously set up, was dedicated December 11, 1836, a few months after St. Mary's, Endicott street. It takes precedence of all the Catholic churches in Boston except three.

This old chapel, still standing on Northampton street, between Washington and Harrison avenue, has witnessed the making of a good deal of history in its time. Boston Neck has long since been obliterated by improvements, and the boundary line of the city on that side quite altered by the annexation of Roxbury, West Roxbury and Dorchester. Hanover street is no longer regarded as a southerly point, and the sight of a Catholic church does not now provoke an impulse in the native American heart to extirpate it with torches and tar barrels.

While it remained a parish church, old St. Patrick's had virtually but one pastor, Rev. Thomas Lynch. For the first ten years his authority extended over the pleasant hills of Roxbury as far as Brookline and Brighton. With the founding of St. Joseph's parish in 1846 began the narrowing of the district under his charge, which has since proceeded so far that at least a dozen churches are required to accommodate the increase of his original flock. Father Lynch, who was the uncle of Rev. H. R. Smyth, is described as a good scholar in Gaelic and the classics. After a service of thirty-five years, under three different bishops, he was laid to rest, in 1870, in St. Augustine's chapel, of which he had been the first pastor.

Rev. Joseph H. Gallagher, who succeeded him, promises to continue as long or longer in the position which he holds. Promoted from the curacy of the church to its pastorship, after Father Lynch's death, he soon set about erecting an edifice which should be larger and more central. The new cathedral, the Immaculate Conception church, and St. Francis de Sales' made provision for the Catholics about Northampton street at that time, while the Dudley street neighborhood was somewhat neglected. An admirable site was chosen on the crest of a hill, commanding a prominent square, and a brick church, in the Gothic style, begun. Services were held in the basement in 1874, and the building, which lacks only the spire to be complete, was dedicated in 1880. The parent chapel was then used as a subordinate church for a time and finally turned over to the pastor of the new parish known as St. Philip's.

Supported by a congregation which is large in numbers, Father Gallagher has been able to accomplish good results financially and spiritually for the Catholics of Roxbury. His large school for girls, situated on Mt. Pleasant avenue near the church, is considered the best of its kind in the city. The school house, built in 1886, is satisfactory in every respect, and the instruction, which is given by Sisters of Charity from Halifax, includes kindergarten work, cooking lessons, physical culture, and all the customary branches, both useful and ornamental, of the grammar and high-school courses. City supervisors visit the establishment from time to time, and comparison with the public schools is gladly invited. The attendance is 600.

Besides the church and school the parish owns an excellent house for its priests and a convent for the sisters. Four curates, Rev. Nathaniel J. Merritt, Rev. Thomas A. Walsh, Rev. James A. Walsh and Rev. James F. Regan, reside with the pastor and divide with him the spiritual care of the congregation.

ST. JOSEPH'S,

Circuit Street.

OLD St. Patrick's looked off, in a neighborly way, toward the green hills and hollows which composed the ancient town of Roxbury; but the first Catholic church built within the township lines was St. Joseph's, on the hill called Tommy's Rock. It is to the fact that Roxbury was formerly distinct that we owe the existence of two St. Joseph's churches in Boston, just as the absorption of Charlestown accounts for the duplication of the name, St. Francis de Sales.

In 1846 Roxbury became a city. Its factories had drawn a large population from Boston, many of whom were Catholic workmen. Among these residents the temporary pastor of St. Patrick's, Rev. P. H. O'Beirne, collected money for a church, and by their ready response was enabled to erect a house of worship considered ornamental at the time. This was dedicated a few months after the city charter had been granted by the legislature, and Father O'Beirne was made pastor over the entire Catholic community, then comparatively small and scattered, as far as Dedham.

Like Father Lynch, of St. Patrick's, he was an Irishman, who came to this city and was ordained by Bishop Fenwick. Like him, too, he served for a term of nearly forty years in the church which he founded, and has had but one successor. The histories of the two parishes thus run in nearly parallel lines. Father O'Beirne, however, had had a wider experience before coming to Roxbury than Father Lynch. His name occurs in the early missionary annals of Maine and Vermont, as well as at St. Mary's and the old cathedral.

On the death of Father O'Beirne, in 1883, he was succeeded by Rev.

Hugh P. Smyth, who had seen service in various churches and towns of this archdiocese. The church had been enlarged in 1860, but required repairing, and Mr. Keeley was at once engaged by Father Smyth to remodel the interior. As the people had contributed enough money to pay for these improvements and rid the property of debt, St. Joseph's was consecrated in 1886 by Archbishop Williams. The pastor then took up the school problem. In another year he had erected St. Joseph's school and convent for girls alone. When, two years later, he had erected a second school, St. John's, on the other side of Blue Hill avenue, both institutions were opened for boys as well, and transferred from the order previously in charge to Sisters of Charity from New Jersey. The combined attendance at these two schools is now 850.

Several new parishes have grown out of St. Joseph's. The first of these was St. Thomas', at Jamaica Plain, which was detached in Father O'Beirne's time, and has since given rise to branch parishes of its own. During Father Smyth's term of service, the parish of the Blessed Sacrament and All Saints' parish have been founded. The development, moreover, of Blue Hill avenue towards Franklin Park and Mattapan has caused the establishment on that thoroughfare of two chapels, St. John's, near St. John's school, and St. Hugh's, farther out, for the convenience of residents of the remoter parts of Roxbury. Both are likely to be set off as parish churches in the future.

Though reduced in territory, St. Joseph's still ministers to a large population. It is prosperous financially, and its pastor was one of the first permanent rectors appointed in this diocese. Four curates, Rev. Daniel C. Riordan, Rev. Garrett J. Barry, and Rev. John F. Kelly, and Rev. Timothy J. Fahey are attached to the parish.

ST. FRANCIS DE SALES' CHURCH,

VERNON STREET.

TO his twofold labors, as pastor of the North End and superintendent of the House of the Angel Guardian, Rev. George F. Haskins added a third duty, self-imposed—that of serving the Catholics who lived in the immediate vicinity of the home on Vernon street. An old Baptist church on Ruggles street had been purchased in 1856, and was used several years until destroyed by fire. For a time the chapel in the House of the Angel Guardian was thrown open to the people. Then, in 1867, the lot of land on which the present church stands was purchased by Father Haskins.

Rev. A. Sherwood Healy took charge of the new parish, but was soon called away to other fields of labor. He was followed by Rev. James Griffin, who built the church, a large Gothic structure of brick and stone, standing a few rods away from the House of the Angel Guardian on the other side of Vernon street. During Fr. Griffin's pastorate the parish, which is compact but thickly settled, swelled rapidly in numbers, the movement of population from the city proper toward the suburbs having gained headway at this time. The annexation of Roxbury to Boston in 1868 tended to increase this outflow, and the effect upon St. Francis de Sales', which stood just over the line, was specially noticeable.

The church had been dedicated in 1869. In 1877 Father Griffin was transferred to the town of Franklin, where he died, much lamented, in 1885. His successor at St. Francis de Sales', Rev. John Delahunty, was a native of Halifax, who had previously labored with success in Salem and Concord and was pastor at Marlborough at the time of the change. During his eleven years' service in Roxbury he reduced the debt of the church so effectually that it was delivered practically clear into the hands of his successor. Father Delahunty died in Montreal in 1888. Rev. P. J. Daly, of Winchester, was appointed in his place and still continues in charge of the parish.

The congregation is estimated by the pastor at 10,000. No school is established as yet, but the church is now quite free from debt, and the present pastor has built a large parochial residence, which he occupies with his three curates. Rev. John H. Harrigan, Rev. James J. McCarthy, and Rev. Cornelius J. Herlihy are the gentleman who assist him in attending to the religious necessities of this poor but generous flock.

The Roxbury district is becoming almost as cosmopolitan as the North End. Germans and French, as well as Irish, are found within the limits of St. Francis de Sales' parish, and are represented in its congregation.

The pastor of this church has recently donated $50,000 for an industrial home for girls. Land has been bought in Neponset, a desirable location, and the work will soon be under way. Sisters of St. Joseph will have charge.

CHURCH OF OUR LADY OF PERPETUAL HELP,

1545 Tremont Street.

THE pedestrian strolling through the Back Bay Fens, if he glances toward Roxbury, will be struck by the rear view of a great stone building set on a low hill and crowned with a dome-like rotunda. Its first suggestions are military. Surely it is some fort or armory that required such massiveness of structure. But, approaching, he soon discovers a convent school, and well-kept grounds in the rear; then, turning the corner, a large wooden dwelling, and finally the façade of a splendid Romanesque church, set back at a liberal viewing distance from the sidewalk. The open doors invite him to enter.

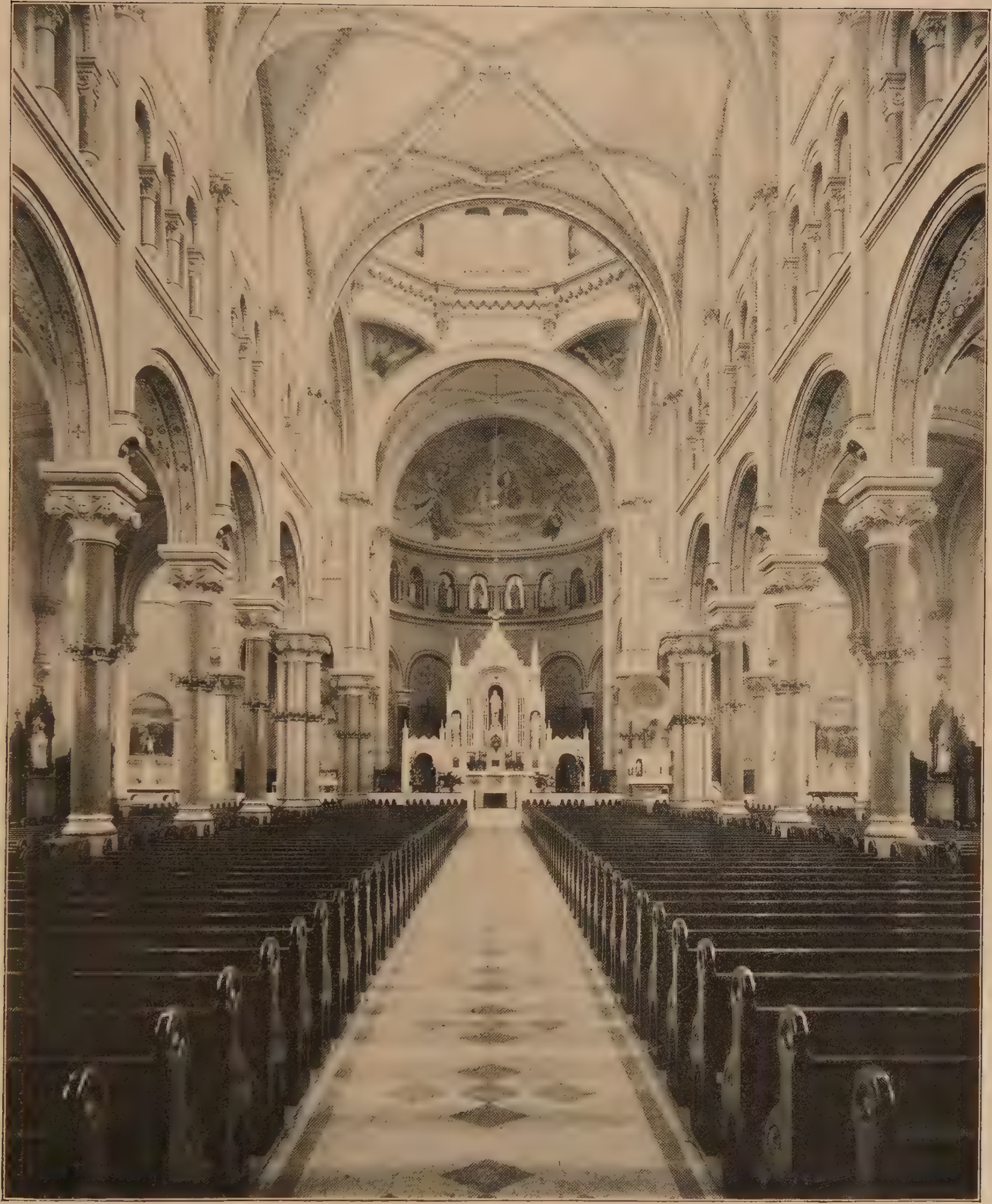
The interior seems large enough and rich enough for a cathedral. Its lines conform exactly to the outer shape of the building. All is clear and true to the main idea, without subterfuge or discrepancy. The painted windows, right and left, are exquisite but small, for the Latin mind desired wall-space upon which to express its fantasies. A shower of soft light, flooding the vault from some concealed source, is soon seen to descend from the octagonal tower that breaks the roof, while spacious transepts part the walls at either side. Beyond these the white main altar shines in almost ghostly purity, amid a color setting that leans to the extreme of refinement rather than to that which is primary and naive.

Turning toward the left transept, the visitor sees an unexpected and unusual feature. The wall has been pierced for the niche of a shrine to Our Lady, the Patroness. Out of a blaze of gold ground, embossed with forked rays that frame the picture, look the dim features of an antique Virgin. It is a copy of an image that was venerated hundreds of years ago in Crete. Suppliants are kneeling at the rail, men, women, and children, side by side, and petitioning for the vouchsafement of their dearest needs. One of them limps pitifully to her seat when she rises, but the sight of the stacked crutches in two stands at either side sustains her hope, and her face shines visibly with the light of the blessed. She is cured at least of passion and all spirit-defilements. It is not for us to say whether the more concrete transformations wrought at this altar are true miracles or scarcely less wonderful manifestations of the power of mind over body. But they typify well the intense type of piety that prevails here. It is certain, moreover, that many of the faithful are convinced of their supernatural character; and that not a few unbelievers, repeating the experience of Puritan John Thayer at the Shrine of Benedict Labré, have accepted the faith that so clearly demonstrates its superiority to nature's law. A quarterly magazine, *The Little Messenger of Mary*, is now published in the parish in order to make known the remarkable cures and favors obtained at the shrine.

Such is the present aspect and atmosphere of the Redemptorist "mission"—very different from that which it wore when its founders first came to this city. It was during the later sixties that they accepted the invitation extended by Rev. James A. Healy, then at St. James', and settled on a large estate near Roxbury crossing, known as the Franklin Gardens. They had nothing behind them but the flaming zeal, caught up from their founder, St. Alphonsus Liguori. With this they went about through the parish churches, reviving the faith and morals of the people. In 1871 it became necessary that they should build a wooden chapel of their own, and in 1876 this was so completely outgrown that the corner-stone of the present vast temple, which seats 2200, could be laid in the secure anticipation of an ample patronage. At the dedication, April 7, 1876, Bishop Healy preached the sermon, rejoicing, as well he might, at the realization of his fondest hopes upon the original introduction of the order.

A singular accident marred the happiness of the occasion, however. The following night the house of the fathers was all but destroyed by fire. It had historic associations, having been General Ward's headquarters when the colonial army besieged the British in Boston. A later occupant was General Dearborn, renowned in the second war with England, whose son maintained the family reputation for courage by sheltering the homeless Ursulines in 1834. Fortunately one wing of the mansion was saved, and this, with the earlier wooden church swung round, forms the present rectory. Except for the towers, 200 feet high, which will be set on the front of the church, this portion of the property is now in an exceedingly satisfactory condition.

Turning to the congregation we find a corresponding degree of spiritual success. Just as the church itself is refreshing if not unique, as a variant



OUR LADY OF PERPETUAL HELP,

Roxbury, Mass.

from the commoner Gothic, so the devotion of the flock bears an impress that marks it out distinctly from others perhaps equally virtuous. The clergy are stern and powerful exhorters. Their fervor and sincerity are carried into the lives of the people. Uncompromising directness is the religious note of both.

In 1883 the mission was established as a parish, taking its territory from St. Francis de Sales.' The flock now numbers over 8000, including German as well as Irish families. In 1888–89 a large school building was erected in the rear of the church, and some 1300 pupils of both sexes are now instructed by 23 school Sisters of Notre Dame. Thirteen clergymen, beside the rector, live in the house, many of whom still go out upon the "missions" in other churches, for which their zeal and training eminently fit them; at the same time local affairs receive ample attention. One society alone, the Confraternity of the Holy Family, counts 3300 members.

The list of rectors embraces Rev. J. Wissel, C.S.S.R., 1871; Rev. Wm. H. Gross, C.S.S.R., 1871–73; Rev. J. Petsch, C.S.S.R., 1873–77; Rev. W. Loewekamp, C.S.S.R., 1877–80; Rev. C. Henning, C.S.S.R., 1880–87; Rev. A. McInerny, C.S.S.R., 1887–90; and Rev. J. Frawley, C.S.S.R., the present rector, a native of the adjoining town of Brookline. Of these the most renowned was Most Rev. Wm. Hickley Gross, D.D., a native of Baltimore and an army chaplain, who combined in person the German and Irish strains of blood which seem to be most conspicuous in his order, and whose piety and oratorical fame procured his promotion, in 1873, to the bishopric of Savannah, and in 1885 to the archiepiscopal See of Oregon. Dr. Gross died November 14, 1898.

Mention must be made of the organ in this church, which is the finest among the many fine instruments in our Catholic churches, and has been pronounced the best organ in New England.

The following clergymen are attached to the church: Revs. Henry Gareis, Wm. O'Connor, James F. Rein, Eugene Walsh, Michael J. Sheehan, Thomas A. Donohoe, Bernard Cullen, Thomas Galvin, Henry Mohan, Peter Curran, Peter Corr, Joseph McGrath and Augustin Fransioli, all Redemptorists. There are, also, four lay brothers.

ST. PHILIP'S CHURCH,

HARRISON AVENUE AND LENOX STREET.

A NEW parish was formed early in 1895 by taking territory from St. Patrick's, St. Francis de Sales', and the Cathedral. Its bounds extend, in a general way, from Massachusetts avenue to Eustis street, and from Albany street to the railroad tracks beyond Columbus avenue. The district was filled with poor tenements, inhabited by a mixed and floating population—Irish, negroes, Hebrews and representatives of other races. The Catholic population was about seven thousand, and they stood in need of religious inspiration.

Rev. Philip J. O'Donnell, a native of this section of the city, was appointed from Cambridge, where he had served as curate, to the pastorship of the new parish. Old St. Patrick's church on Northampton street was used as a place of worship and still serves that purpose. Land, however, was soon obtained for a larger edifice, the corner stone of which was laid September 20, 1896, by Archbishop Williams, Rev. D. J. Stafford, D.D., of Washington, preaching the sermon on this occasion. The first Mass was celebrated on Easter Sunday, 1897. In January, 1899, the work of completing the basement was begun, and Sunday, April 30th, it was opened for regular services, Rev. R. J. Barry delivering an appropriate sermon.

The first assistant assigned to the parish was Rev. Stephen S. O'Brien, who came early in 1895. Father O'Brien was a native of Rockland, and had served one year in Canton as a curate before receiving his appointment to St. Patrick's parish. After nearly three years of faithful service he contracted an illness which unexpectedly proved fatal. His death occurred December 28, 1897, and cast a blight over the holiday season of that year.

July 4, 1895, Rev. George V. Leahy, S. T. L., a graduate of the Catholic University at Washington, was appointed curate in the parish. January 23, 1897, Rev. Philip J. Sexton was assigned from Malden, and January 1, 1898, Rev. Owen J. Doherty, recently ordained at Brighton, entered upon his priestly duties in this needy and desolate territory.

The population, as already stated, is of a fluctuating character. Some of the parishioners, moreover, maintain their former connections with the Immaculate Conception Church, the exercises of which are particularly attractive. Nevertheless the congregation may be safely put at seven thousand. There are eight hundred children in the Sunday-school, and the usual Sodalities and societies exist in the parish, with some unusual ones. There is no parochial residence owned by the parish, all efforts having been concentrated hitherto on the erection of the church. The exterior of this edifice, which is built of brick in the Gothic style, is now almost completed. It spreads over a large extent of ground, and is modern and business-like in character, without losing the reverential tone appropriate to a house of God.

CHURCH OF THE BLESSED SACRAMENT,

Centre and Creighton Streets.

THIS young parish began its existence a few years ago as a branch of the Mission Church. Perceiving the need of a chapel in the vicinity the Redemptorist Fathers had erected and dedicated in 1892 a frame building containing six school-rooms and a second-story hall, seating a thousand worshipers. After a short period the regular clergy of the diocese were given charge, and Rev. A. T. Connolly, of St. Joseph's, appointed pastor.

The church stands upon a three-acre lot just within the old West Roxbury line, and not far from Jamaica Pond. Its territory embraces portions of four older parishes—St. Joseph's and the Mission Church, Roxbury, St. Thomas Aquinas', Jamaica Plains, and Our Lady of the Assumption, Brookline—and combines urban and semi-rural districts. Beginning with four thousand souls, it now furnishes work to two curates, Rev. John J. Farrell and Rev. Peter C. Quinn, in addition to the pastor.

The interest of the people in religious affairs is considerable. One of the first enterprises of the pastor, on assuming control of his parish, was the founding of a Young Men's Association. This was effected in January, 1894. A large building, containing a hall for parish uses, which had been secured during the previous year, was given to this society, and reading and recreation rooms provided. Exercising his activities in another direction, Father Connolly established a school in 1893 in the lower story of the church building. Four hundred and fifty children of both sexes attend this institution, which is administered by Sisters of Charity from New Jersey, the same community which directs the instruction in St. Joseph's parish. Practical subjects, such as type-writing, stenography, bookkeeping and sewing occupy an important place in the curriculum which they offer.

In 1893 a day-home for the children of working women was opened on Parker Street, and subsequently a Children's Aid Society organized among the ladies of the parish to further its excellent objects. In 1894 a rectory was completed, not far from the old colonial house in which the Sisters of Charity have their convent. Thus, on every side, the affairs of the congregation seem to flourish. The children are taught, the young men inspired, the poor relieved, and the ministers of religion well cared for.

ALL SAINTS' CHURCH,

CENTRE AND PENRYTH STREETS.

THE youngest of the Roxbury churches occupies a central position between three of its neighbors, being about half a mile distant from St. Joseph's on the east, the Mission Church on the north and the Church of the Blessed Sacrament in a south-westerly direction. It was begun in 1893 by the pastor of St. Joseph's, ground being broken at the corner of Penryth street, a small street connecting Pynchon and Centre. In 1895–96 the parish was organized, and on Trinity Sunday, 1898, the completed structure received the rites of dedication.

It is a Gothic church, built of brick, with a seating capacity of twelve hundred. The congregation, drawn from the north-west section of Roxbury, as the position of the church implies, is stated to number two thousand. Rev. Thomas Moylan, formerly curate at Amesbury and pastor at Merrimac, was appointed pastor. He is assisted by Rev. James P. McGuigan.

The ground occupied by All Saints' Church was part of the estate of Governor Dudley, one of the first colonial governors, thus possessing a historic interest similar to that which attaches to the site of St. Joseph's, where Eliot is said to have preached to the Indians, and to the Dearborn mansion, now occupied by the Redemptorist Fathers. The parochial residence is at 167 Centre street.

WEST ROXBURY.

CHURCH OF ST. THOMAS AQUINAS,

SOUTH STREET, JAMAICA PLAIN.

THIS charming suburb was a village in 1869, when Rev. Thomas Magennis, curate under Rev. P. O'Beirne, of St. Joseph's, was assigned to the task of organizing its Catholic people into a parish. A site for a church was chosen in the southern part of the district, some distance away from the lovely pond from which the place takes its name. Until the building was ready for occupancy services were held in the town hall. The first Mass was said in the basement on Christmas, 1869. About four years later Bishop Williams dedicated the church, a brick Gothic edifice of simple design, with a perforated spire at the left of the façade.

In the same year, 1873, five Sisters of St. Joseph, the first of their order to visit Boston, were established in a convent school in the rear of the church. Three years later, as the growth of the parochial school system created a demand for Catholic teachers, a novitiate was founded in this convent. This rapidly outgrew its quarters, and in 1885 was transferred to Fresh Pond at Cambridge. From there, in 1891, a second change was made to the present establishment at Brighton. The local school in Jamaica Plain still continues to be administered by the Sisters and commands an attendance of 500 boys and girls.

On Sunday, October 12, 1898, the quarter-centenary of the introduction of this Sisterhood in the archdiocese of Boston was fittingly celebrated at St. Thomas' church, the first to welcome them to their gratuitous and fruitful labors. One hundred and fifty of these excellent ladies were escorted to seats of honor at the High Mass on that day amid a large assemblage of the clergy and laity. The archbishop and four bishops, together with the president of the Catholic University and many other ecclesiastical dignitaries, were present. After the Mass the pastor of the church, who already held the title of permanent rector, was invested with the robes of a domestic prelate or honorary member of the Pope's household. Professor E. T. Shanahan, of Washington, delivered an appropriate sermon, and the exercises were concluded by a banquet in the new convent and home for Catholic deaf mutes, which was informally dedicated on the same occasion.

The latter institution is interesting as the first of its kind in the archdiocese, although the Jesuits have for some time conducted a Sunday-school for this class of unfortunates in the Immaculate Conception church. Doubtless it is because of the excellent provision made for them in public institutions that Catholic charity has not occupied itself with their needs heretofore. The appeal for an endowment, put forth by Mgr. Magennis, certainly met with a generous response. At present the beneficiaries of the fund which he has collected will be sheltered in the convent, and Sisters of St. Joseph, specially trained for this work, will endeavor to fit them for useful careers in society. In this task they will not need to apply to the disciples of Horace Mann alone for guidance and inspiration. For the first philanthropist to direct systematic effort to the instruction of deaf mutes was a Spanish Benedictine of the sixteenth century, Pedro Ponce.

The new convent which, for a time, will serve this double purpose, as a residence for the Sisters and a home for their afflicted charges, stands on the site of the house which these ladies occupied on their arrival in the city. It is a substantial four-story structure, well furnished, and provided with a separate chapel, which it is proposed to adorn with unusual elegance. The whole group of buildings, church, rectory, convent and school, forms a pleasing and harmonious picture, telling its own story of the progress of Catholicity in the neighborhood.

Since the annexation of West Roxbury to Boston in 1874, the parish of St. Thomas Aquinas has greatly increased in numbers. A mission is now conducted in the chapel of Our Lady of Lourdes, on Brookside Avenue between Boylston and Green Streets, and three curates, Rev. Charles F. Donahoe, Rev. John A. Sheridan and Rev. Mark E. Madden, are required to labor for the people, in connection with the pastor.

CHURCH OF THE SACRED HEART,

BROWN AVENUE AND ASHLAND STREET, ROSLINDALE.

ORIGINAL methods have been pursued in the organization of the Roslindale parish. Its first chapel was a tent, placed on a lot on Poplar street, which had been purchased in 1886 with the design of erecting a church upon it. In this well-ventilated shelter the Catholics of West Roxbury assembled on the bitterly cold Christmas of 1892 to hear their first parish Mass. Rev. Thomas Magennis, of Jamaica Plain, within whose jurisdiction the district then lay, was the celebrant. All through that winter and the following spring and summer this new fashion of worship was followed. On September 2, 1893, the corner-stone of a church was laid, and on Christmas of that year the first Mass said in the basement by Rev. John F. Cummins, who had been appointed pastor upon the final detachment of the parish from St. Thomas' early in July.

The land for this new edifice had been secured in 1851, through the efforts of four Catholic gentlemen residing in Roslindale. It consisted of an acre lot on Brown avenue near Ashland street. Work had been begun in the spring of the following year, but progressed very slowly, and at this date the church is still uncompleted. It is built of stone in the Gothic style and will seat 800.

At present the congregation is small—not over 1,200—and poor, the majority of its members being Irish and German workmen in Mount Hope and Calvary cemeteries. There is no very rich man among them. They are, however, self-sacrificing and united, and the extension of surface car lines through this region is sure to bring in time an increment of fairly comfortable residents, whose places of business are in the city proper. Without rapid transit, at low rates, this was not possible heretofore, but there is no reason now why this spacious and salubrious suburb should be monopolized by people of other faiths. The Sacred Heart Church is a standing invitation to all country-loving Catholics to come out of the sordid crowd and accept delightful surroundings where space is cheap, nature near, life free, and religion safe.

Rev. John F. Cummins, who with his curate, Rev. Thomas Norris, labors to preserve the faith and morals of this devoted congregation, was born in Charlestown. He had been pastor in Plymouth and Hopkinton and curate in several other places before coming to Roslindale, and will soon be able to count the twenty-fifth anniversary of his ordination. He has devised a novel festival for the purpose of raising money for his church—the annual barbecue—and is noted for unconventional methods, animated, however, by high sincerity of purpose. His popularity was demonstrated a few years ago in the European tour which was voted to him by his admirers, after a friendly contest with other clergymen.

In addition to his parish work, he has charge of the chapel at Calvary Cemetery, of the insane at Austin Farm and Pierce Farm, and of the patients at the City Pest House. The parish originally extended to the Dedham line, but since St. Teresa's was set off, it is roughly contained between the Bussey Farm on the north and Beach street on the south.

ST. TERESA'S CHURCH,

SPRING STREET, WEST ROXBURY VILLAGE.

THE banner of faith was first advanced to this farthest outpost within the city limits some time in the early seventies. The first chapel, erected by Rev. T. Magennis, was burned on December 15, 1874. The present two-story structure, dedicated to St. Teresa, was then built. Previously, the district had been included in the territory assigned to St. Joseph's and St. Thomas Aquinas'. Originally intended as a school, the building came to be used as a chapel for the West Roxbury Catholics, and for a while was an independent church under the charge of Rev. R. J. Barry. Father Barry was transferred to Hyde Park in 1880, and St. Teresa's placed in charge of the priests at Dedham, who were the nearest clergymen at that time.

When the Roslindale parish was created its lines embraced the whole southern section of West Roxbury, and St. Teresa's was attended by Father Cummins and his curates. The distance between the two churches is considerable, however,—about two and a half miles,—and for the sake of convenience as well as to promote closer acquaintance between priests and people, and to provide for future growth, the region south of Beach street was detached in 1896, and Rev. P. F. Boyle, a native of South Boston and former pastor at Ipswich, appointed to the pastorship.

Like the Sacred Heart parish, St. Teresa's has a future. Lying mainly in the upland district about West Roxbury village and Mt. Bellevue, where the Charles takes its sharp bend southward toward the Neponset, it combines every advantage of city and country life. The steam railroad winds through the district, making frequent stops, and surface cars are beginning to hum along the net-work of streets that replaces the old expanse of meadow and hill-side. New stations are marked on the map, new roads laid out, and new cottages built to line them. Only a vigorous initial impulse is needed to lay this whole fair region at the service of the working people of Boston and thereby accomplish as much for the cleansing and uplifting of our city as has been accomplished for London within the last ten years.

At present the Catholic population is rather small, and St. Teresa's suffices for its needs. The chapel is in the second story, the lower floor being devoted to the Sunday School. No day school is supported, but the energies of the pastor are devoted to the laying of a solid foundation for the development which is sure to come. Rev. John J. Noonan is the curate.

BRIGHTON.

ST. COLUMBKILLE'S CHURCH,

MARKET STREET.

BRIGHTON, formerly "Little Cambridge," was not visited regularly by Catholic clergymen until 1853. Before that time the people went to Cambridge, Brookline, or Watertown, on Sundays, according to their inclinations or the part of the town in which they happened to live. From 1853 to 1856, Rev. P. O'Beirne, of St. Joseph's, who was the pastor at Brookline, used to hold "stations" in various houses after the Irish custom which is familiar from Carleton's description. Then the town was attached to the Brookline parish as a mission. From 1856 to 1871 it was cared for by Rev. Joseph M. Finotti, the scholar and collector, who had been sent to Brookline in the former year. Services were held in the loft of a stable for a time and afterwards in a wooden chapel.

In 1872, Father Finotti was transferred, subsequently serving at Arlington, and about the same time Brighton was made a separate parish, under the care of Rev. P. J. Rogers. The numbers of the congregation seemed to warrant him in founding an ambitious church, and he set about the task with such vigor that the corner-stone was laid in 1872. On this occasion Rev. Thomas Burke, the Irish Dominican, delivered the sermon.

In 1873–74, Brighton was annexed to Boston, but Brookline still declined to surrender its independence. A strip of the latter city thus continues to intervene between the metropolis and its outlying adjunct and helps to preserve the rustic character of the old market town. The gain in population has been gradual, in consequence, as compared with that of other suburbs. Catholicity, however, has made steady progress. In 1876, the church was ready for dedication and was sanctified under the patronage of St. Columbkille, the apostle to the Scots. At the present time nearly one-third of the townspeople are members of its congregation.

Father Rogers died in 1885. His name, as that of the first resident pastor, is commemorated on a tablet over the round window in the façade of the church. His successor, Rev. A. J. Rossi, formerly pastor at Saxonville, has added the bell-tower which, at Father Rogers's death, was not yet in position, and improved the rectory.

Set well back from the street, and bold in outline, St. Columbkille's must be ranked among the finest churches in the city. The Italian tower is made to harmonize sufficiently well with the Gothic body of the building, and the rough Roxbury stone of which it is composed seems to have been the best material to clothe so rugged a conception. It is centrally situated amid pleasant surroundings.

Father Rossi is a native of Ticino, the most southerly and Italian of the Swiss Cantons. He conducts no school in his parish, but the religious societies are numerous and strong. There are two curates, Revs. Francis J. Butler and George A. Reardon.

ST. ANTHONY'S CHURCH,

HOLTON STREET, ALLSTON.

IN 1893 the growth of the Catholic population in Allston, the section of Brighton adjoining the city proper, demanded attention. A branch church was erected there, at the corner of Holton and Athol streets, extending through to Raymond. The corner-stone was laid in 1894, and the edifice dedicated to St. Anthony of Padua. For several years the chapel was in charge of the pastor and clergy of St. Columbkille's. In 1899 a new parish was marked off, and Rev. Patrick J. Hally appointed pastor. Father Hally was formerly located in Salem and at Georgetown. More recently, on account of ill health, he has acted as chaplain at the Academy of the Assumption, Wellesley. He is assisted by one curate, Rev. Thomas P. McGinn.

DORCHESTER.

ST. GREGORY'S CHURCH,

DORCHESTER AVENUE, NEAR MILTON.

IN 1630 a party of English people from Dorchester, in the old country, made their way inland from Nantucket, and gave its present name to the territory lying north of the beautiful Neponset River. For two centuries and a half it was a typical New England town, the original seat of the cod fisheries, and important in Revolutionary annals, but with no Catholic history to speak of. The first real impetus to Catholic settlement here came with the annexation of the town to Boston in 1870. Since that date its population has about quadrupled, and a large proportion of the newcomers have been Catholics. This is especially true of the overflow from South Boston over the old Dorchester Neck. As a result of this movement and others, four parishes now exist where one formerly sufficed, and twelve clergymen find occupation in a fraction of the district over which the pioneer pastor was given sole charge. Presumably the number of souls under their care has increased in the same ratio.

The oldest of these four parishes is St. Gregory's, at the farther end of Dorchester Avenue. Before 1883 the people of all this region, as well as those of Hyde Park, Canton, and others of the neighboring towns, were included in Sts. Peter and Paul's parish, though some found it easier to attend services at West Quincy or Roxbury. When a separate church became necessary it was located at a spot considered central for the whole territory. Work was begun on the building, and an edifice had nearly risen to completion on Washington street, near the corner of Richmond. But on July 4, 1854, the Know-Nothing element, as it is believed, gave expression to their zeal by blowing up the property of their Catholic neighbors. This was the halcyon era of their prosperity, and the suspicions attaching to them in this affair appear to be well founded in parallel and precedent.

After the first unsuccessful attempt to procure a church, in which Rev. T. Fitzsimmons of South Boston had been the chief spirit, the Catholics of Dorchester relaxed their efforts for a time. Mass was said for them in a hall near the Milton Bridge, on the spot where the chocolate mills now stand. Finally, in 1860, Rev. Thomas McNulty was appointed pastor and set about constructing a new church. The civil war had rendered a fitting rejoinder to Know-nothingism, and Father McNulty was allowed to pursue his project unmolested. A brick church was begun on Dorchester avenue, not far from the site of the one which had been destroyed, and in 1864 was dedicated to St. Gregory. Worshipers from Milton, Atlantic and Squantum, besides the whole of Dorchester, attended this church. From some districts the journey was one of many miles, and it was only a question of time when the district would be divided.

In 1872 the first and most important reduction of territory occurred when St. Peter's church on Meeting-house Hill was projected, and the populous northern half of Dorchester made an independent parish. This, too, has since been divided by the establishment of St. Margaret's parish in 1893.

The next portion of the district to be set off was the southeastern section, known as Neponset, which acquired its own church in 1881 and was formally detached in 1889. Two years later a church was erected on Norfolk street, near Darling, not far from Franklin Field, and close by the old Catholic cemetery, but as yet this remains subject to the pastor of St. Gregory's. Finally land was bought in 1894 at the corner of Dorchester avenue and Rosemont street, north of Ashmont station, and the building of a chapel on that site is now under way.

In the midst of all this rapid progress Father McNulty died, and was succeeded in 1875 by Rev. Wm. H. Fitzpatrick, the present pastor. A disaster occurred in 1878, three years after his arrival, when the tower of the church was destroyed by lightning. Preferring to satisfy more pressing needs in other directions, he waited until 1894 before effecting a thorough reconstruction of the edifice, which is now enlarged to a seating capacity of 1100. In 1878 the rectory was built by him, and in 1890 extended to its present dimensions. Subsequently he purchased an acre lot opposite the church, as a site for a future parish school. Besides attending St. Matthew's mission, the chapel on Norfolk street, already mentioned, he visits the town of Milton, across the Neponset, which still lies within his jurisdiction, St. Gregory's being now the only Boston parish whose lines extend appreciably into a neighboring county.

Father Fitzpatrick is a gentleman of ripe years, half Scotch in blood. He had served in Lawrence, Stoneham and elsewhere before coming to Dorchester. Among the bequests of the late Henry L. Pierce to the churches of his native place, the pastor of St. Gregory's was remembered equally with his Protestant fellow-clergymen. He is assisted by two curates, Rev. David J. Power and Rev. John A. Degan.

ST. PETER'S CHURCH,

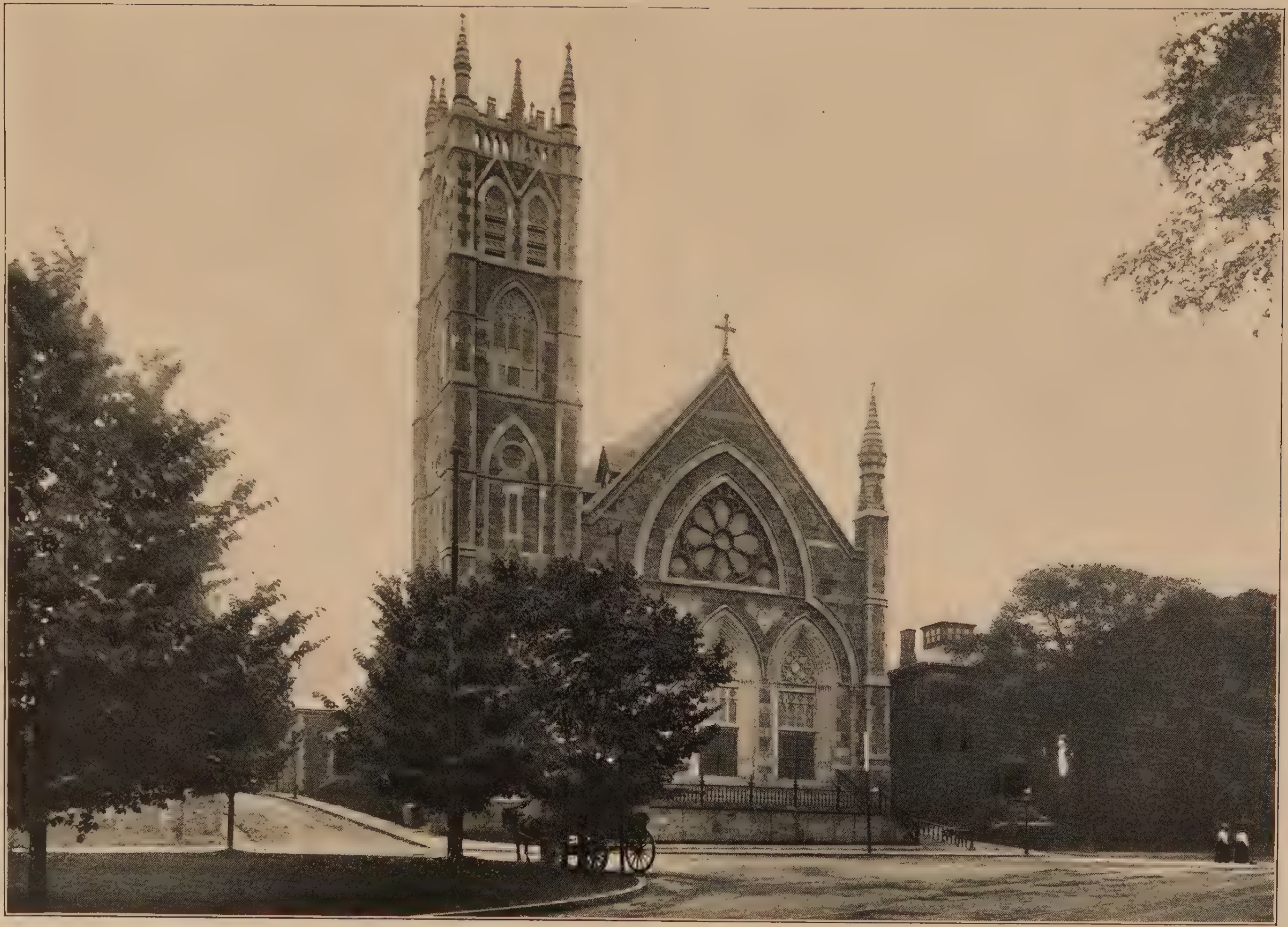
EATON SQUARE.

AS the church of a large and well-to-do congregation St. Peter's occupies a position second to few in the city of Boston. It draws upon an intelligent and progressive community, its affairs are administered with harmony and frankness between the pastor and the people, and its well-filled book of achievements has many blank pages yet to be inscribed with honorable entries.

The origin of the parish, as already stated, dates back to 1872, when the northern and southern halves of Dorchester were separated. For a time growth was most rapid in the territory assigned to St. Peter's, though the extension of transport facilities is now developing the remote sections in an almost equal degree.

The present pastor, Rev. Peter Ronan, had been serving in New Bedford when he was recalled to this diocese by Bishop Williams and invited to guide the fortunes of the newly formed parish. Proceeding by measured steps, he gathered his flock for three years in Lyceum hall, not far from the present church, and set about the erection of an edifice which would meet the wants of the district for many years to come. A site was chosen on Eaton Square, and the corner-stone placed in position August 24, 1873. A ledge of puddingstone underneath saved the expense of purchase and transportation and yielded a material more impressive and durable than the bricks which had originally been contemplated. February 18, 1884, the finished edifice, lacking only the upper portion of the tower, was dedicated to the chief of the apostles.

Standing in an open square, at the junction of seven avenues, on the crest of a conspicuous hill, St. Peter's is the central object in the Dorchester landscape. It is in full view from the harbor and from South Boston, and occasional breaks in the house-lines permit glimpses of its beauty from other parts of the city. From its tower the whole metropolis lies in view, with its



ST. PETER'S CHURCH,

Dorchester, Mass.

suburbs and marine environs. Had one a church ready made, which he desired to set down on the most effective spot in the southern section of Boston, his choice could not easily surpass the site of this edifice, which literally grew up from the rocks on which it rests.

Intrinsically, the church is distinguished by simplicity of structure. The auditorium is roofed by a single wide gable, pierced by rows of dormer windows in place of the usual clerestory. A Gothic bell-tower, after the fashion of the Italian campaniles, though not detached, stands at the right of the three main portals. Interiorly, the view is unbroken by pillars, lofty candlesticks gleaming where the columns of the side aisles would regularly rise and affording opportunities for brilliant illumination. The altars, finishings and furniture are of an elegance fitting the grand scale of the building and the means of the congregation who have erected it. The seating capacity is 1,300. Although valued at $200,000 or more, the property is free from debt.

While centrally located, St. Peter's was still rather remote from the residents of the extreme northern section of Dorchester, many of whom had acquired the habit of attending St. Augustine's, South Boston. In 1893, this district was detached and St. Margaret's church built midway between St. Augustine's and St. Peter's. A second chapel has since been erected in the northwestern section beyond Upham's corner, the Catholics of which now attend services at St. Paul's on Woodward Park street, but this is not yet a parish. Further division and at the same time increase of the main congregation may be looked for, as no part of the city is growing more rapidly, and the public improvements which are under way must inevitably quicken this development.

With his customary prudence, Father Ronan postponed action on the school question until his church was built and paid for. It was not until the fall of 1898 that a parish school was opened on Bowdoin street under a teaching order of Sisters of Charity from Halifax. With no other burdens to support, the congregation should find little difficulty in raising funds for the maintenance of this institution. Its attendance is already 250 boys and girls.

Three curates, Rev. Thos. C. McGoldrick, Rev. Michael H. Geary and Rev. Florence J. Halloran, are stationed at St. Peter's and divide with the pastor the credit of the excellent results which this district can show.

ST. ANNE'S CHURCH,

Minot Street, Neponset.

"MARISH ground by the river of Naponsett" is mentioned in the first entry of the records of the town of Dorchester, given under the date 1632. Almost immediately the planters began to parcel out the land, build homes, and organize the little society in their orderly English way. Presently a water-power mill, the first in New England, was started on the banks of the river, and before long its mouth had become the seat of line-fisheries of historic importance in the development of this commonwealth.

The town was in no sense a suburb of Boston. The city proper, as we all know, was at first a hilly peninsula connected with the mainland by a slim sandy neck on which the gallows used to stand Dorchester's early development did not proceed along this perilous causeway only thirty paces wide in parts. On the contrary it was settled from the other end, and its most vigorous life in former times seems to have centered in the southerly lowlands by the river. Here were the farms and pastures, the mills and the fishing village.

Time has changed all this, city and suburb have grown together till all traces of a natural division are now effaced. But to this day the remote village of Neponset retains something of its original rustic character. It is not only many miles from the business centres, but off the main avenue, and occupied apparently by people who appreciate the pleasures of quiet rural life. Saloons are excluded by the combined protest of Catholics and Protestants, and the kind of progress that consists in mere density of population does not seem to be desired.

The first considerable body of Catholics came in with the building of the railroad in 1846. The laborers who settled here at this time had a common share with the other Catholic inhabitants of Dorchester in their religious development. From 1863 to 1880 they attended St. Gregory's, a mile and a half away. During the latter year Mass was said for the first time in the basement of a chapel on Minot street, near Neponset avenue. Nine years later a parish was formed and Rev. T. J. Murphy, curate at St. James', appointed pastor. The church went up more rapidly from this time under his direction, and in 1892 was ready for dedication. This ceremony was performed by Bishop Brady.

It is a plain wooden building, more lavishly adorned inside than outside, and affording pew-room to 700 worshipers. The parish is well organized, having a Young Men's Association, housed in attractive quarters, besides the ordinary societies for devotion and charity. The pastor, as already stated, works zealously to further the cause of temperance. The congregation is small, and one curate, Rev. Jas. H. Flannery, suffices to serve the Catholic people. An industrial school for girls will soon be founded in Neponset.

ST. MARGARET'S CHURCH,

HARVEST AND BOSTON STREETS, DORCHESTER.

THE history of St. Margaret's parish is still in the making, and requires little description. On June 10, 1893, the part of Dorchester nearest South Boston was set off by the archbishop and Rev. William A. Ryan, formerly curate in Cambridge, Newburyport, and Brookline, appointed pastor. It was the feast day of St. Margaret, and her name was chosen for the church.

The first services were held in Athenæum Hall on East Cottage street. In September a church was begun at the junction of Harvest and Boston streets, and two months later this was ready for occupancy. It was built of wood in a simple style and seated 900 people. On November 26th this edifice was dedicated by Bishop Brady.

A few years later Columbia Road was laid out and supplanted Boston street as a thoroughfare from South Boston, through Dorchester to Roxbury. Land was secured on this avenue by Father Ryan and a brick rectory erected. Near this the permanent church of the parish will stand. It will be built of brick and stone in the Romanesque style from plans drawn by Mr. T. F. Houghton, of Brooklyn. The length will be 154 feet and the front measurement, including the tower, 90 feet. Semi-circular chapels, of the Sacred Heart and the Blessed Virgin respectively, will flank the apse within which the high altar will be set. Sitting room will be provided for 1100 persons.

Columbia Road is the last link in the chain of parks and boulevards running through and around Boston. It is the Commonwealth avenue of Dorchester, and being still virgin soil at this point, offers perfect freedom of opportunity to the architect. It is expected that St. Margaret's church will be worthy of its conspicuous site. Ground was broken for the structure this spring.

The congregation under Father Ryan's charge numbers over 2000. It is less prosperous socially, but not less devoted than that of St. Peter's, the parent church. Religion has flourished in the temporary shelter on Harvest street, and will doubtless continue to do so in the finer new edifice. Two curates, Rev. Francis S. Hart and Rev. Michael J. Cuddihy, are now employed in assisting Father Ryan, and the prospects of an increase in Catholic population at this point are favorable.

CHARLESTOWN.

ST. MARY'S CHURCH,

Warren and Winthrop Streets.

ST. MARY'S has the distinction of being the oldest parish in Boston, unless we except the cathedral, which has changed its location. The wharfing facilities on both sides of the mouth of the Charles had started flourishing factories in East Cambridge and Charlestown at an early date, and in these establishments, as well as in the Navy Yard, the pioneer Catholics of this district found employment. About 1828 those of Charlestown and Craigie's Point, finding the cathedral too far away, subscribed $2000 for a church of their own. A lot was secured on Richmond street for $1500, and October 3, 1828, the corner-stone laid. The full available strength of the New England hierarchy and clergy in those days was mustered out to grace this solemnity. It consisted of five priests besides Bishop Fenwick.

About six months later the church was dedicated under the patronage of the Blessed Virgin. It was a simple edifice, 80 feet by 45, but the object of much devotion among its founders and some hostility on the part of their fellow-citizens. The Ursulines had just been transferred, in 1826, from their city quarters to Mt. Benedict, and this further audacity seems to have scandalized the inhabitants of the Monument City. We who find this hard to understand, must try to picture the circumstances. Charlestown was not yet a part of Boston. It was a charming garden country, well broken by hills, and included a much wider territory than it does at present. Several towns, in fact, such as Medford, have been carved out of its original limits. Into these remoter haunts, as civilization has extended its radius, the spirit of intolerance has retreated.

For a year the young church was attended from Franklin street. Then, in 1830, it received its first resident pastor, Rev. P. Byrne. Father Byrne was a native of Kilkenny, ordained by Bishop Cheverus, and Bishop Fenwick's coadjutor in Boston in the early part of his administration. During his thirteen years' pastorate at St. Mary's, he saw the burning of the convent and took part in the controversy that grew up about Rebecca Reed. In 1843 he was transferred to New Bedford, where he died a short time afterwards.

His successor, Rev. George F. Goodwin, had been converted to the Catholic faith at the age of sixteen and studied for the priesthood in Montreal and Paris. As a native of Charlestown he was probably more agreeable to the inhabitants than a foreigner would have been, and his death, in 1847, was a misfortune to the town as well as to his flock.

In this year occurred a fresh spasm of the Know-Nothing spirit which had disgraced the locality in 1834. No popery flags were conspicuous in the Charlestown celebration of Bunker Hill Day, and a mob went so far as to stone St. Mary's.

Rev. P. F. Lyndon had been appointed successor to Father Goodwin. He improved the parish property during his pastorate of six years' duration, but its most memorable incident occurred in March of the closing year, when rumors of the abduction of Hannah Corcoran were spread abroad, and the Charlestown mob, inflamed by hand bills in the customary forms, came very near storming the house of the pastor of St. Mary's. The story of their reception has already been told in the general history of the archdiocese in this volume.

Rev. George A. Hamilton, who succeeded Father Lyndon, saw longer service in Charlestown than any who came either before or after him, and consequently identified himself more closely with the interests of the city. About the time of his coming a new parish was formed by Bishop Fitzpatrick, which included eight towns in Middlesex County, nearly all of which had been embraced in the original St. Mary's parish. This limitation of territory was conducive, of course, to greater intimacy between priests and people. Father Hamilton's death in 1874, at the age of sixty-two, was sincerely mourned. As an initiator of church works he occupied something of the position that was held by Father Fitton in East Boston and Rev. Manasses P. Dougherty in Cambridge.

Born in Missouri, of Maryland Catholic stock, he had served at St. Alban's, Vermont, and at Milford, before he came to Charlestown. Here his most substantial achievement was the building of St. Francis de Sales' church in 1859. At that time his flock numbered 9,500, and he deemed it advisable to make the division which has since resulted in giving three churches to the district.

Vicar-general Byrne was assigned to St. Mary's in 1874 and remained until 1880, when he assumed the presidency of Mount St. Mary's College, Emmettsburg. On June 6, 1875, he said the first Mass in the State Prison, being authorized to do so by a recent law. It was while he was pastor at St. Mary's, also, that Dr. Byrne was entrusted with the responsible position of vicar-general of the diocese.

The present pastor, Rev. John W. McMahon, D.D., is, like Father Goodwin, a native of Charlestown. His principal labor has been the erection of a larger church in place of the old chapel on what is now Rutherford Avenue, which, with various improvements and enlargements, had served the congregation for more than fifty years. October 29, 1887, he was able to lay the corner-stone of the new edifice on Warren Street, and October 2, 1892, to present it to the archbishop for dedication. On Sunday, May 28, 1899, it was consecrated with elaborate ceremonies.

Like St. Peter's, Dorchester, it discovers an uncommon amplitude in its interior, which is due to the absence of supporting columns. A mere suggestion of the division into nave and aisles is retained in the arrangement of the roof. The sanctuary is beautifully furnished and lighted. Stained glass windows on all sides tell the story of the divine Maid of Nazareth, and the stations of the cross are of a rare pattern, being copies of those set up in the cathedral at Hartford, where Dr. McMahon's brother was bishop until his death. The outside of the church is designed in the Gothic style. Rockport granite with brick trimmings produces a novel effect, which, however, cannot be fully judged until the tower and steeple are completed.

Financially this old parish is in excellent condition. The former church is still standing, ready to be turned to new uses, and the parish owns other property.

It was in St. Mary's that John Boyle O'Reilly spent the later years of his life, as a loyal parishioner. August 13, 1890, he was buried from the basement of the new church amid the tears of a gathering that far exceeded its capacity. Rev. Robert Fulton, S. J., spoke the customary words of sorrow and appreciation over his departed friend, but no voice could express the grief of the thousands who had personally known the sweetest spirit of his time.

Dr. McMahon is aided in the administration of his parish by three curates, Rev. William J. Millerick, Rev. James W. Allison and Rev. Philip J. Gormley.

ST. FRANCIS DE SALES CHURCH,

Bunker Hill Street.

BUNKER Hill has its monument at last, nearly if not quite as lofty as that which surmounts its fellow to the east; but the cross and not the flag is the emblem which it displays. Certain residents of the neighborhood appear to have supposed that there was an opposition between this particular cross and flag, and to have objected to the monument at the time of its inception. One Deacon Hunnewell, who sold the land on which it stands, was blamed for parting with it to such unpatriotic ends; and the first stones laid in place had to be guarded by a watchman, lest the wrath of the objectors should burst forth in lawless interference. Nevertheless, the structure went up stage by stage till the tip of its spire clove the sky at an altitude of 181 feet from the base, and the symbol of redemption rose high over the city, in safety and in triumph.

September 11, 1859, the corner-stone of St. Francis de Sales' was laid, with Bishop Fitzpatrick as the presiding clergyman at the ceremonies. About three years later, on June 17, 1862, it was dedicated by Bishop De Goesbriand. The cross and the flag had proved their compatibility by this time and the date was, doubtless, chosen to give public testimony of their final reconciliation.

Father Hamilton, of St. Mary's, from whose parish this was an offshoot, acted as pastor until 1869, when Rev. Michael J. Supple succeeded him. During Father Supple's service of nearly twenty years, a debt of about $70,000 was cancelled, and the church fully consecrated. The ceremony was performed August 18, 1884, St. Francis de Sales' being the fourth church in the archdiocese to receive this special and more solemn form of blessing. The Immaculate Conception churches at Boston and Newburyport, and St. Patrick's church, Lowell, took precedence in this respect. Two weeks later St. Augustine's, South Boston, was added to the list, and two years after that, St. Ann's, Gloucester, and St. Joseph's, Roxbury.

The Catholic growth in the district was so great as to compel a division of St. Francis de Sales' parish in 1887, when St. Catherine's church was founded. This was the last important act of Father Supple's administration. In the following year ill health rendered a lightening of his duties imperative, and he resigned the pastorship to his brother, Rev. James N. Supple, who had been assistant in the parish since 1879.

Father James Supple has continued the work of his predecessor and extended it in various directions. In 1890 he founded one of the largest parochial schools in the city—a three-story brick building with sixteen rooms and a hall—in which 950 pupils, one-third of them boys, receive instruction from twenty Sisters of St. Dominic. The school is diagonally opposite the church, and the convent of the Sisters is located near by on the same street. All the property is in good condition financially, and the moral and spiritual welfare of the parish is excellently cared for. Local pride is probably stronger in Charlestown than in any other portion of the city, and the clergy of St. Francis de Sales' have known how to adapt this spirit of civic unity to the lofty ends of temperance, enlightenment and religion.

Father Supple was born in Milford, and received his early training in priestly service under Father O'Callaghan, of St. Augustine's. On May 28th, 1899, he celebrated his silver jubilee. He is assisted by the former pastor, Rev. M. J. Supple, and by three devoted young curates, class-mates in St. John's Seminary, Brighton, Rev. Francis T. Maley, Rev. John J. Driscoll and Rev. Thomas F. McCarthy.

Architecturally, St. Francis de Sales' church is one of the most interesting in the city. It is built in the style of certain churches in Ireland that arose before the Norman and Gothic influences prevailed there, and seemed to promise an independent architecture of high merit. The main lines of the structure do not depart widely from the Gothic, but the door-ways, the windows and the details of ornamentation are expressive of a milder spirit than that of the northern nations, and the general effect is unmistakably Celtic. Inside, the arrangement is more like that of Roman churches, with the addition of galleries that raise the seating capacity to 2200.

ST. CATHERINE'S CHURCH,

VINE STREET.

THE business section of Charlestown, nearest to Boston, had been the first provided with a Catholic house of worship. The fine residential district looking toward Somerville was cared for next. Finally, by the creation of St. Catherine's parish, the triangle was completed and the region lying near Chelsea assigned its own special church and resident ministers of religion. It is, perhaps, a poorer section than the other two, adjoining the navy yard and the wharves along the mouth of the Mystic; but the population is dense and a large proportion consists of Catholic families.

Land was bought by Rev. M. J. Supple, of St. Francis de Sales, on Vine Street, at the foot of Bunker Hill, and an unpretentious, though adequate, structure commenced in 1887. The design was furnished by Mr. Charles J. Bateman, at one time city architect of Boston. Brick with freestone trimmings was used in the construction. The result was a building of good size, capable of seating 1000 worshipers, which was occupied for the first time on Christmas, 1887, but was not completed until 1895. On Sunday, October 20th, of that year, it was dedicated by Archbishop Williams, Mgr. O'Connell preaching the sermon. Meanwhile a rectory of substantial quality had been built beside the church for the pastor and his fellow-clergymen. As yet no school has been added to the property.

The first and only pastor of this parish is Rev. Matthew T. Boylan, an Irishman by birth, who received his early education at Holy Cross College and was ordained in Montreal. From 1885 to 1888 he had been pastor in Medway, and previously had acted as curate in Brookline and Cambridge. Three curates, Rev. Michael J. Owens, Rev. Daniel W. Cronin and Rev. Albert M. Readdy, assist him in the direction of the large congregation. Of late years the responsibilities of management have fallen largely upon Father Owens.

On the whole, the religious condition of Charlestown seems to be exceptionally satisfying. There are three churches, well placed, each attended by about the same number of clergymen and ministering to nearly equal congregations. The district has probably about reached its maximum growth, as a ratio of 40,000 to less than a square mile is large even for the heart of a city. At any rate the increase of late years has not been rapid, and there is little or no superfluous space. About half the population are set down as Catholics, and it is not unlikely that this figure is an under-estimate. Many of the families are immigrants from the old North End, crowded out by the invasion of Hebrews and Italians, or enabled, through the industry of earlier generations, to rise to higher standards of living. They and their descendants are among the most favorable specimens of the Irish-American element in Boston. There is another element of even deeper root in the locality, whose associations go back to the time when Charlestown was an independent city and the majority of its people were of old American stock. Out of this group have sprung some of our leading men of business and most reputable Catholic citizens.

EAST BOSTON.

CHURCH OF THE MOST HOLY REDEEMER,

Maverick and London Streets.

THE thrice-told tale of Father Fitton's island diocese begins with the purchase of the Maverick Congregational church in 1844, and its dedication to Catholic uses under the patronage of St. Nicholas.

Before this period Noddle's Island, though so near the city, had received scarcely more attention than the outlying islands of the harbor. Its original settler, Samuel Maverick, had been speedily dispossessed and forced to return to England by a clerical cabal. Among the accusations thrown out against him by the Puritans was that of a leaning toward Papacy. This charge was probably unfounded; but it is certain that he differed from the other Bostonians of those days in his religious beliefs, and that he was annoyed, mulcted and ultimately driven away for his opinions.

In the colonial records there is little mention of the island. It was always considered part of the city, and was fortified during the Revolution. As late as 1825 it had only 24 inhabitants. In 1833 a company was formed to develop it as a residential quarter, and two years later the population had mounted to 607. Steamboats began running to and from Boston in 1832, and the opening of the North Ferry in 1854 rendered the place so easy of access that it began to gain settlers rapidly. In 1895 the population was approaching 40,000.

Rev. Nicholas J. O'Brien, who first assumed the pastorate, found about 5000 residents in the district, a fair proportion of whom were Catholics. His original design was to build a church, but this was wisely postponed, and the Protestant meeting-house obtained for $5000. Father O'Brien returned to the Cathedral in 1847, where he was one of the best known clergymen during Bishop Fitzpatrick's administration.

Rev. Charles McCallion, who succeeded Father O'Brien, remained on the island four years and enlarged the church. His successor, Rev. William Wiley, who came in 1851, was a convert from the days of Bishop Cheverus, and one of the first group of students ordained by Bishop Fenwick in 1827. He had been the first pastor at St. Mary's, Endicott street, and the second in Salem, and had served in other places before he came to East Boston. There the need of a larger church pressed itself upon his attention, and he set about securing land and erecting a suitable edifice. It is to his selection that the Catholics of East Boston owe the site of their oldest church. Midway in the labor of building it, his health, never robust, declined, and in 1855 he passed to his rest and reward.

The foundation had been laid before his death, and, at Father Wiley's prayer, Rev. James Fitton was called from Newport in the young Hartford diocese to complete the structure. His firm hand was felt at once. The dying wishes of his boyhood friend (he and Father Wiley had studied together in Father Barber's school at Claremont) were an added spur to the promptings of his energetic piety. On August 17, 1857, the present church of the Most Holy Redeemer was dedicated. It was, or rather is,—for the exterior has not been altered—a Gothic design, embodied in Rockport granite, with a steeple two hundred feet high, resting on a massive tower. Time has mellowed its charm and given it the settled, permanent look which man cannot, if he would, attach to the objects springing newly from his hands.

This work accomplished, Father Fitton took up another. He had taught in the Cathedral school before his ordination and felt the importance of religious education. In 1859 he fitted up the old church of St. Nicholas as a school, and a year later erected a brick building for the better accommodation of his pupils. Sisters of Notre Dame were invited to take charge of their instruction, and in 1867 a convent for these ladies was erected on Havre street.

The church of the Most Holy Redeemer stands in the portion of East Boston nearest to the North Ferry. For nearly twenty years its seating capacity of 1100 was made to suffice for the Catholics of the whole island. But the 15,000 inhabitants whom Father Fitton found on his arrival almost doubled during his pastorate, and it was found necessary to cut off three parishes in succession. The first of these, begun in 1864, was located in the remote northern section, lying toward Winthrop. In 1869 two other churches were planned, one in the section near the South Ferry, and the other, not actually begun till 1873, in the section opposite Chelsea. Into all of these Father Fitton introduced his spirit and methods, and particularly his parochial school system.

In 1881 this rugged soul was called away. Four years previously he had celebrated the fiftieth anniversary of his ordination—few of those whom he had known in his youth being then alive to take part in the rejoicings. Born in Boston, of English and Welsh parentage, he had studied under Cheverus and Barber and Fenwick, and had taught the present archbishop. He had outlived two bishops, and nearly all his contemporary priests. His labors in East Boston were only the crown of his life work, for he was a man of fifty when he came to this place, and had furthered the welfare of many struggling missions from eastern Maine to Long Island. The history of any of the seven dioceses into which this province is now divided would be incomplete without a mention of his labors—of which he himself, in his well-known "Sketches," has left a most valuable account.

Father Fitton's death produced a general promotion in the churches of East Boston. Rev. L. P. McCarthy, himself an East Boston boy, was called to succeed him from the Sacred Heart parish, and Rev. Michael Clarke transferred from the Star of the Sea parish to fill the vacancy created by this appointment. Father McCarthy had been pastor at the Sacred Heart church since 1874 and, naturally, knew the needs of the people thoroughly. His chief monument is the splendid Fitton school, erected in 1892. The school system of this parish now gives instruction to over 900 children, boys and girls, and carries those that desire an advanced course through a complete high-school curriculum. Pupils from other parishes are admitted to this department. As the Sisters of Notre Dame do not teach boys above the age of ten, Xaverian Brothers are employed for the older boys.

The old church, in which over 10,000 baptisms are recorded, has been free from debt for some time, and Father McCarthy is established among the permanent rectors of the diocese. Three curates, Rev. John A. McCauley, Rev. Daniel S. Sheerin, and Rev. Peter J. Foley, assist him in his labors, and the Sisters of Notre Dame who teach in three schools of the district have their homes within the limits of this fine mother-parish.

CHURCH OF ST. MARY, STAR OF THE SEA,

Saratoga and Moore Streets.

THE Fourth Section, as it is called, lying towards Breed's Island, is the farthest away from the Church of the Redeemer. To remove the inconvenience resulting from this fact, to the clergy as well as to the people, Father Fitton purchased a lot of land, about an acre in extent, between Moore, Saratoga, and Bennington Streets, and began to collect funds for a chapel. In a short time $2,800 was subscribed and a small wooden edifice constructed. The first Mass was celebrated December 26, 1864. A year later the census of the district showed a Catholic population of about 1,000, and it was thought advisable to build a larger church. This, the present St. Mary's, was a plain wooden building, furnishing accommodations to nearly 900 worshipers. Under the spirited guidance of their pastor the people pushed the work rapidly forward to completion, and the edifice was ready for dedication in 1868.

Father Fitton and his assistants served the parish for a time. Then a resident pastor was appointed in the person of Rev. D. J. O'Farrell, now at St. Stephen's. Two years later Father O'Farrell was transferred to Stoneham. Meanwhile the Sacred Heart Church had been erected not far from St. Mary's, and for the next few years Father McCarthy, the pastor at that post, took the Fourth Section under his care. Rev. Michael Clarke came to the parish in 1879, and left it in 1881 to succeed Father McCarthy. The next pastor, Rev. John B. O'Donnell, like his predecessor, remained for a biennial term, his health unfortunately breaking down under the labor and responsibility. Within a year after his resignation he died and was buried beside many distinguished clergymen of the diocese, in St. Augustine's Chapel.

Father O'Donnell's work was taken up by his brother, Rev. Hugh Roe O'Donnell, formerly curate in Cambridge, and at Sts. Peter and Paul's, South Boston. During the fifteen years of his pastorate—the only long pastorate that has been permitted to this parish—he has accomplished several desirable results. The most important of these has been his work for the cause of temperance, especially among the young men. There is a Young Men's Catholic Union in the parish, with a membership of one hundred and fifty; also a glee club, a dramatic society, and a Ladies' Aid Society. A parochial residence, a three-story brick school-house, and a convent for the Sisters of Mercy, are among the other evidences of his activity. Two of the pastor's sisters became members of the order of Mercy, and through this connection, doubtless, arose the acquaintance with their merits as teachers which led him to introduce into his parish a delegation from their house at Manchester in place of the Sisters of Notre Dame, who were originally employed. At the present time 500 children are taught by these devoted ladies.

The development of the North Shore, especially as a summer resort, moved Father O'Donnell a few years ago to build a chapel at Winthrop, which lies within his parish limits. This little house of worship, St. John the Evangelist's, is attended largely by a transient congregation. The number of permanent parishioners is not yet sufficient to support a resident priest, and the pastor of St. Mary's, with his curates, Rev. John H. Griffin and Rev. John F. Kelly, is able to meet all their spiritual needs.

January 1, 1899, the pastor celebrated his silver jubilee in the priesthood. The exercises continued for three days, and many valuable presents were given him. A new church will soon be built.

CHURCH OF OUR LADY OF THE ASSUMPTION,

Sumner Street.

THIS and the Sacred Heart Church were planned in the same year, 1869, but the land prudently secured for the latter while free space was to be had remained vacant until 1873. The need in the eastern section, lying towards the South Ferry, was more urgent, and Rev. Joseph H. Cassin, Father Fitton's nephew and assistant, received instructions to undertake the building of a church at once. On the 29th of August the corner-stone was blessed, and by October the structure had been roofed. November 6, 1873, the finished structure was dedicated. In the meantime the basement had been used for services.

In order to live among his people, and know and be known to them, Father Cassin built a priests' house near the church in 1870. As an associate of Father Fitton's, he shared that clergyman's faith in the advantages of religious education, and almost immediately set about founding a school. Poverty obliged the advance in this direction to be gradual. The first Sisters of Notre Dame who came held their classes in the upper part of the church, which was at that time unfinished. In a few years, however, land was bought near the church, and a large girls' school, known as the School of the Assumption, erected. In 1889 the instruction of little boys began to be entrusted to the Sisters. The success of this venture inspired pastor and people to further advance. By mutual encouragement they contrived, in 1890–91, to erect another building, in which a staff of Xaverian Brothers from Baltimore were installed as instructors. Older boys are now admitted, and for the year 1899 the somewhat unusual proportion of 483 boys to 459 girls was exhibited in this school.

The size of the attendance—nearly a thousand pupils—points to a very large parish. The church itself is a capacious edifice, provided with galleries and seating about 1,600 persons. Its architecture is Romanesque, invested with the same qualities of dignity and fitness, rather than display, which distinguish the church of the Redeemer. Within its walls, we are informed, from 1869 to 1894, 4,300 baptisms were performed.

April 9, 1896, the congregation of this church, and the Catholic people of East Boston generally, met with a severe loss in the death of their respected pastor. Though born in Roxbury, he had established himself in East Boston soon after his ordination in 1864, and seemed almost as truly one of their own as Father McCarthy. Each of his twenty-five years at this parish counted its full measure of laborious days.

To succeed Father Cassin, Rev. Gerald Fagan was called from the St. Paul's at Hingham, where he had worked for sixteen years. Two curates, Rev. John J. Garrity and Rev. Michael J. Buckley, unite their efforts to those of the pastor, and the Xaverian Brothers, engaged in teaching at the Fitton and Assumption Schools, reside within the limits of this parish.

CHURCH OF THE SACRED HEART,

Brooks and Morris Streets.

THIS section of East Boston, in some respects the most attractive, was the last to require a separate Catholic church. Land, as already stated, was secured by Father Fitton in 1869, on the harbor side of the section. When the pastor was ready to build, he found it impossible to erect a stone church on account of the soft nature of the soil. The foundation was clayey and piles had to be driven in order to support even the wooden structure which was finally erected. On the Feast of the Sacred Heart, 1874, about a year after the work was begun, the church was dedicated. Services had been held in it the Christmas before. It is Gothic in style and seats 1100 people. A series of large paintings, illustrating passages of Scripture, adorn the walls of the main auditorium. These, the works of a German artist named Velper, certainly form an agreeable variation from the somewhat limited forms of decoration which are employed in our American churches.

Father Fitton acted as pastor until 1877, when Rev. Lawrence P. McCarthy, who had given special attention to the district before, was sent there as resident priest. Father McCarthy's term was a comparatively short one, as Father Fitton's death in 1881 induced his recall to the Redeemer parish. He was succeeded by Rev. Michael Clarke, previously pastor at St. Mary's.

Father Clarke has built a parochial residence and a large brick school. Sisters of Notre Dame, residing, like all the ladies of this order who teach in East Boston, at St. Aloysius' Convent on Havre street, instruct the children, with four lay teachers to assist them. Their pupils are almost as numerous as those in the Assumption school, numbering about 400 boys and 500 girls. In the miscellaneous duties of the parish two curates, Rev. John S. McKone and Rev. Joseph J. Dermody, exert themselves in co-operation with Father Clarke.

It is obvious from a survey of the items here presented that East Boston is now almost as Catholic a section as South Boston. The number of pupils in the parochial schools is inconsistent with any other view. The total footings of attendance at the four parish schools were more than 3200. If to this list of Catholic children be added those who prefer to attend the public schools, it will be seen that a large majority of the population must be Catholic. Although Swedes and Nova Scotians are increasing in some quarters, it is not unlikely that the future developments of the island may swell rather than diminish this preponderance.

It is a matter for congratulation that the shaping of the religious destinies of so important a place were in such capable hands as those of Father Fitton. His influence had been transmitted to the younger generation, and the names of seventeen altar-boys ordained to the priesthood from his church may be cited to illustrate what that influence was.

CHARITABLE, EDUCATIONAL AND RELIGIOUS INSTITUTIONS.

COLLEGES AND ACADEMIES.

ST. JOHN'S ECCLESIASTICAL SEMINARY,

LAKE STREET, BRIGHTON.

THE first Catholic priests ordained in New England received their training and tuition from the bishops in person. After the increase of population in Bishop Fenwick's time this system became impracticable, and candidates for orders were sent to the regular schools of theology in this country or abroad. Some went to Baltimore, Montreal, and Troy; others to Paris, Rome, Dublin and Louvain. But the great distance of these schools proved a hardship to many and doubtless deterred some from following their vocations. When New England was made an independent province in 1875, the time seemed to be ripe for the establishment of a seminary which would enable the region to supply and educate its own body of clergymen.

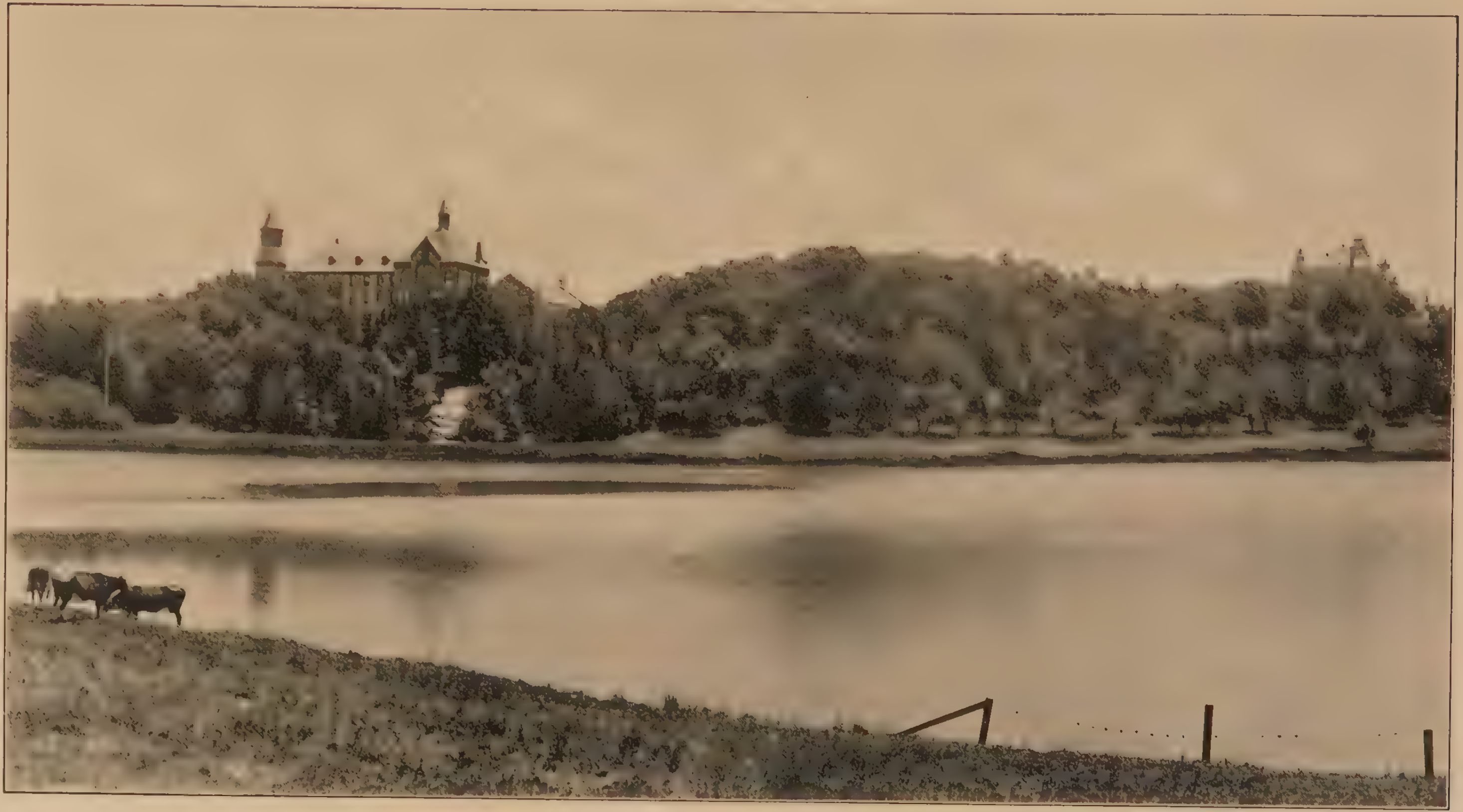
A tract of land was selected in Brighton, lying between Chestnut Hill reservoir and Oak Square, and on this spot, in 1884, a handsome seminary erected, somewhat in the style of an eleventh century French château. The Archbishop's choice of instructors naturally fell upon a corps of the Sulpician Order, which devotes itself to this special work of training the clergy, and whose pupil he himself had been, like his two immediate predecessors. In the first year thirty students were admitted. Presently the capacity of the house was outgrown and the original purchase increased by a new tract of land, upon which in 1891 a second building, little inferior to the first in size, was erected. This was set apart for the use of the younger students and designated as the Philosophy House, while the main building, now known as the Theology House, continued to serve as college, dormitory and chapel, for the older students. A fine stretch of grove and meadow separates the two buildings, and the entire grounds, comprising forty-six acres of well-broken surface, furnish a delightful landscape setting to the retreat.

At the present time one hundred and thirty candidates or more are studying here for the priesthood, two-thirds of whom live in the Theology House. They come from all parts of New England, many being graduates of Boston and Holy Cross Colleges. A few, also, are from more distant sections, Spaniards, Italians, and other Europeans having been admitted from time to time. On the other hand, a certain number of New England candidates still prefer to pursue their studies in other seminaries or abroad.

The general object of the institution is to mould the minds and form the characters of pious youth, desirous of worthily entering the ministry. Care is taken to develop all the faculties by a course of studies which long experience has approved for that purpose. The whole groundwork of faith is profoundly examined, with much latitude of inquiry, and with that incisive rigor of definition which a discipline in the Latin logic yields. Historical questions and matters of text criticism receive due attention; and finally, as the neophyte approaches the period of personal contact with the sacred mysteries, he receives practical admonition and guidance for his pastoral conduct. Courses in English, in elocution, and in ecclesiastical music are offered to fit him for special exigencies of his profession.

As in every school which aims to fashion character, the discipline is more than the curriculum. The seminary professors are not building for a day, and a rule of life is adopted by them which might be called semi-monastic in its austerity. Labor, for instance, is made constant and regular, and liberty—that large word, covering so much mere indolence and caprice—is substantially restricted. The students are confined to the grounds, they are forbidden to communicate with each other in the corridors, and to entertain visitors in their rooms. The dignity of manhood, however, is always respected and no degrading duties are assigned. To steep them in the pure atmosphere of the Christian ideals, they are of necessity secluded for a time from transient interests. The very air which they breathe must be that of the sacred narrative itself and of those myriad imitations of the Perfect Life which are found in the annals of our church.

The guides appointed to lead them on the path to virtue are men who



ST. JOHN'S ECCLESIASTICAL SEMINARY,

Brighton, Mass.

personify in direct, uncompromising literalness these exalted ideals. Plain living and high thinking is the motto of the Sulpicians. Scholars, purists, all but recluses, they invite no criticism unless it be that honorable exception which earthly weakness takes to a too downright sincerity. Assisted by a few secular clergymen, they stand as a silent, unseen force behind the operations of this great school, burying themselves in their fruitful work. Thus, though little heard of by the public, they are the teachers of the New England clergy of the future, and their moulding impress is already seen in the body of strenuous, self-exacting, yet thoroughly human young priests who, still fresh from their discipline and inspiration, are now laboring among us.

No impossible standard, however, is set up by these prudent guardians for the seminarians under their charge. Plenty of physical and spiritual recreation is provided, and no candidate is accepted who is of unsound constitution. One hour a day is left free for exercise, and the base-ball and tennis courts are abundantly patronized. Chandler's pond, near the estate, furnishes skating in winter, and once a week throughout the year the students and professors take a long afternoon tramp through Newton, Watertown, Cambridge, or some other of the adjoining towns. Visitors are allowed once a week or oftener, and the usual vacations, passed at home, during which, however, pupils wear a clerical garb and observe certain rules of deportment, interrupt the calendar of studies.

The end of all is reached, when the neophyte, having thoroughly searched his soul, and submitted himself to every test imposed by superiors whom he has learned to trust, presents himself for the successive grades of the holy office, and at last receives from the hands of the most reverend archbishop the key of admission to its privileges and responsibilities. These days,—of irrevocable committal, of prodigious sacrifice,—are the gravest and yet the happiest in his life. Inflamed with the beautiful fire of youthful devotion, he goes forth to communicate his message to the flock over whom, as a rule, he is instantly appointed. Some few, however, elect to pursue their studies further and repair to the Catholic University at Washington, or some other advanced school of learning, to drink more deeply of the fountain of knowledge.

The names of two men are inseparably connected with the history of St. John's Seminary. The first of these, Very Rev. John B. Hogan, S.S., D.D., is an ecclesiastic of international fame. A native of Ireland, educated in France, he was professor of theology for thirty years or more in the chief seminary of the Sulpicians at Paris. Still in the prime of life and open to new ideas, he accepted the invitation to found this school at Brighton and succeeded admirably in engrafting the sober scholarship of the old world upon the eager energies of the new. Abbé Hogan is an excellent American now in spirit and a man of keen, kindly judgment. In 1889 he was called to assist in the establishment of the Catholic University, returning to the seminary in 1894.

His successor, the beloved and lamented Father Charles B. Rex, was an American by birth. A serene dignity of character, which seemed to draw the exact line between friendship and familiarity, distinguished him even among his high-minded associates. Presumption or trespass was impossible in his presence, yet so far was his nature from coldness or forbidding severity that the most timid unbosomed their secrets to him. A pure light of his order and of the church went out prematurely when, in visiting a sick pupil, with his usual attentiveness in trouble, he aggravated a cold, which settled more deeply in his system and compelled him to seek a lightening of his labors in the vain hope of restoring his shattered health. His death occurred at Colorado, February 14, 1897, when he was only forty years of age.

The following list presents the faculty of the institution: Very Rev. John B. Hogan, S.S., D.D., President, and Professor of Homiletics and Pastoral Theology; Rev. P. P. Chapon, S.S., D.D., Professor of Moral Theology; Rev. John J. Coan, Treasurer; Rev. F. E. Gigot, S.S., S.T.L., Professor of Sacred Scripture; Rev. Jos. V. Tracy, D.D., Professor of Sacred Scripture; Rev. Joseph Freri, D.C.L., Professor of Canon Law and Church History; Rev. J. C. Brophy, Professor of Dogmatic Theology.

Rev. P. A. Urique, S.S, D.D., President of the Philosophy House, and Professor of Philosophy; Rev. Thos. B. Hughes, Professor of Sciences; Rev. J. M. Grangier, S.S., S.T.L., Professor of Philosophy and Hebrew; Rev. Matthew J. Flaherty, Professor of English.

BOSTON COLLEGE,

761 Harrison Avenue.

THE principal flow of students to the Seminary within this archdiocese comes from Boston College, the well-known institution conducted by the Jesuits. Here boys who have revealed an early bent toward the priesthood are sent to receive preparatory training, and many who desired at first only the advantages of a general education are inspired by the example and influence of their teachers to enter the same noble profession.

Throughout its history the College has followed the fortunes and shared in the prosperity of the Immaculate Conception Church. Opened in 1860 as a house of studies for members of the Jesuit order, it did not assume its present character until 1864, when some score of day-scholars were enrolled in its catalogue, under the immediate charge of Rev. Robert Fulton, S. J. The scholasticate had been removed in the previous year to Georgetown, and a petition for the privilege of conferring collegiate degrees favorably acted upon by the Massachusetts legislature. At this time, strange to say, there was no other college in Boston.

The growth of the institution during its thirty-five years of existence is sufficiently manifest in the fine group of buildings which it possesses to-day. An addition costing $125,000 was found necessary in 1889–'90, and the main building is now 200 feet long. By the removal of the Young Men's Catholic Association to 41 East Newton street in 1898 the whole of this splendid structure was given up to the growing needs of the college. A beautiful new chapel was opened in the extension on December 22, 1898.

Within these spacious precincts about 500 youths are received daily for instruction. Over half of them live in Boston and most of the remainder in the surrounding towns. The variety of ages is considerable, as the institution unites a course of studies corresponding to that of an ordinary academy or preparatory school to its college curriculum. Seven or eight years span the period from entrance to graduation. At the end of that time the lad of thirteen or fourteen, now matured to manhood, receives the degree of Bachelor of Arts, and proceeds to make his definite choice of a career—the purpose of the training imparted here being "not proximately to fit the student for some special employment or profession, but to give him such a general, vigorous, and rounded development as will enable him to cope successfully even with the unforeseen emergencies of life."

To this end a prescribed course of studies is offered, similar to that which is presented in all Jesuit colleges, and in spirit, at least, not essentially different from the curriculum in our New England colleges fifty years ago. Either French or German must be started by every student; English receives due attention; and mathematics, chemistry and physics occupy an important position. Distinctive features are the extensive Greek and Latin courses, and the devotion of the whole Senior year to philosophy and science. The study of Christian doctrine is carried into the Freshman year, and the general relations of the knowledge acquired to religion and morality are, of course, strongly emphasized throughout.

By this regimen the spirit of independent inquiry is kept somewhat sternly in check; but, on the other hand, much unhealthy precocity in speculation is avoided. The system is designed to form polished and accomplished members of society, and the influential position taken in the various professions by the graduates of the school testifies to its success in this respect.

Besides the classical course, which is pursued by most of the students, an English course is offered, and there are special classes of pupils preparing for admission to schools of medicine, science, or law.

Space forbids any adequate survey of the inner workings of this flourishing institution. The true life of no school is bounded by the chart-hung walls of its class-rooms, even when, as at Boston College, the contact of pupils and teachers is practically limited to the hours between 9 and 2. It may be enough to say that societies of many kinds, rooted in the spontaneous enthusiasm of the pupils, and trenching upon their private time for the hours of assembly, have sprung into existence, under the prudent encouragement of the faculty. In this way, music, literature, religion and athletics receive a special and less formal cultivation. Parliamentary discussion and the drama also find many ardent votaries, and the general culture of the institution is reflected in a monthly journal, *The Boston College Stylus*, conducted by the students.

A strong Alumni Association unites the graduates, who now number several hundred. Over fifty scholarships and many valuable prizes, offered for annual competition, indicate their regard and that of other generous friends for the institution. The present faculty consists of twenty-six members (seven of whom are laymen), under the presidency of Rev. W. G. Read Mullan, S. J. It is proposed to expand the college into a university soon bv abandoning the present buildings to the preparatory school and securing a more secluded and extensive estate in the suburbs. Should this plan be carried out the presidency of Father Mullan will have signalized itself by the most noteworthy step of development since the founding of the college.

NOTRE DAME ACADEMY,

BERKELEY STREET.

THREE sisters of the devout order of Notre Dame came to Boston from Cincinnati in 1849 at the invitation of Father McElroy of St. Mary's. The little girls' school on Stillman street of which they took charge prospered exceedingly under their care. In 1853, it assumed the broader character of an academy, and in 1859 outgrew its original quarters so completely that a new building had to be erected to accommodate the sisters and their pupils. Even this did not suffice them long. Through the mediation of a steadfast friend, Dr. H. T. Bowditch, land was secured on Berkeley street near Boylston and the main portion of the present structure erected. This was occupied for the first time in 1864, twenty sisters taking up their residence beneath its roof. In 1883, a large wing was added and the whole property attained its familiar aspect of dignity and completeness. In 1865 the academy was chartered by the State Legislature.

Over a hundred girls of good family attend the institution annually, coming from all parts of the city. The school hours, from 9 to 3, are relieved by a lunch or dinner, which is served at the academy for those pupils who live at a distance,—others, who live near by, returning to their homes, as in the ordinary day-school, and reporting again upon the resumption of class work.

In its list of studies the academy offers practical as well as ornamental courses. Music in all its branches and the plastic arts are naturally favorite subjects here; but the well-equipped museum attests that the invigorating fields of science are not neglected. The purpose of the academy is not by any means to send forth helpless and artificial mistresses of drawing rooms Good taste, ease of manner, and a sense of what is becoming on all occasions, are imparted, as a matter of course; but the primary thought is for that which is within, not for the external graces which may, no doubt, manifest and embellish it. All the charm and influence of the sisters is exerted to screen their wards from evil knowledge and to develop them into joyous, innocent, and refined Christian women. It is the purity of the atmosphere which they breathe that impels a considerable number of non-Catholics to send their daughters to this institution and others of its kind.

That the impression received is a lasting one may be judged from the loyalty of the graduates of Notre Dame Academy to their Alma Mater. The ties formed here do not easily become loosened in the world. A Notre Dame Reading Circle, for instance, has been in existence for several years. Two sisters take part in its monthly meetings, and such elevating subjects as the History of Architecture, The Schools of the Middle Ages, and the Divina Commedia, have been exhaustively studied and discussed. There is also a Cecilian Circle, composed of lovers of music, who meet in semi-annual reunions. In 1865 a Sodality, known as the Congregation of the Children of Mary, was formed in connection with the academy, and out of this in 1881 grew the Tabernacle Society, which sews vestments and linen for poor churches. The first president of the Sodality, Miss Emma Forbes Cary, is a lady eminent in good works, and its present chief officer, Mrs. Dr. Dwight, is the wife of one of the most distinguished of Catholic laymen. The interest of the sisters in societies of this kind is a natural one, since they were the founders of the first women's sodalities in this vicinity. Every Married Ladies' and Young Ladies' Sodality in Boston may be regarded as an off-shoot from the societies organized by the Sisters of Notre Dame at St. Mary's church in 1852.

At the present time there are eighty members of the order living on Berkeley street, under the direction of Sister Frances of the Sacred Heart. About seventeen of them teach in the academy, and a much larger number go out daily to take charge of the parish schools at St. Mary's, St. Stephen's, and Holy Trinity churches. Many are employed also in the cathedral and Brookline Sunday-schools and in the direction of sodalities elsewhere. The three other convents of the order in Boston likewise assist in these important subsidiary works. Some idea of the part which the sisterhoods play in our religious life may be obtained from the fact that there are more consecrated nuns of this order alone in the archdiocese than there are ordained priests; and few, if any, of their number are idle.

NOTRE DAME ACADEMY,

WASHINGTON STREET, ROXBURY.

THE Ursuline convent had lain in ruins twenty years before an attempt was made by any other order to establish a Catholic boarding-school for girls in Boston. The success of the Sisters of Notre Dame in their day-school at St. Mary's prompted Bishop Fitzpatrick to invite them to undertake the task. In 1854 the first deputation of five sisters arrived here from Cincinnati. At their head was Sister Mary Aloysius, for twenty years the superior of the academy. Father McElroy, Sister Alphonse Marie, then superior at St. Mary's school, and Mrs. Boland, the bishop's sister, welcomed the new-comers to the plain wooden house in Roxbury which was their first home in this city, and Miss Boland, the bishop's niece, was among their first pupils.

In conjunction with the academy a school for the children of St. Joseph's parish was opened, first in the basement of the church and subsequently in a two-story frame building erected for the purpose by Father O'Beirne on the grounds of the academy. Thirty-four years later this schoolhouse was moved back, upon the erection of St. Joseph's School by Father

O'Beirne's successor. It is now used as a gymnasium for the academy pupils, and the Sisters have severed their connection with the parochial work.

Plans for the academy proper were early and judiciously laid by Sister Mary Aloysius. Although the period was one of hostility to Catholic advance and the visit of the Nunnery Committee, in 1855, would seem to less courageous spirits a dark omen for the success of the venture, she appears to have looked beyond and above these passing obstacles. About two months before the legislative inquisitors came, she had commissioned Mr. Keely to draw plans for an extensive building. In 1857 the western wing of this structure was completed, and in 1866 its central portion added. The eastern wing was not finished until 1885, eleven years after the death of Sister Mary Aloysius; the policy of advancing gradually, which she initiated, having been adhered to by all her successors. In this manner several lots of land have been added one by one to the original estate, making a tract of five acres in all; and the result is a handsome property which the Sisters may call in fact, as well as in name, their own.

In 1868 a large new chapel was dedicated in the rear of the main building. Space has been found for a little cemetery and a grotto of the Virgin, and the decorative treatment of the grounds has been such as to preserve the full charm of their natural beauty.

The hedge that fences these five acres of meadow and upland shelters a life that is reserved almost to the point of seclusion, yet to all appearances merry and contented. Sunday afternoon, from 2.30 to 5, is the only part of the week given up to visitors, and these must be "authorized" by the pupils' parents. Vacations are permitted at Thanksgiving, Christmas, and Easter, as well as in the summer months; but during term time the discipline is exacting. The superior reserves the right to examine correspondence, govern the wardrobe, and, in fact, do all that a strict but kindly mother would do for her daughter's welfare. At the same time ample relaxation is provided, and the playground echoes with frank laughter during the hours of recreation.

The course of studies does not differ materially from the course in the Berkeley street school. From 9 o'clock to 3.30, with an interval for dinner, the young ladies are engaged in the class-rooms, acquiring such general knowledge and particular accomplishments as will fit them for a high station in life. All the modern methods are in use, but combined with the elder-day taste for needle-work, music, and painting. Character and manners are carefully formed, and the expansion of young girlhood into womanhood takes place here under influences that can rarely be paralleled in the outside world.

A word should be said about the excellent educational equipment of the building. Besides the usual class-rooms and dormitories it contains a laboratory, a library, a museum, an exhibition hall, and pianos enough for a small conservatory of music.

At the present time there are more than a hundred pupils enjoying the advantages of this fine institution. One-third of these are day scholars, while the rest live at the academy. Massachusetts furnishes a large majority of the boarders, but there are some from other States. The present superior, Sister

Julia of the Passion, has been principal since 1895. Forty-seven Sisters reside with her in the community, sixteen of whom act as teachers in the academy, while the rest are variously employed in other capacities.

ACADEMY OF THE SACRED HEART,

618 Massachusetts Avenue

MUCH that has been said of the Notre Dame academies applies to that which is conducted in Boston by the Ladies of the Sacred Heart. The order itself, however, has a distinct and fascinating history. French in origin, it has spread into all parts of the world except Asia. The first settlement in America was made in New Orleans and St. Louis (cities of French foundation) in 1817, and the labors of the pioneer band were heroically pursued amid such dispiriting difficulties that the cause of one of their number, Madame Philippine Duchesne, is now under consideration at Rome, together with that of the foundress of the order, Madame Madeleine Sophie Barat.

This early stage, however, of experiment and doubt has happily passed away. There are eleven houses of the order at the present time in the Eastern province alone, among these being the famous establishments at Manhattanville and Kenwood, New York, and Elmhurst, Rhode Island. Instead of primary Indian schools, the members now conduct advanced academies which do for young Catholic women much the same work that Vassar and Wellesley do for non-Catholics.

It is needless to say that this work is done in a different way and with a different motive. The order is a cloistered one, and its ministrations are prompted by the loftiest spirit of self-sacrifice. Such ambition as the sisters display is ambition for others' good. Of their competence to instruct there can be no question, and the value of their teachings is, of course, multiplied many times by the spiritual influence that always emanates from profoundly religious lives. Moreover, a peculiar exquisiteness of breeding is commonly associated with the pupils of the Sacred Heart ladies, who are themselves often of distinguished origin and gentle nurture.

The Boston Academy was founded in 1880 under Rev. Mother Randall. It is as yet only a day-school, holding sessions from 9 to 3. Girls are received at all ages and carried through the usual convent curriculum up to within a year of graduation. For this finishing year they must go to Elmhurst, Manhattanville or one of the other boarding-schools, where they may be under the constant direction of the sisters for at least a twelvemonth. Even then, so strict is the discipline that prevails, no public exercises of graduation are held. The approval and benediction of their teachers serve the sweet girl graduate in place of the usual liberal allowance of parental and friendly applause. The pupils appear to make this sacrifice cheerfully, and their attachment to the nuns is demonstrated by the goodly number who elect to take the veil and remain with them forever.

The present superior of the Boston Academy, Rev. Mother Garvey, has about 70 pupils and 18 sisters, 6 of them coadjutrix sisters, under her charge. The double building which they occupy is set inconspicuously in a comfortable block on Massachusetts Avenue. Its interior is furnished richly, but with artistic simplicity. Desks are few, as most of the studying is done at home, and the appearance of one of these tidy apartments, with eight or ten chairs ranged in a semi-circle about the teacher's table, is as different as possible from that of the huge public school class-room with its checker-board arrangement of seats and aisles and its devoted but weary mistress shouting, perhaps, to make her voice travel the full length of its diagonal. One imagines here that the lessons must be a series of low-voiced, intimate, friendly chats, such as a mother might hold in her parlor.

In March, 1899, the academy was honored with a visit from Mother General Mabel Digby, a direct descendant of Sir Kenelm Digby, and a convert to the Catholic faith.

MT. ST. JOSEPH'S ACADEMY,

CAMBRIDGE STREET, BRIGHTON.

THE sisterhood of St. Joseph was introduced into this diocese in 1873 by Monsignor Magennis, of Jamaica Plain, who established them in charge of his parish school. Three years afterwards a novitiate of the order was founded in connection with the school. In 1885 the novitiate was transferred to a site near Fresh Pond, Cambridge, where the sisters also instituted a boarding-school for girls. This property, however, was taken for park purposes by the municipality of Cambridge before a suitable convent could be erected, the buildings already standing upon it having been previously adapted to the needs of the community. Casting about for a new location possessed of the desired advantages, the sisters fixed upon a tract of seven acres at Allston Heights, overlooking the valley of the Charles, in the neighborhood of Cambridge and Watertown. Here the mother-house, novitiate and academy were finally located in 1891 in a building specially erected to meet their requirements. This structure, four stories in height and 133 feet by 90 in its surface dimensions, faces Cambridge street, and forms the most conspicuous public building in that section of Brighton.

The academy proper has at present over fifty boarding pupils besides day-scholars. The course resembles that in the other Catholic academies of the diocese. Type-writing and stenography are taught as well as needlework, French and Latin, Christian doctrine, physical culture and all the ordinary high-school branches.

In the novitiate is carried on the very important work of preparing novices not only for their religious vows, but for the practical labor of teaching, to which the sisterhood in this diocese is almost wholly dedicated. Their readiness to accept modern improvements in educational theory shows the directing minds of this order to be progressive and enlightened ladies, whose ambition is not merely to equal, but excel, the public schools in the systematic communication of knowledge. As far as possible their schools are graded on the public-school system, so that pupils can pass readily from one to the other, and public-school text books are used. To perfect themselves in special branches a number of the sisters attend the Harvard Summer School.

The best testimony to their efficiency as teachers is the number of parish schools which they have been asked to conduct. In Jamaica Plain, South Boston, Stoughton, Amesbury, Haverhill, Arlington and Cambridge—seven of the most prosperous parishes in the diocese—they have successively founded these schools, and the presence of an attractive convent house, beside each of these institutions, proves the esteem in which their labors are held. About 4000 children are under their care. The number of sisters in the archdiocese is over 150, about a third of whom reside at the academy in Brighton, under the direction of Mother M. de Chantal. The original band, who came here in 1873 from Flushing, L. I., numbered only five.

Among the special tasks which this order will soon undertake are the management of an Industrial School for Girls, at Neponset, and the Home for Deaf Mutes at Jamaica Plain. The high intelligence of its members, a number of whom have been public-school teachers, while others receive the equivalent of a Normal School training at Brighton, especially fits them for these novel undertakings.

HOMES AND ASYLUMS.

ST. VINCENT'S ORPHAN ASYLUM,

Camden Street and Shawmut Avenue.

THIS, the oldest Catholic institution of charity in Boston, is equalled by few and surpassed by none in efficiency and attractiveness. It began in 1832 as a school for poor girls on Hamilton Street, conducted by three Sisters of Charity, at the head of whom was Sister Ann Alexis. Several removals were made, as the school grew in importance—first to Congress Street, then, in 1841, to the corner of High and Pearl Streets, and finally, in 1845, to Purchase Street.

Meanwhile the character of the work had begun to change. A few orphan girls had been taken in and boarded from the beginning, and gradually this feature became the more prominent one. Without ceasing to be a school, the institution became more and more a home. The cholera epidemic of 1852 threw a large number of dependent children upon the charity of the Sisters, and prompted them to lay plans for a great asylum. Their devotion and beauty of character had won the support of all classes of citizens, and a prosperous fair, held in 1850, had already furnished them with the nucleus of a fund. Among their special benefactors were John Mullanphy, of St. Louis, who left them $1000, and Andrew Carney, who donated $12,000 toward the present structure, which was erected in 1858, at a cost, in all, of $120,000. The estate purchased for the purpose comprised more than an acre of land, well removed from the business section of the city.

Sister Ann Alexis was spared to the community until 1875, when advancing years and the effects of that ceaseless toil which is the lot of the Sister of Charity, brought about her final decline. At the time of her death the institution had cared for 3,000 homeless girls, and was maintained at an annual expense of $16,000. From 1850 to the present time the number of children who have been admitted to its shelter is about 5,000.

Of this number 180, ranging in years from five to fourteen, is as many as can be accommodated at any one time. Only eleven sisters are assigned to their care, and even this scanty band was reduced recently by the departure of several beloved members to the military hospitals during and after the Spanish war. Yet the work called for is always done, and done well. To teach and train so many, to feed, shelter and clothe them, and to nurse them in their spells of sickness, would seem to require more hands than twenty; and the wonder is increased when we consider the quality of the results attained.

The schooling of the children occupies, of course, an important part of each day's programme. After rising at 6, breakfasting at 7, and attending to certain housekeeping tasks, which are varied from time to time by a principle of rotation, the girls assemble in their class-rooms at five minutes before nine. Dumb-bell drill and singing open the morning exercises, which are concluded by a march to dinner just before noon. Two hours of the afternoon are consumed in the same way. Supper is served at five, and the rest of the evening until bedtime is given to play. At 6.30 the little ones retire, and an hour later the older girls follow them.

So far as the general education which they receive is concerned, these little orphans could hardly be better instructed if they were children of wealthy parents. Modern improvements, such as vertical writing, are quickly taken up and applied, and the work done in spelling, grammar, map-drawing and all the customary branches, is of a high order. The singing is especially good, and, above all, the visitor is struck with the cheerfulness and ease of manner which characterize the pupils. Contact with the Sisters gives them the ways of well-bred, natural people.

But the whole life of the pupils is not spent over school-books or at black-boards. As the destiny of nearly all is to go out at fourteen and enter domestic service or in some other way become self-supporting, much attention is given to practical branches, such as cooking and sewing. Each girl, during her turn at the kitchen work, has her own drawer of utensils; and in the excellent wardrobes hang hats and dresses of substantial quality and attractive style which are the products of their own skillful fingers. No uniform is worn by the pupils. The constant aim of the Sisters is to develop individuality instead of stifling it. To this end the routine of school work is varied on certain afternoons by special classes; and the pupils are allowed many excursions in fine weather to the parks, the chutes and other places of innocent amusement.

For ordinary recreation the play-ground furnishes ample room. Here the restraints of a discipline never burdensome are quite relaxed, and the girls have every liberty that is consistent with decorum. A light upon the healthfulness of the entire system is thrown by the very low death rate and the remarkable freedom from even ordinary ailments which the inmates enjoy. Contagious cases are promptly isolated in a building separate from the asylum proper.

Financially, the institution is as firm as a rock. Collections in the churches, festivals and donations are the chief means of support. The treasurer, Mr. Hugh Carey, has been uncommonly successful in his management of this side of the work. Portraits of special benefactors are hung in the parlors, and among these one finds the likenesses of Bishop Fenwick, of Mr. J. E. Lodge, father of Senator Lodge, and of M. Siccard, formerly Spanish Consul, who in 1859 presented the institution with a valuable "Immaculate Conception," by Murillo. This painting, with others of great beauty, hangs in the asylum chapel.

The present Superior, or as she calls herself, sister-servant, is Sister Mary Anne, a worthy successor to Sister Ann Alexis and a true mother not only to the children under her care, but to the younger members of the community.

HOME FOR DESTITUTE CATHOLIC CHILDREN,

Harrison Avenue.

A MORE extreme type of poverty is relieved in this home than in the asylum on Camden street. Boys are taken as well as girls, but their stay at the institution is a short one—in most cases a few months—as private homes are found for all the inmates as quickly as possible. Nearly 1000 children, ranging from three years to twelve, pass through the home every year, and the number entertained since its foundation is over 15,000. Not one of these has ever contributed a cent toward its own support.

Toward the close of the Civil War, which wrought much destitution among the Catholics of Boston, a meeting of superintendents of Sunday-schools was held in the house of Mr. Patrick Donahoe. A corporation was formed for the purpose of maintaining "a temporary home for destitute Roman Catholic children," the first meeting of which was held May 11, 1864. A building at No. 9 High street, previously devoted to the Eliot Charity School, was leased for a time, and a year later land and buildings at No. 10 Common street purchased and occupied. January 24, 1866, the Sisters of Charity took charge of the internal administration of the home, a lay superintendent being retained. In 1867, an acre of land was bought on Harrison avenue, opposite Boston College, and in 1870 work was begun on the present massive structure. The dedication of the finished edifice took place in 1871. A year later occurred the famous lecture in aid of the home by Rev. Thomas Burke, O. P., which was delivered at the Coliseum before 38,000 listeners and netted over $11,000. From the time of its entrance to the new quarters the work of the institution began to be greatly extended, and in 1882, through the co-operation of city and state authorities, its sphere of usefulness was still further widened.

Financially, the home has been controlled by a committee of prominent laymen, with admirable results. Lacking an endowment and debarred by its nature from any measure of self-support, it is obliged to appeal for revenues to the public from year to year through the various channels of charitable collection. The appeal is that of the utterly helpless and, as such, meets with a generous response from the large-hearted Catholic people of this city, to whom it is recommended, moreover, by the excellence and economy of its management. The average cost of supporting each inmate is kept at a figure not far from $1.25 a week, while an astonishingly low mortality furnishes convincing evidence of the good treatment which the children receive at this rate.

The actual care of these poor waifs,—blameless victims of the poverty and vice of a great city,—is in the hand of eleven Sisters of Charity. Episodes like the death of one of these ladies, Sister Mary Paul, from cholera contracted while nursing the children, and the almost total blindness of another, Sister Mary, following an epidemic of ophthalmia, illustrate the depth of their devotion. In its lay superintendents, also, the institution has been fortunate. Mr. Bernard Cullen, who died in 1878, and Mr. John A. Duggan, the present superintendent, who has served the home since 1883, share with the sisters and the corporation the credit for much of its success.

The special work of the superintendent is to scour the courts, newspapers, and other sources of information for deserving cases. Through the coöperation of the judges, of the various chapters of the St. Vincent de Paul Society, of the Society for the Prevention of Cruelty to Children, of truant officers, of the directors of the home, and of relatives or friends who may be interested in neglected children, he is enabled to reach and relieve a large proportion of the misery which exists among the offspring of unfortunate parents in our midst.

The placing out of these little ones in good homes, vouched for by the local pastor, constitutes another important department of the superintendent's duties. In many cases the children are restored after a time to their parents —the hope of recovering their custody forming a powerful motive for reform, especially with mothers. But a very large number must be separated from their natural guardians and distributed throughout the country in families where they may be found of service. Every reasonable precaution for their welfare is taken by the authorities. Mr. Duggan has crossed the Mississippi several times and has traveled as far as Dakota in order to inspect personally the surroundings amid which his wards were to spend their lives. Inquiries are sent for several years after a child is placed out, to the head of the family and the parish priest, while the sisters correspond personally with their charges.

It is these two features,—its strictly gratuitous character, and the systematic effort which it makes to find homes for the homeless or those who are worse than homeless,—that render this institution unique and entitle it to the tender regard in which it is held by our people.

ST. MARY'S INFANT ASYLUM,

Cushing Avenue, Dorchester.

AS the care of infants cannot well be combined with that of older children, the need of a separate refuge for abandoned babies impressed itself about thirty years ago upon the vigilant members of the St. Vincent de Paul Society. Their first step toward establishing such an institution was the endowment of a special ward in the Carney Hospital. In 1872 a large dwelling house with thirteen acres of land was purchased on Bowdoin street, Dorchester, and St. Ann's Infant Asylum founded on this site. The incorporation of the establishment under its present title did not take place until 1874.

Since that date it has undergone many vicissitudes of fortune. The estate on Bowdoin street proved so heavy an incumbrance, that in 1883 a smaller lot on Cushing avenue was obtained. Here the present large building was erected. In 1890, the Sisters of Charity withdrew from the administration of the home, and another order of religious ladies assumed control for two years. The difficulties inherent in the work, however, continued to embarrass them, and after a while an unsuccessful attempt was made to unite this institution with the Home for Destitute Catholic Children. Finally, in January, 1893, the Sisters of Charity returned, and their renewed connection with the asylum has placed it upon a higher plane of efficiency than ever before.

Two distinct, though related, departments are conducted. The Infant Asylum proper cares for children up to the age of four, who are abandoned, neglected or abused by their parents or who may be without relatives able to support them. About 600 such waifs are admitted in a year from various sources. Many of them are sickly from ill treatment, and the death-rate rises to nearly thirty per cent. of the whole number—though this is by no means high. Those that survive under the excellent care which they receive are boarded out in due season or given in adoption to suitable families or restored to their kindred.

A maternity hospital, in which hapless girls may be sheltered in their hours of extreme distress and brought under purifying influences forms an important feature of the institution. Over a hundred such patients were treated in a recent year, without a single death. Only those whose offence is the first of its kind are taken at this hospital. After a short period of detention the large majority are sent away penitent and reformed.

It is in this part of the work that the spiritual influence of the seven Sisters of Charity who conduct the asylum is especially manifested. Sister Euphemia (who has recently succeeded Sister Mary Joseph) and her associates bring to bear the full force of womanly and Christian compassion upon these misguided girls, many of whom, in the absence of sympathetic counsel, might advance still further on the path of ruin. In the hospital work twelve nurses and one or two resident physicians supplement the labors of the sisters, and a large staff of visiting and consulting physicians give freely of their time and skill.

A separation of the two departments and an extension of the building have long been contemplated. The new wing, when completed, will be reserved for the children, while the maternity hospital will occupy the whole of the old wing. A more perfect system of quarantine will also be established in course of time, and the death-rate, already low, when the previous history of most of the infants admitted is considered, may be expected to exhibit a notable reduction.

The $12,000 required annually to maintain this charity is raised in the usual manner by fairs and entertainments, by annual subscriptions, and by the efforts of a Ladies' Aid Society. Certainly the sum could not be expended more worthily than in this far-reaching effort to reclaim helpless infants and erring mothers.

HOME FOR AGED POOR,

424 Dudley Street, Roxbury.

THE old age of the poor is often pitifully hard. Health and strength become undermined, friends pass away, and a vague dread for the future adds its crushing weight to the burdens of their lonely lives.

About fifty years ago a village priest in northern Brittany, aided by a band of poor sewing-girls, began to collect alms for the relief of destitute old people in the neighborhood. This work developed and spread, under the sanction of the church, until it became widely established in many lands under the order known as "The Little Sisters of the Poor." Wherever misery in this guise exists, these devoted ladies are ready to go, offering the crust of physical sustenance and the cup of spiritual consolation, and accepting for themselves the most wretched conditions which they may find among the objects of their charity.

In this city their labors have become systematized in the form of a home for aged poor. Seven of the Sisters came here from France in 1870 in order to found the establishment. For two years they were installed in adjoining houses at the corner of Springfield street and Harrison avenue. In 1872 an acre or more of land was purchased for them on Dudley street, near St. Patrick's church, and shortly afterward a wing of the present building erected. By a series of additions, prudently delayed until funds had been accumulated, the structure grew to a capacity commensurate with its needs and the demands which are made upon it. In 1874, in 1883, in 1893, and finally in 1898, important improvements were carried out. As it stands, the property must be worth considerably over $100,000; yet it had been freed from debt in 1893. In 1883, a temporary branch home was opened in Charlestown, and in 1889 another house, more extensive than even the Boston Home, in Somerville.

About 210 aged people, all over sixty years of age, and about equally divided between the sexes, spend their years of decline in this house of refuge.

As many more might be entertained if the accommodations for a greater number could be supplied. As it is, some twenty-five to forty are laid to rest every year, and the vacancies created by their deaths are immediately filled.

The life of the institution proceeds by no regular programme. The inmates rise early and retire for the most part with the sun. Many of them are too feeble to leave their beds. Others are still strong enough to take recreation in the walks and gardens, and some are even found of assistance in the household work or about the farm and the stable. But on the whole little is expected of them. The active superintendence of the home is in the hands of seventeen industrious sisters, who not only see to it that every bed is clean and warm, and every bowl well filled at meal-times, but exert themselves to bring the sunshine of cheerfulness into lives, many of which are visibly approaching the valley of shadows.

Sometimes life is prolonged amid these comforts to a surprising degree. The oldest inmate of the institution is in her one hundred and second year. Another has resided with the sisters for sixteen years. Nearly a score of the old ladies are blind, and others are too helpless even to take part in the chapel services which give pious employment to most of the inmates at intervals throughout the day.

Four of the sisters are out at all times soliciting alms for the support of their charges. The rule of their order prohibits perpetual donations, and they and their beneficiaries live practically on the gifts which they receive from day to day. Thus the mendicant tours of the Little Sisters, often misunderstood and misrepresented, are exhibitions, not only of profound humility on their part, but of implicit trust in the providence of God. Their chief reward in this world is the gratitude and love of those whom they support.

The present superior of the house is Mother Florence Marie, who came here from Pittsburgh in 1895. A novitiate of the order is connected with the institution.

ST. FRANCIS' GERMAN CATHOLIC HOME,

184 Highland Street, Roxbury.

THE devotion of the German Catholics to one another has been mentioned in the account already given of their church and congregation in this city. St. Francis' Home is one of the fruits of this spirit of Christian unity among them.

A society for the relief of German widows and orphans was founded in Holy Trinity parish in 1860. In 1888 a piece of land in Roxbury, more than an acre in extent, was secured to carry out more effectively the purposes of this organization. Three years later a fine three-story asylum was built in connection with the house which originally stood on the premises. The actual cost of the institution was about $40,000. Its value at the present time is very much more than this figure.

Both buildings are of wood, yet in excellent taste and conspicuously well kept. The older house serves as a convent for the sisters of the third order of St. Francis,—nine in number, with two postulants,—who manage the home. In the larger building are situated not only the living rooms of the inmates,—forty orphans and nine aged poor,—but a chapel, seating 500, in which Mass is said every Sunday for the German Catholics of Roxbury, and a school attended by 200 little children.

The orphans are sent to school until they are fourteen, when work is found for them and they are provided with lodgings elsewhere, though still under the guardianship of a member of the congregation. The girls remain two years longer, studying needlework, cooking and other household branches. When thoroughly trained, they too are sent out in the same manner, but watched over with especial care by the sisters.

The support of the institution is derived from three sources,—the chapel offerings on Sunday, board which may be paid for the inmates and miscellaneous contributions. By rigid economy the sisters are enabled to keep within this very moderate income, and the home is regarded with much satisfaction by the congregation on account of the admirable results which are obtained at so slight a cost. The average maintenance of each inmate per week is less than $1.25.

The home is situated on high and wholesome ground in a retired part of the Egleston Square district. The neighborhood is largely German.

THE DALY INDUSTRIAL SCHOOL,

KING AND TRAIN STREETS, POPE'S HILL, DORCHESTER.

UP to the present time there has been no industrial school in this archdiocese for poor but respectable girls. Good work in this line has been done at the St. Vincent's Orphan Asylum, and at the private home conducted by Miss Margaret A. Gately in Dorchester, but the need of an establishment specially devoted to the work, and thoroughly equipped in its various departments, has been realized for several years. In the fierce competition of modern society many young women are obliged to support not only themselves, but others, and the acquisition of skill in a trade is the safest path to success in this effort.

For several years the archbishop has been considering plans for a trade school similar to those which have been carried on in New Orleans and elsewhere under the management of religious orders. Not long ago Rev. T. J. Murphy, of Neponset, was given general direction of the undertaking, and a site was secured for the proposed institution on the confines of his parish. This was the Spaulding estate, on Pope's Hill, comprising a fine three-story mansion. The assessed value of the property was $44,000.

By his recent donation of $50,000 to the school, Rev. Patrick J. Daly has rendered possible the speedy realization of the wishes of the promoters of this new and desirable charity. There have been few, if any, single gifts to the Catholic institutions of the archdiocese more substantial in value than his, and Father Daly's name will, therefore, like that of Andrew Carney with the Carney Hospital, be permanently identified with the school in Dorchester.

A band of Sisters of St. Joseph, who have been preparing themselves for this special task, will take charge of the institution. The plan, as outlined, contemplates the admission of girls of about thirteen. The complete course will last five years, thus graduating the pupils at the dawn of womanhood. Useful trades, such as millinery, dressmaking, typewriting and domestic service will be thoroughly taught. Daughters of poor parents will be received from all parts of the archdiocese, and the instruction and other benefits imparted will be absolutely free. It is expected that a board of incorporators will be formed, consisting of Archbishop Williams, Bishop Brady and ten other clergymen. With the generous endowment bestowed upon it by Father Daly, and several other large donations which have been received from friends of the proposition, the success of this Industrial School would seem to be assured.

Rev. Patrick J. Daly, its chief benefactor, was born in Ireland about fifty years ago. Ordained at an early age, he served as curate at St. Francis de Sales' church, Roxbury, for eight years. In November, 1882, he was made pastor in Winchester. After six years of service there he returned to his original parish, succeeding Rev. John Delahunty in the pastorship. He is still pastor of St. Francis de Sales' church, presiding over a congregation which is one of the largest in the archdiocese.

HOME FOR DEAF MUTES.

ROOMS have been set aside in the convent of the Sisters of St. Joseph, connected with St. Thomas' church, Jamaica Plain, for a temporary Home for Deaf Mutes. The work will be a new departure here, though not for the sisters, who have maintained an institution of this nature in Buffalo for several years. Four members of the order are now studying the systems of procedure in different asylums. It is expected that the school will open in the fall of 1899. The facts relating to its dedication have been recorded in the sketch of St. Thomas Aquinas' church. At present the only instruction given these unfortunates in Boston is the weekly discourse delivered in Boston College lecture-hall, by one of the Jesuit fathers, before a class of some seventy adults.

WORKING BOYS' HOME,

38 Bennett Street.

YOUTH in its formative period, when the promise of a life is about to be blighted or fulfilled, calls for scarcely less sympathy among kind-hearted observers than helpless infancy and feeble old age. The very excess of vigor at this period is the danger, as every parent perceives in his home. To curb and regulate the energies of boys without homes, whose friendless state renders them likely to form semi-criminal associations, is the object of this institution.

The foundations of the work were laid in 1883 by Rev. David H. Roche, who erected a four-story brick building on Bennett Street at a cost of $65,000.

Sisters of the self-denying order of St. Francis were invited to take charge of the household, and five of their number are still employed in these meritorious offices. Father Roche's management was not successful, however, in its financial aspect, and in 1888 he was superseded by the present devoted superintendent, Rev. John F. Ford.

Being in no sense a reformatory, the home does not enter into direct relations with the courts, nor is any compulsion exercised, as a rule, upon the inmates. Its aim is rescue by persuasion. Boys going wild are received amid an atmosphere of kindly hospitality, and are taught to perceive the advantages of a steady life. Many applications are received from relatives or friends of forsaken children and from the Associated Charities, the St. Vincent de Paul Society, and the Society for the Prevention of Cruelty to Children. Policemen frequently bring to this shelter penniless waifs whom they find roaming the streets at night.

The ages of the inmates vary from ten to seventeen. Originally the younger boys were sent to the Brimmer and Quincy Schools, but since 1896 this class has been entertained, together with many of the older boys, in the Industrial School at Newton, erected by Father Ford at a cost of $110,000. At present there are 150 pupils in this school, a description of which will be found included in the sketch of Catholicity in Newton. At the Bennett Street Home the number housed at any one time averages sixty, a notable decrease taking place during the vacation months of summer. Since its foundation the institution has sheltered 3,000 boys.

Daytimes the boys are out either working or looking for work—both classes returning to the home for dinner, if possible. The evenings are given up to recreation, though some of the youthful boarders attend school. Checkers and other games, with the attractions of the reading-room, occupy them pleasantly until half-past nine. This, the hour when mischief on the streets begins, is the hour for retiring at the home.

Those of the boys who are at work are expected to pay board, the largest sum accepted being $2.00 a week. The remainder of their wages is saved for their future needs. To this slight extent the institution is self-supporting, but its main revenue is derived from a monthly paper, *The Working Boy*, edited by the superintendent and printed at the Industrial School in Newton. This journal has one hundred thousand subscribers at twenty-five cents a year. Lectures, concerts, and a mid-summer festival, contribute to swell the income, which, however, is not yet adequate to the needs and deserts of so great a charity. To a gratifying degree the support received comes from men, who doubtless remember in their maturity the struggles and temptations which many were obliged to meet; and, as the home makes no distinction of nationality or creed, it has friends among all classes of citizens.

Father Ford, the superintendent, is a native of Weymouth in this State, educated at the American College, Rome, and initiated into parish work at St. Mary's, Charlestown. He was assistant at Marlborough when the archbishop selected him for the responsible position which he has since filled with so much conscientiousness and ability.

WORKING GIRLS' HOME,

89 UNION PARK STREET.

EVERY one acquainted with the inner workings of the lodging-house system in any large city, knows the terrible loneliness of the life, as well as the perils to which it exposes those who adopt it. When these drawbacks are absent, the improvement must generally be paid for by an advance in the charges so great as to exceed the means of the ordinary working woman.

The Working Girls' Home, conducted by the Grey Nuns on Union Park street, is intended to counteract these evils. Those who accept its hospitality become part of a large society, animated with the joyousness of youth, but restrained from excess by virtuous influences. The constant play of healthy interest prevents dulness and discourages temptation, while the elimination of the factor of profit renders possible a scale of prices highly gratifying to many whose board-bills have previously consumed all but the slenderest margin of their salaries. To these substantial advantages must be added the opportunities for recreation, for self-improvement, for the formation of worthy acquaintances, and for the securing of employment, which the far-reaching plan of the Home affords.

It was in January, 1888, that three Grey Nuns from Salem came to Boston at the invitation of Archbishop Williams, and laid the foundations of the present establishment. A beginning was made at Nos. 34 and 36 Dover street. With the Archbishop's assistance, and that of an association known as the Working Girls' Friends' Society, these houses were fitted up and maintained for several years.

The success of the experiment having been demonstrated by a constant increase in the patronage, Archbishop Williams undertook the erection of a larger building. About 22,000 feet of land were purchased, opposite his own residence, on Albany and Union Park streets, and in 1891 work upon the new Home was begun. Two years later, on May 31, 1893, the sisters, with their boarders, took possession of the admirable quarters provided for them.

Only one wing, or about a third, of the institution is completed at the present time. The building, which is of brick, with granite trimmings, is five stories high and 132 feet long, and furnishes accommodations for some 200 boarders. Among its special features are the large dining-room, a gymnasium, a chapel, visitors' parlors, a reading-room, and an employment bureau. Half a dozen pianos are scattered through the Home, and there are sitting-rooms on each floor. The board is of a superior quality, and the furniture in the lodgers' rooms is of excellent style. Bathing facilities are abundant, and the sister in charge of each floor is supplied with medicines for ordinary attacks of illness.

The terms for single rooms are from $5.00 to $6.00 a week. For double rooms, containing two beds, they range from $3.50 to $4.50 a week for each occupant. Rooms for three or four persons may be hired at a rate of $3 00 and $3.25 a week.

That the spirit of the house is found congenial, and its mild restraints not irksome, is proved by its popularity. The rooms are practically full at all times, the occupants being self-supporting women of good character, representing almost every trade or calling which is open to their sex. Non-Catholics are free to enjoy the benefits of the Home, and to receive visits from their own clergymen.

Eight sisters, with fifteen domestics, are employed in directing this great coöperative hotel. Sister Mongeau has been superior since 1889, and has had the pleasure of seeing at least one of the inmates enter the order of which she is a member. This is the sister now in charge of the Employment Bureau, which was formerly managed by Mrs. M. E. P. Fennell.

The completion of the Home, in accordance with its original plan, is only a question of time. When finished it will be the largest institution of this character in the archdiocese, as it is now one of the most practical and, withal, thoroughly Christian. Of the Sisters of Charity in charge it can only be said that their work here, as at Lawrence, Salem and Cambridge, is beyond praise.

REFORMATORIES.

HOUSE OF THE ANGEL GUARDIAN,

85 Vernon Street.

THE history of this institution divides itself into two chapters, one of which relates the labors of its founder, Rev. G. F. Haskins, and the other that of its present managers, the Brothers of Charity of St. Vincent de Paul.

George Foxcroft Haskins was born April 4, 1806, at the corner of Carver and Eliot streets, Boston. He graduated from Harvard College with distinction at the age of twenty, and was ordained in 1830 as a minister of the Episcopal church. Before this event two strong tendencies which were destined to develop and shape his career had already manifested themselves. One of these was a tender interest in neglected boys, the other a sympathetic curiosity about the teachings of the Catholic Church.

Between 1830 and 1840 these dominant leanings of his nature gathered strength. For many years he was chaplain of the House of Reformation in Boston, where the precious waste of society was gathered in and restored to something of its rightful value. In this relation he formed intimacies with Catholic priests, especially with Rev. William Wiley, who was himself a convert. It was at Father Wiley's home in Taunton that Mr. Haskins became a Catholic in November, 1840. Four years later he was ordained at St. Sulpice.

St. John's Church, Moon street, was placed under his care in 1846, and, with its successor, St. Stephen's, was administered by him until his death in 1872. In this capacity he sought to realize incidentally his high ambitions as a friend of youth; and very soon after his installation as pastor established a little home for unfortunate boys in a house near the Moon street church. In 1853 he was obliged to remove it to a larger building; and in 1858 the pressure upon his room was so great that he purchased the land on Vernon street, Roxbury, where the present institution stands, and erected the House of the Angel Guardian. From 1860 until 1872, while continuing to labor devotedly for his parishioners in the North End, he threw his warmest energies into this institution, toward which he occupied the relation not merely of a founder and a donor, but of a personal superintendent. He was its inspiration and its soul. During the twelve years of its existence on Vernon street he had reduced the debt from sixty thousand to thirty thousand dollars.

Before his death Father Haskins had tried to secure the co-operation of a religious order in his work, and had made one trip to Europe and another, in 1865, to Montreal, for that purpose. It was not until two years after his death, however, that a colony of six Brothers of Charity came from Montreal to continue the labors which he had begun. Brother Justinian, their first superior, remained until 1878, when he was succeeded by Brother Wenceslaus. After him Brother Eusebius took charge of the institution in 1881, giving way to Brother Joseph in 1884. The present superior, Brother Jude, entered upon his duties in 1889, after the death of Brother Joseph.

The principal work of Brother Jude's administration has been the establishment of an industrial school. The building which this department of the home occupies was erected in 1891 and fronts on Ruggles street. Among the trades taught are printing, book-binding, tailoring, shoemaking and baking. Two papers, "The Weekly Bouquet" and "The Orphan's Friend," have also been founded by Brother Jude, and their extensive circulation is one of the principal sources of revenue for the institution. Among other features worthy of note are the gymnasium, chapel, play-ground and boys' choir.

In its general character the House of the Angel Guardian resembles the Industrial Home at Newton, but the proportion of wayward boys is larger and the institution may be properly classed as a reformatory, though it is not exclusively such. It has enjoyed the approbation of the diocesan authorities, Bishop Fitzpatrick having been the first president of the board of trustees and Archbishop Williams the second.

The Brotherhood of Charity of St. Vincent de Paul was founded about a century ago by Father Friest, of Ghent, and many of its members are Belgians and Frenchmen. The spirit of the community is similar to that of the various sisterhoods of charity which in this country happen to be more numerous and consequently better known. The motherhouse of the order in America is located in Canada, where the Brothers manage a reformatory, a hospital and a college. In Boston there are twenty-three Brothers, with a chaplain, laboring for the preservation and advancement of nearly three hundred boys. January 26, 1899, they celebrated the quarter-centenary of their arrival in this city, where their unostentatious efforts have won for them many admirers and friends.

HOUSE OF THE GOOD SHEPHERD,

Tremont Street, Opposite Parker Hill Street, Roxbury.

THIS is the great Catholic rescue mission of the city. In 1867 the Sisters of the Good Shepherd, whose joy it is to bring back the one sheep that has gone astray, leaving the ninety and nine who are safe in the fold to other comforters, were invited to inaugurate a branch of their great work in Boston. A house on Allen street, near St. Joseph's Church in the West End, was dedicated to their use. This was speedily outgrown, as was also the Eustis Mansion on Shirley street, in the Mount Pleasant district, which had been leased in 1868.

In 1869 a charitable friend gave $10,000 toward a permanent building fund. The State added $10,000 to this in the following year, and an equal sum was obtained by subscription. With this amount, the Sisters purchased a large estate in a somewhat unfrequented part of Roxbury, not far from Jamaica Pond. The price paid was $58,000. In 1870, a brick structure, adapted for 150 inmates, was erected on this spot, the residence which formerly stood on the grounds being occupied by the Sisters. Additions became necessary from time to time for the various distinct departments of the institution, and its buildings at the present day are surpassed by few in the diocese in value and extent.

The purpose of the house is three-fold,—to save girls of tender years from temptation, to reform those who have erred, and to provide a refuge for the fully repentant. The first class are kept distinct from the others, since the counsel which they require is different, and are known as the Preservation Class. The third class is composed of penitent Magdalens, who are admitted to the Third Order of St. Teresa, though never to the Sisterhood of the Good Shepherd, and who expiate their youthful sins by a lifetime of good works, wearing the habit and practising in seclusion the austerities of their order. The second class, which is the largest, includes girls who require the discipline of labor and loving admonition to rectify the wayward habits they have formed.

Almost all the inmates are kept busy, and the returns from their labor at laundry-work, tailoring and other occupations, contribute substantially toward the support of the institution. At the present time there are 370 girls in this shelter, enjoying the society and direction of 60 Sisters. Distinctions of creed and color are not observed, and among the thousands who have passed out of the institution, either to return to their homes or to enter respectable employments, have been many of other faiths. Though the State has declined to aid it since the first grant of $10,000, on the ground that its work is sectarian, the courts have acknowledged its worth by entering into semi-official relations with it. Certainly, the influence of the Sisters, who are filled with tender pity for the unfortunates whom they shield, has served in countless instances to reclaim the thoughtless and melt the hardened. Society, therefore, cannot with justice show itself ungrateful toward a work the benefits of which it receives most directly, even though the motive of that work be a religious inspiration which it either fails to understand or refuses to accept.

HOSPITALS.

CARNEY HOSPITAL,

OLD HARBOR STREET, SOUTH BOSTON.

IN the fine view of South Boston which is obtained from Dorchester, one massive group of buildings dwarfs and overwhelms the rest. This is the hospital founded by Andrew Carney for the alleviation of the diseased and suffering poor.

Almost every city in the United States, as well as many in other countries, possesses some conspicuous public institution which stands as a monument to the philanthropy of a successful Irishman. The names of Murphy in New Orleans, of Mullanphy in St. Louis, of William Brown in Liverpool, of Lipton in London, are worthily paralleled in Boston by those of Carney and McLean.

Like so many of his countrymen who attain success in commercial pursuits, Mr. Carney was born in the north of Ireland. He came to Boston when young, and, though without advantages of early education, ultimately acquired, not only a considerable fortune as a clothing merchant, but a highly honorable standing in the community. One of his numerous acts of charity was the purchase in 1863, only a year before his death, of the Howe estate in South Boston, which he presented to Sister Ann Alexis, of St. Vincent's Orphan Asylum, to be used as a hospital. The original cost of the property was $13,500, but the total gifts of Mr. Carney and his family to the institution which bears his name have amounted to $75,000.

The hospital soon outgrew the Howe mansion, which had been fitted up for its patients. In the years 1865 to 1868, a wing of the present building was completed at a cost of $100,000. Meanwhile a number of the Sisters had been incorporated as managers of the institution, and Sister Ann Alexis, who desired to give particular attention to the Camden Street Home, was succeeded as Superior by Sister Ann Aloysia. In 1869, the well-remembered Sister Simplicia assumed the direction of affairs. Though she died in 1890, before her plans for extensive additions could be carried out, the hospital owes a deep debt to her able management.

It has fallen to the lot of Sister Gonzaga, the present Superior, who succeeded Sister Simplicia in 1889, after ten years' service in a subordinate capacity, to superintend improvements which have doubled the size and the usefulness of the institution. The principal addition was made in 1891, at a cost of nearly $150,000. In 1894 a small out-building was found necessary, the cost of which was $18,000.

To meet the interest on the great mortgages which have accumulated by these improvements—since the original endowment has been quite consumed—and the heavy expenses for maintenance, the Sisters are obliged to make frequent appeals to the public. A number of patients pay board, but this, the most constant source of revenue, does not half cover the annual outlay, which is about $40,000. Occasionally a large bequest, like that of $20,000 by the late T. T. Wyman, brings temporary relief; and in 1894 a discouraging deficit of $9,000 was promptly made good by a popular subscription. Every year since then, however, has witnessed a similar shortage, in spite of the various societies and the many warm personal friends who interest themselves in the institution.

The reason for this state of affairs is one that reflects credit rather than discredit upon the management. It is their ambition to accomplish so much, to push forward resolutely on the path of merciful relief and advancement in the healing science, which swells their expenditure column. They have made the Carney hospital the third in Boston in point of size and placed it, moreover, at no great distance from the two public hospitals which surpass it.

To set forth the operations of this great institution each year a report of one hundred pages is required. Briefly summarized, this discloses a system under which the sick poor may find the care, nourishment, and skill during their hours of illness which most of them would utterly lack in their homes. No contagious diseases are treated, for reasons of prudence; but with this exception, the hospitality of the house is broader than that of any public hospital. Chronic sufferers, who would elsewhere be referred to the poorhouses, are here taken in and relieved. There are, for instance, two large wards, one devoted to men and the other to women, for dying consumptives, and a smaller ward for women who are inflicted with incurable cancers. An outpatient department treats lesser ailments, and there are special staffs of medical men for diseases of women, of the eye, the ear, the throat, the skin, and the bones. Two hundred patients are accommodated from day to day, and the total number received in a recent year was over 2,000, exclusive of about 10,500 new cases in the outpatient department. Twenty-five Sisters of Charity, thirty-three nurses, and forty-eight doctors compose the force in attendance, as against five Sisters and four doctors who served the fifty-three patients admitted in the first year of the establishment.

A feature of the hospital little known is the visiting of the sick in their homes by the Sisters and the furnishing of free meals on as wide a scale as possible to the deserving poor of the neighborhood. Another feature of importance is the Training-School for Nurses, established in 1892, and conducted for four years by Miss Emily A. M. Stoney. This was the first training-school of this nature among the Sisters of Charity, and its courses were cheerfully attended by the nuns themselves. About thirty young ladies are enrolled in the classes, six or eight of whom graduate each year. The number of applications for admission is fully ten times the number of vacancies to be filled. After three years' study and experience amid the admirable facilities which so large a hospital affords, the nurses depart to take up independently the duties of their profession.

Young physicians also resort to the institution for the advantages which it offers them, half a dozen such being employed every year as house-officers. Scientifically the hospital enjoys an excellent reputation, and the wide range of opportunity and observation enjoyed renders this position a much coveted one among medical students.

The recent endowment by subscription of an ambulance for the hospital indicates the extent to which it supplements and relieves the over-burdened public institutions. As the city grows it must continue to broaden its field of operations in order to meet the ever-increasing demands upon it.

Like all the other Catholic hospitals and asylums, it is strictly unsectarian in the sense that non-Catholics are admitted, allowed the consolations of their own religious advisers, and unharassed by theological discussions. The motive and atmosphere of the charity, however, are distinctly religious. Because the life of the Sisters of Charity is externally active and practical, it must not be supposed that they cease to refer all benevolence to its interior source in the soul. The words of their founder, St. Vincent de Paul, may be quoted to show in what manner they contrive to remain in the world, yet be not of it: "Your convent must be the house of the sick; your cell, the chamber of suffering; your chapel, the parish church; your cloister, the streets of the city or the wards of the hospital; your rule, the general vow of obedience; your grille, the fear of God; your veil to shut out the world, holy modesty."

Reversing these phrases, we may find that the Sister of Charity is inwardly as isolated as the Carmelite, and that this aloofness from earthlier promptings is the source of her sweetness and her strength.

ST. ELIZABETH'S HOSPITAL,

61 W. BROOKLINE STREET.

THIS charity offers shelter and treatment to sick women, chiefly poor housewives, domestics and working girls. Its existence is a blessing to these sufferers, many of whose cases would of necessity remain unrelieved but for the special effort made for their alleviation in St. Elizabeth's Hospital.

Although less known than some other institutions, it has been in existence since 1868, and its work is now very extensive. In 1872 a house was secured for it at 78 Waltham street, where it soon became honorably distinguished for its admission of chronic and incurable cases of disease. In 1884 the Franciscan Sisters, having a novitiate at Alleghany, N. Y., were called to administer its domestic affairs, and it is largely to their unostentatious services that it owes its present high state of efficiency. In the following year an estate on West Brookline street, opposite Blackstone square, was purchased for $25,000, and a wing added in the rear at an additional cost of $22,000. In these quarters, accommodating upwards of sixty patients, the sisters were installed. The growth of the institution soon made pressing demands upon this limited space, and previously to the issue of their quinquennial report in

1898 the directors were obliged to renovate the entire establishment and purchase three adjoining houses. The frontage on Brookline street is now 115 feet, and there remains much unused space in the rear.

Except for a very few paying patients, the hospital is entirely dependent upon the offerings of the well-disposed, which are gathered into the usual systematic channels. At one period it became necessary for the sisters to go out and solicit alms in person in order to carry on their work. To the humble followers of St. Francis, of course, this was no novel departure, but the wards and cots of the institution felt their loss.

Being a hospital for women, the gynecological department has great prominence, and with the medical and surgical departments, enlists the services of eminent physicians. An out-patient department, divided into branches for the treatment of diseases of the eye, ear, nose and throat, and other specialties, is open to men as well as women and children. The sisters and nurses also visit the sick poor in their homes.

A training-school for nurses, offering the usual course of studies, was established at the hospital in 1895. Twenty-three pupils are in attendance, and all of the sisters have, as elsewhere, reaped the advantage of the lectures and demonstrations. The list of applicants necessarily refused admission in the first two years was over one hundred.

Eighteen sisters conduct the establishment, under the direction of Sister M. Rose. The medical staff embraces twenty-five doctors. About 700 patients are received in a year, and in the dispensary 8000 minor maladies are treated within the same period. In the number of gynecological operations St. Elizabeth's Hospital surpasses all others in the city, and its value, as a harbor for the overworked and disease-smitten womanhood of the poor, can hardly be computed in any terms of earthly calculation.

FREE HOME FOR CONSUMPTIVES,

Quincy Street, Dorchester.

THE Free Home for Consumptives is an outgrowth of the spirit of charity permeating young Catholic women of good family and position. The foundress and president of the institution, Miss Elizabeth A. Power, had gathered about her in 1891 a band of friends, sharing her own spirit of love and devotion, and desirous of uniting their efforts in some systematic works of mercy. This was the origin of the Young Ladies' Charitable Association, which now numbers over 1,000 members.

One of the first undertakings of this volunteer sisterhood was the establishment of a diet kitchen on West Canton Street, in which good fresh milk and other precious delicacies were distributed among the poor. The visiting of the poor in their homes soon became a principal feature of the work, and hundreds of lonely bedsides were cheered by the presence of a kind visitor, who brought daily gifts of flowers, medicine, or food, and, perhaps, remained to read to the sufferer while the regular nurse—tired mother or wife—could perform other neglected tasks.

In this intimate contact with disease, one malady, peculiarly fatal to the Irish-Americans among whom they labored, encountered the ladies at every turn. Consumption, slowly sapping the vital forces, not only harrowed its victim with long-protracted agony, but blighted the prospects of many poor families by its drain upon slender means and by the imminent peril of contagion. Few hospitals cared to treat it, and these only on a small scale. In the one home established for sufferers of this class the Catholic minister was unwelcome, and a cruel deceit was practised upon patients of that religion who crossed its threshold, unaware of this distinction.

Without ceasing, up to the present day, its ministrations in the homes of the poor, the association soon centred and crystallized its activity in the form of an asylum for consumptives. Recognizing the high worth of the object, and of its members, Archbishop Williams gave the society his blessing, and assigned his chancellor, Rev. Richard Neagle, as its spiritual adviser. Other gentlemen interested themselves, land was purchased on Quincy street, Dorchester, in March, 1892, and the institution incorporated by the State. Among the first patients were several taken from the home which had mingled philanthropy and sectarian animus so unfairly.

Except for the necessary legal and spiritual advice thus obtained, the Consumptives' Home is entirely a work of women. A majority, however, of the thirty patients who were cared for in the original house—an old-fashioned mansion which stood on the grounds as they were purchased—have been men. The non-sectarianism is genuine. Creed is regarded less than other considerations in selecting from the list of applications. The sickest and the poorest receive whatever preference there may be, and many non-Catholics, including one oriental, have been admitted. No pay is accepted from any patient. A matron and several nurses provide for the wants of the inmates. Some are sent away relieved, and are able to resume their occupations; but, as a rule, though the best medical skill and richest nourishment is furnished, the vacancies are created by death.

Until 1898 the old house was made to suffice for the needs of the sanitarium. Its rooms were large enough to accommodate four or five beds each, but in other respects it was naturally lacking in conveniences for this special work. As the crown of arduous labor on the part of Miss Power and her companions in charity, the fall of last year saw the completion of an admirable new building, capable of accommodating over one hundred patients, and fitted out with every safeguard and appliance that modern hygiene suggests. Steam laundries, fire-proof partitions, ventilation fans, elevators, inhalation and fumigating rooms, library and recreation apartments, testify to the forethought of the designers, and the general arrangement is a model. Three small shrines serve to inflame and satisfy the piety of the Catholic patients. The site and surroundings are superb, the upper story of the home commanding a view of the harbor as far as Nantasket, while the tract of land on which it rests is a beautiful upland estate of four acres.

To defray the expenses which so large an undertaking involves, the Young Ladies' Charitable Association have not only contributed liberally of their own means, but through parties and bazaars of novel conception and ingenious names, have collected large sums from the charitable public. They are tireless and most persuasive pleaders in this cause, and even the great cost of their new building, regarded in the rosy light of past triumphs, does not serve to daunt their courage.

The home visits, as already stated, still continue and expand in importance from year to year. For the more thorough furtherance of this work the association is divided into local councils, each having its own organization. Besides nursing the sick, the members contribute toward burial expenses and look after the welfare of orphaned children, seconding in a general way, with more of personal intimacy and with the special gentleness and soothing tact of their sex, the similar efforts of the St. Vincent de Paul Society.

The simple facts recorded in this sketch bear witness to the amount of true Christianity that walks among us, wearing no consecrated habit, but clothed in the invisible robes of faith and compassion. For this reason, perhaps,—because it seems nearer to themselves,—the Catholics of Boston take a peculiar satisfaction,—one may call it pride,—in the work of this splendid association.

MONASTERY.

MOUNT CARMEL,

61 Mt. Pleasant Avenue, Roxbury.

IN a handsome religious house, situated in a quiet part of Roxbury, seventeen pure women live as anchorites, separated from mankind, so that none but those who are especially privileged may ever look upon their faces in life again. Many of them were beautiful, accomplished, dowered with earthly goods. All have bidden farewell to their kindred, cast aside, even as blind men, the visible glories of God's universe, utterly renounced what the world calls freedom, and sought in retirement the profound communion of the mystics, the undisturbed peace of God. Their sinless lives, mingled only with such labors and studies as may be necessary to support them, are as perpetual Prayers in the Garden. With canticles of praise and adoration, with mortification of all lesser delights, with constant heavenward exaltation of their thoughts, they fulfill the unperformed penances of us who sin gaily in the world. And thus, as secret intercessors, whose petitions for grace, based on so absolute a sacrifice, must be acceptable at the Throne, they still render good to the world which they have quitted, and entitle their hermitage to be regarded as the very flower among our Catholic charities.

The real Carmel, to which these houses are poetically likened, is a chain of mountains in Palestine, famous since the days of Elias, the prophet, as the abode of hermits. The present form of worship goes back with historical continuity to the period of the apostles, but its revival and definite discipline originated with the wonderful Spanish mystic, St. Teresa of Jesus, and her associate, St. John of the Cross. It has spread through many lands and furnished numerous martyrs amid the persecutions to which the Catholic faith has been subjected.

The order in America traces a direct connection with St. Teresa through the Dutch convents which were founded by members of her family. These were favorite retreats for English Catholic ladies during the period when freedom of worship was denied in their own country, and toward the close of the last century many pious daughters of Maryland, sent across the sea for their education, had joined them. Three of these, with one English lady, founded a monastery in Maryland in 1790. Subsequently this was removed to Baltimore. The Baltimore house give rise to houses at St. Louis in 1863, at New Orleans in 1878, and finally at Boston in 1890, the centennial year of its own foundation. Five nuns left their enclosure in the old Catholic city of the South to teach and exemplify in our colder New England the beauties of the contemplative life.

Their first home, which was occupied by them for four years, stood at the corner of Cedar and Centre streets, Jamaica Plain. Then a removal was made to Mt. Pleasant avenue, where an estate of an acre or more in extent had been obtained. Here they dwelt for three years in the residence on the grounds until the present beautiful convent was built. On September 24, 1897, at three o'clock in the afternoon, the solemn ceremony of transfer took place, in the presence of the most reverend archbishop, some two score of priests, and a large body of seminarians. The enclosure was sealed and the Carmelites duly prisoned beneath the roof which will cover them probably until death.

These rites and terms ring mournfully in our ears, because of the limitations of our view. As a matter of fact, Carmelites are peculiarly long-lived, few dying before the age of seventy. In 1867, the jubilee of a sister in Baltimore was celebrated who had been a pet of George Washington's in her infancy, and in 1855 there died at the Carmel of Loughrea, Ireland, a nun one hundred and eight years old. The sisters have no servants, eat no flesh meat, fast from September 14 until Easter, make their own clothes and sandals, observe a more than Quaker-like silence, frequent their solitary cells as much as possible, and, in short, utterly surrender the pleasures of sense and will; yet they live longer than we who indulge ourselves freely, and are singularly bright, cheerful, and even witty.

The number permitted in each house is twenty-one. The prioress leads the sweeping, to give an example of humility. All engage in manual labor, besides making religious articles, which they sell in order to maintain themselves. The combination of seraph-like, flaming devotion and clear, practical thought, which was so remarkable in St. Teresa, is exceedingly common among her followers.

Another source of income is the contributions of the faithful. Though they ask nothing, the world outside seems to recognize that it has no better lovers than these sisters who have left it to draw nearer to God. Hundreds, yes, thousands, ask to be remembered in their pure petitions, and the sisters frequently learn from the suppliants that the favors which they sought have been granted. Small offerings usually accompany the requests, and with the accumulation of these it is expected that the cost of building the monastery will soon be defrayed.

Not many are called to this life, which is for rare, imaginative souls, rapt away from all other considerations by overpowering love,—love of God and man. At the close of 1898, there were, as already stated, seventeen Sisters in the Boston Carmel, under Sister Beatrix of the Holy Spirit as superior. None have passed away since the foundation of the convent.

Mention might be made if space permitted of the devotions peculiar to Carmel, and of its poetic literature. One ceremony, the consecration of children to the Infant Jesus of Prague, which takes place on January 25th, is attended by throngs. The basis of this custom is an image believed to be miraculous; and certainly all perfect prayer is miraculous, since it exalts the suppliant high in the sphere of the will and of psychical operation, which even science exempts from the laws of matter. This mysterious sphere, which most of us enter rarely, is the chosen habitation of the Discalced Carmelite, whose every step and thought is an act of atonement, a lesser Crucifixion, as it were, accompanied, like the greater, with a prayer for the forgiveness of men's transgressions.

CHELSEA.

CHURCH OF ST. ROSE OF LIMA.

THE first city which we meet on leaving Boston in a northerly direction is Chelsea, once known as Winnisimmet. Settled in 1630, it was considered a part of Boston until 1738, and is still under the same county government. It has never been a centre of industries, and for that reason perhaps, is one of the less Catholic among the suburbs of the capital. Nevertheless Catholicity has had an early origin in the place.

It is believed by some that the first services held in Chelsea were performed at the house of O. A. Brownson, the writer. This, of course, must have been after his conversion, which took place in 1844. Rev. N. J. A. O'Brien, then stationed at East Boston, officiated, and the baptisms of Brownson's wife and children are recorded at the church of the Most Holy Redeemer. Other traditions, however, accord precedence to the house of Bernard Fanning, on Pine street, or to that of Michael McLoughlin. Father Radigan is mentioned as the first resident pastor. An accident terminated his pastorship, and Rev. P. O'Beirne is stated to have followed him. As Father O'Beirne was at St. Joseph's Roxbury, in 1846, and remained there till he died, his pastorship in Chelsea and that of Father Radigan must have been brief.

Subsequently Rev. John O'Brien, according to Fitton, had Chelsea and Lynn under his charge for a time. In 1848 he went to Newburyport and thence to Lowell. Rev. Charles Smith in 1849 bought houses in Lynn and Chelsea and fitted them up as churches. The chapel in Chelsea was a large double house, one side of which was occupied by the pastor as a home, the other remodeled for services. This building stood on Cottage street. Services had been held before this time in a hall on Winnisimmet street, at the corner of School. Opposition to the introduction of Catholic worship, which has always been more or less manifest in Chelsea, expressed itself in these earlier days by the pulling down of the cross which surmounted the Cottage street chapel.

In 1851 Father Smith died, and Rev. Patrick Strain, a young clergyman recently ordained in France, took charge of Lynn and Chelsea, identifying himself more particularly with the former place, but residing in Chelsea at the corner of Broadway and Library street. In 1865 he erected at Chelsea the present St. Rose's church. From 1865 to 1867 Mgr. Strain served the Catholics of the city in the church which he had erected. Subsequently Lynn was set off as a separate parish and Chelsea, Everett, and Revere given in charge of Rev. James McGlew, who has remained at this place ever since.

The history of the parish since Father McGlew took charge is free from obscurities. His principal works have been the payment of the debt on the property, the establishment of a school system, and the erection of a church at Everett. In 1885 Everett was made a separate parish, which in 1889 gave rise in turn to the parish of Revere.

Two noteworthy buildings testify to Father McGlew's interest in the Christian education of the children of his flock. One of these, a large convent on Chestnut street, was erected in 1872, the other, a ten-room school for boys, in 1887. Sisters of Notre Dame were at first employed, but at present the instruction is given by twenty-three Sisters of Providence, from the mother-house in Indiana. About 1050 pupils, nearly equally divided as to sex, receive the benefit of their knowledge and good counsel. The course includes high, as well as grammar and primary, school branches.

In the financial side of his administration Father McGlew has been successful. The church, a brick building in the Gothic style, large enough to seat 1100 persons, was not expensively constructed, and this moderate commencement, together with the length of his pastorship, has enabled him to accumulate parish property, including a large parochial residence, without at the same time accumulating parish debts. The real estate valuation of this property is now estimated at $122,000. It is unencumbered, and Father McGlew has been honored with the position of permanent rector.

He is at present advanced in years, being little younger than the archbishop. Born in Ireland, he was ordained from All Hallows Seminary in 1848, and served as a missionary in Hindustan for some time. In 1853 he came to the United States, laboring for a time in the State of New York. His first appointment in this archdiocese was at Lowell, in 1865. Subsequently he was pastor at Randolph until his transfer to Chelsea on the formation there of an independent parish. The celebration in September, 1898, of his golden jubilee in the priesthood, was made the occasion of elaborate ceremonies and congratulations, both from his fellow-clergymen and from the laity. The general review of the history of the church in Chelsea, which was suggested by this event, afforded matter for rejoicing to all the speakers who took part in the exercises.

Four curates, Rev. Hugh J. Mulligan, Rev. Henry T. Grady, Rev. Joseph S. Sheerin, and Rev. Thomas A. Quinlan, labor for the faithful of this peaceful and beautiful city. Father Mulligan has been connected with the parish for fourteen years.

The natives of Catholic countries in Chelsea are as follows: Irish, 2747; French, 243; Italians, 93; Portuguese, 39. There are also about 3500 English-speaking Canadians. The population in 1895 was 31,000. A weekly paper, *The Catholic Citizen*, is published in the city.

REVERE,

CHURCH OF THE IMMACULATE CONCEPTION.

IN 1871 a part of Chelsea was set off and named in honor of the Revolutionary patriot, Paul Revere. It adjoined the shore and soon began to acquire a character of its own, as a place of residence for people in moderate circumstances, but desirous of owning their homes.

Until 1886 the few Catholics in Revere worshiped at their former church in Chelsea, St. Rose's, but the creation of the Everett parish provided them with a more convenient tabernacle. Rev. Joseph F. Mohan, the pastor in Everett, did not oblige them to come to his church very long. In 1887 he began conducting services for them in the Revere town hall, and in 1888 set about erecting a church. The corner-stone of this edifice was laid on July 1st of that year by Archbishop Williams. The basement was ready for occupancy in December, and in the following year Revere was made a separate parish. At this time there were about five thousand inhabitants in the town, but the proportion of Catholics was small.

The first pastor of the church, Rev. James Lee, assumed control June 30th, 1889. His efforts resulted in the completion and dedication of the church in 1893. Named in honor of the Immaculate Conception, it is a Gothic edifice, built of wood and designed to seat 900. The land fronts on Beach street near Belmont and Winthrop avenue. Close by stands the parochial residence, which was purchased by Father Lee in 1890.

The population of the town had increased to 7500 in 1895, and the Catholics at the present time are numerous enough to require the services of a curate, Rev. Mark J. Sullivan. No school is under way as yet, but the religious life of the parish finds expression in all the customary societies.

Father Lee is widely known as the regular chaplain of the Ninth Massachusetts Regiment, by whose members he is held in high esteem. Born in Ireland in 1852, he came to this country at an early age and directed his youthful thoughts toward the priesthood. In 1877 he was ordained by Cardinal Gibbons at Baltimore. His first appointment was at the Gate of Heaven Church, South Boston, where his memory is still treasured.

The natives of Catholic countries in Revere are as follows:—Irish, 616; French, 58; Italians, 137; Portuguese, 5. There are about 750 English-speaking Canadians.

MIDDLESEX COUNTY.

ARLINGTON.

ST. MALACHY'S CHURCH.

THE early prosperity of Arlington was based upon its market gardens and its ice ponds. It was formerly known as West Cambridge, and its Catholic parish is an offshoot from St. Peter's in the University City.

In 1870 Rev. Manasses P. Dougherty of St. Peter's found that the time had come for a division of his district and erected the present St. Malachy's church,—a brick Gothic structure situated on Medford street, the old road to Lexington and Concord along which Paul Revere sped on his ride. Until 1873 the people were served from Cambridge, but the numbers in both places increased so rapidly that a resident clergyman, Rev. J. M. Finotti, was appointed in that year, and the Arlington parish formally called into being.

Father Finotti, who had previously spent twenty-six years as pastor in Brookline, was succeeded in 1876 by Rev. Matthew Harkins, now Bishop of Providence. Father Harkins' earlier experience, after his ordination in Rome, had been gained at the Immaculate Conception church, Salem. After eight years of service, during which he erected the present rectory, he exchanged places with Rev. Thomas H. Shahan, of St. James' church, Boston.

The pastorate of Father Shahan, lasting until 1891, embraced several steps of progress in the Arlington parish. In 1886 Lexington, which had been included in the district of St. Malachy's church since 1873, and had had a church of its own since 1865, was set off as a separate parish, and in March, 1888, St. Joseph's church was built on Common street, Belmont, for the Catholics of that town, which still, however, maintains its religious connection with Arlington. In September of the same year, Father Shahan opened a school for girls, under the charge of the Sisters of Notre Dame. In 1891 he was transferred to the Sacred Hearts parish in Malden, which he founded and over which he still presides.

The present pastor, Rev. John M. Mulcahy, is a native of Salem, ten years of whose priestly life, previously to his appointment at Arlington, had been spent in the Gate of Heaven church, South Boston. The charge of the school has been given by him to the Sisters of St. Joseph, six of whom impart instruction to about one hundred and thirty girls. Under his zealous superintendence the Sunday-school and religious societies have flourished, and there are branches of the semi-religious orders, such as the Knights of Columbus, and the Catholic Order of Foresters, in the town, which enjoy his friendly countenance.

Two curates, Rev. Patrick M. O'Connor and Rev. Andrew J. Fitzgerald, assist the pastor in serving the people at the parish church and the mission in Belmont. The seating capacity of the former is 750; of the latter, a frame building, about 400. Both districts, owing to their nearness to the capital, are growing rapidly, and Belmont, if it continues to share the development of the Newtons, which it adjoins, may have its own pastor before long.

In February, 1899, the debt resting on St. Malachy's was entirely cleared, and a fitting celebration of this event brought rejoicings to the clergy and people.

The natives of Catholic countries in Arlington and Belmont are as follows:—Irish, 1503; French, 142; Italians, 150. There are, also, nearly 700 English-speaking Canadians.

ASHLAND.

ST. CECILIA'S CHURCH.

ASHLAND is a town of 2000 inhabitants lying to the south of Framingham, on the line of the Boston and Albany Railroad. It was originally called Unionville, and from about the middle of the century was a centre of the shoemaking industry.

Its Catholic history is rather long and varied for so small a place, as it has been served from Milford, Hopkinton and Framingham successively. The first Mass is believed to have been said in the town on December 20, 1888, by Father Cuddihy, of Milford. While it was under his care the place was visited once in two or three months. Subsequently, as a part of the Hopkinton district, it was visited once a month by Fathers Barry, Minetti and Ryan in succession. The last-named pastor, who had been appointed in 1872, founded a church for his Ashland parishioners in 1874. Subsequently one of his curates, Rev. John S. Callen, became pastor of the newly created Framingham parish, which included Ashland, and lived in that town for a time, but it was not until 1883 that the town obtained its first resident pastor, Rev. M. F. Delaney. In the same year the church on Estey street was completed and dedicated to St. Cecilia. Services had previously been held in the town hall and the basement of the church.

Father Delaney lived on Summer street, the present parochial residence not having been erected at that time. His efforts to pay for the church, by means of fairs, pew rents, and an annual contribution of one day's earnings by each member of the congregation, were so successful that at the time of his transfer in 1890 to Natick, where he still labors, the debt had been wholly removed.

Rev. John F. Heffernan, who succeeded him, built the parochial residence. His efforts, like those of his predecessor, entitled him to speedy promotion and, in 1895, he was assigned to the neighboring parish at South Framingham, where he is engaged at the present time.

Rev. Daniel J. Splaine has been pastor since 1895. He is a comparatively young man, a native of South Boston, ordained at Troy Seminary in 1878, and trained for his work as pastor by curacies held successively at Beverly, Charlestown, and Salem. The church over which he presides is a frame building of tasteful design, seating over 400 worshipers.

The natives of Catholic countries in Ashland are as follows: Irish, 187; French, 84; Italians, 7. There are 75 English-speaking Canadians.

AYER.

ST. MARY'S CHURCH.

THIS is a rural town not far from Fitchburg, containing 2,000 inhabitants, and conspicuous for its wholesome climate and low death rate. The first Catholic settlers, in common with those of the surrounding towns, were attended by priests from Fitchburg. About 1855 visits began to be paid them by Revs. Edward and Timothy Turpin of that city. Mass was said in the houses of Bartholomew McCarthy and John McGuane, and even in the groves and woods of the village. Later Pingry's Hall was occupied regularly for about a year.

Although these were the Know-Nothing times, two Protestant gentlemen, Thomas H. and Alfred Page, interested themselves in the little struggling flock and erected for its use a small wooden church on West Main street. Subsequently a resident priest, Rev. Charles Foley, was settled over a newly defined parish which included Ayer and several other towns near the New Hampshire line. He was succeeded by a Father Moran, who, in December, 1867, gave way to Rev. Joseph N. Barrata.

Father Barrata, who came from Richmond, Va., was a native of Italy, somewhat advanced in years, but possessed of great energy. To his efforts Ayer owed its second church, a wooden structure like the first, but larger in proportion to the growth of the Catholic population. This was situated on Shirley street, and dedicated in 1870. Father Barrata also built the parochial residence. During his time the number of souls in the parish increased to 3,000, and he was obliged to build a church at Pepperell for the faithful there.

In 1876, Father Barrata, who had gone to Europe, was succeeded by Rev. Joseph F. Mohan, now pastor at Everett. Father Mohan gave way in 1881 to Rev. Henry J. Madden, having been assigned to a parish in Hopkinton. Father Madden built the present church, the third in the town, which is a Gothic edifice of brick foundation. The second church had been removed to the land on West Main street, where it served various parish uses, while the first church, transported to Shirley street, was used as a stable for the priest's house.

On the creation of a parish in Pepperell in 1885, Father Madden was transferred to that town, and subsequently, in 1894, to Winchester, where he is now pastor of an important church. His successor at Ayer, Rev. John H. Fleming, was transferred to Dedham, in 1890, and was himself succeeded by Rev. Patrick J. Sheedy, who remains in charge. Rev. James Aloysius Walsh assists him.

Groton, a town of equal population, is still connected with Ayer, and Father Sheedy has a station there. Before coming to Ayer, he had been pastor for several years in Middleborough, where he had opportunity to master the special needs of a rural flock like that over which he now presides.

The natives of Catholic countries in Ayer and Groton are as follows: Irish, 377; French, 70; Italians, 5. There are 150 English-speaking Canadians.

CAMBRIDGE.

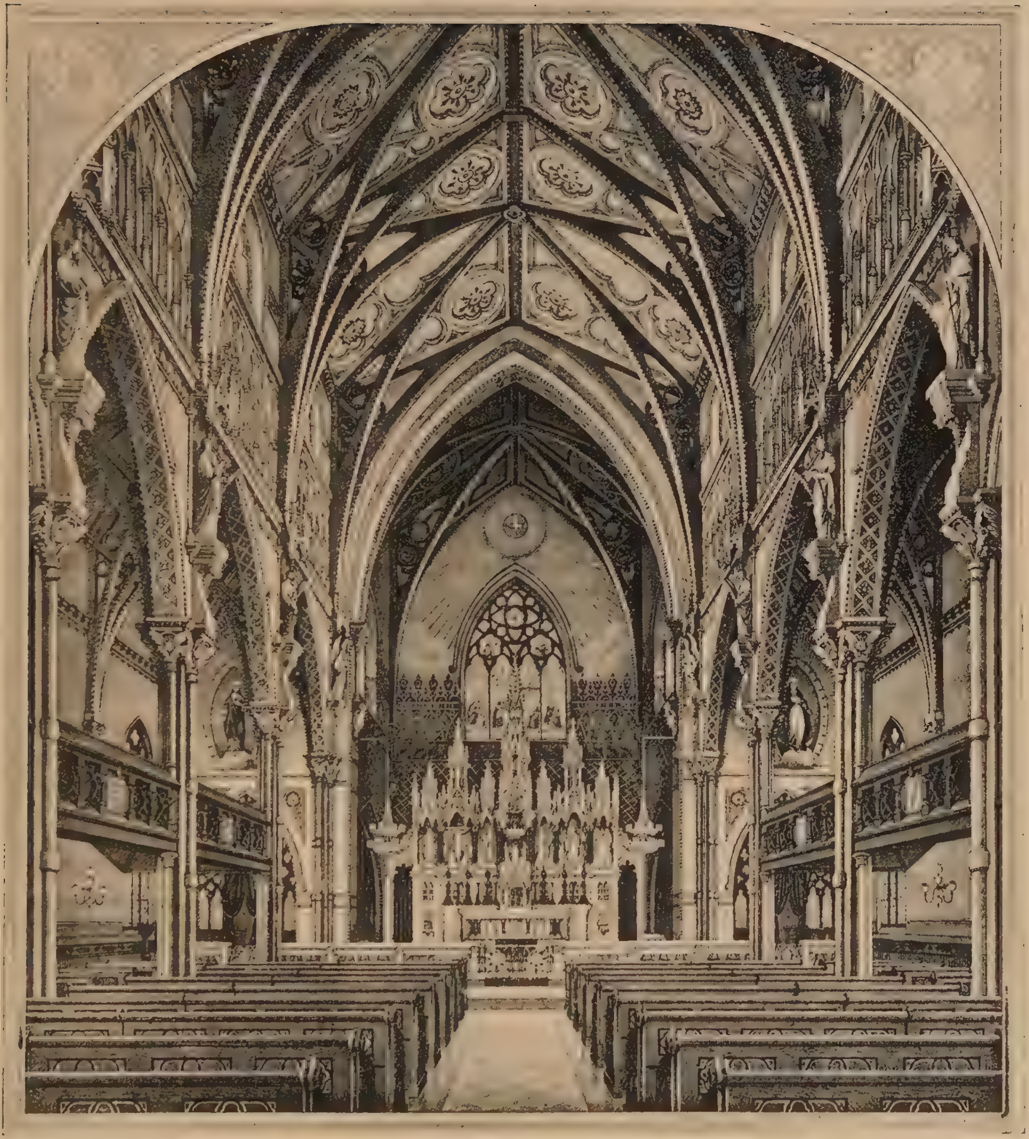
CHURCH OF THE SACRED HEART OF JESUS,

Sixth and Otis Streets, East Cambridge.

WHEN the first Catholic church in Cambridge was dedicated, on September 3, 1843, the town contained about 10,000 inhabitants. The Catholics who were sprinkled among them—by hundreds, we may judge—had attended church at the Cathedral and afterwards at St. Mary's, Charlestown, but had maintained a local Sunday-school for the instruction of their children for several years. It was conducted in an old academy at the corner of Otis and Fourth Streets, with Daniel H. Southwick, a convert, as superintendent.

Not far from this spot a site was selected for the fortress-like stone church (perhaps not accidentally so constructed) which Bishop Fenwick dedicated a year later to St. John. The first services had been held in the basement October 9, 1842, by Rev. J. B. Fitzpatrick, who thereupon became the first Catholic pastor of Cambridge. In 1844 he was made coadjutor-bishop of the diocese and was succeeded at St. John's by Rev. Manasses P. Dougherty, who had a hand in the founding of three parishes in Cambridge, as well as others in the adjoining towns, and who was identified with Catholic affairs in the city for the long term of thirty-three years.

Between 1840 and 1850 the population of Cambridge almost doubled, and a good part of the increase was Catholic. In 1848 St. John's parish, then very extensive, had to be divided, and St. Peter's church was founded in the college section, some two and a half miles away. Father Dougherty took charge of this younger parish, and Rev. Geo. T. Riordan was sent to St. John's. After three years' service he departed for the west. His successor, Rev. Lawrence Carroll, an Irishman, who served the parish from 1851 till his death in 1858, founded the still flourishing association known as St. John's Literary Institute. This society, after occupying various temporary quarters, erected in 1889 a splendidly equipped brick building, four stories high, and 100 feet by 63 in surface extent, as a home for its members. Its object is to encourage all forms



CHURCH OF THE SACRED HEART OF JESUS,

East Cambridge, Mass.

of mental, moral and physical improvement. It distinguished itself by sending forty-seven soldiers to the Civil War, and is conspicuous in charitable enterprises. Among its members have been such prominent public men as Judge McIntire and Postmaster Coveney.

After Father Carroll's death, Rev. G. F. Haskins and Rev. F. X. Brannigan presided over the parish for short terms, the latter resigning on account of ill health in 1860, and dying a short while afterwards. Rev. Joseph Coyle and other priests held services for the people until 1862, when Rev. John W. Donahoe, a Boston-born clergyman and graduate of the Boston Latin School, was appointed pastor. During his comparatively long pastorate, Cambridgeport was set off as a separate parish in 1867, and Somerville in 1870. Father Donahoe, who was highly esteemed, died suddenly in 1873, and Rev. John O'Brien, pastor of St. Bernard's church, Concord, was appointed his successor.

The old church of St. John had now been outgrown, in spite of the territorial contraction of the parish, and it was decided to erect a larger edifice. A site was secured in 1873 on the corner of Sixth and Otis streets. In 1874 the corner-stone of the new building was laid, in 1876 Mass said for the first time beneath its roof, and in 1883 the complete work hallowed by the rites of dedication. A change had been made in the designation of the parish, the new church being named in honor of the Sacred Heart, while the name of the old church, subsequently transformed into a parochial hall, has since been given to the young parish in North Cambridge.

The Sacred Heart church is a very large structure, seating 1800, and built of blue stone after the approved Gothic models. Its sculptured altar and other interior decorations are on a scale of elaborateness which few churches in the diocese surpass. An immense parochial residence stands near the church, as a monument of Father O'Brien's practical ability; and, as the founder of the *Sacred Heart Review*, he has won himself a foremost name among the promoters of Catholic journalism. Rev. William F. Powers assists him in the editorship of this paper.

Six curates, Rev. Thos. I. Coghlan, Rev. Michael P. Mahan, Rev. Daniel F. Horgan, Rev. Michael J. Coffey, Rev. Thomas J. Mahony and Rev. Francis J. Hughes, are employed in the regular duties of the parish, which draws freely on the large factory population of this part of Cambridge, and also embraces Middlesex County jail. It is not only the oldest parish, but one of the strongest in the university city, whose citizenship, numbering 85,000, is now so largely Catholic that six well-distributed churches are required to serve the people of that faith.

The natives of Catholic countries in all Cambridge are as follows: Irish, 11,259; French, 1,181; Portuguese, 825; Italians, 143. There are 8,500 English-speaking Canadians.

ST. PETER'S CHURCH,

CONCORD AVENUE.

IN 1848 Catholicity moved up from the mouth of the winding Charles and established itself west of Harvard College in the section known as Old Cambridge. On the occasion of the laying of the corner-stone of the new church a sermon was preached by the Harvard convert, Rev. J. C. Shaw. A year later the edifice was dedicated to St. Peter.

This was the missionary parish of Cambridge, and its pastor, Rev. M. P. Dougherty, previously of St. John's, acquired celebrity as an active provider of churches for the various missions under his charge. Eighteen townships, outside of Cambridge, were embraced within the original limits of his jurisdiction. Nearly all of these now have churches of their own, the few exceptions being inland villages, like Burlington and Carlisle, the populations of which combined hardly exceed a thousand souls. Somerville alone has three parishes and Malden two, while four new houses of Catholic worship have sprung up in Cambridge itself during the half century of St. Peter's existence. In short, the religious complexion of the region has become quite altered since the period when Father Dougherty drove out weekly or fortnightly to his principal missions, such as Medford and Lexington, to hold services in the town hall or some other hired building.

The separation of these numerous branch parishes from St. Peter's began in Father Dougherty's life-time, often under his direction, and has continued since. In 1867, Cambridgeport was detached; in 1869, Somerville; in 1873, Arlington; in 1875, St. Paul's parish, and in 1893, North Cambridge. Meanwhile the internal affairs of St. Peter's appear to have been well managed. The church, a small building in the old meeting-house style, was enlarged in 1867. The pastor's health had suffered in 1869 from his incessant labors, and Father Haskins, a still more indefatigable worker, administered the parish during his illness and subsequent absence in Ireland. His death, which was happily deferred until 1877, removed a typical missionary of the earlier day, born, like so many others, in Ireland, but well acclimated to America—a man whose recorded acts disclose a large spirit of charity as well as zeal.

Rev. James E. O'Brien, a native of Boston, who had been pastor in Randolph for four years, succeeded Father Dougherty in the now much diminished parish of St. Peter. During his eleven years of service he repaired the church and removed the greater part of its debt. Father O'Brien died suddenly in 1888.

The present pastor, Rev. John Flatley, had worked with and for the people of Canton for twenty-seven years when he was transferred to the quiet parsonage in old Cambridge. His energy soon displayed itself in the erection of a chapel at North Cambridge. This building, dedicated in 1892, became the church of the newly formed parish of St. John. A year or two afterwards, Father Flatley purchased land on Concord avenue, near his church, upon which a parochial hall has since been erected. In May, 1898, the golden jubilee of the parish was celebrated with appropriate solemnities and rejoicings.

Two curates, Rev. Patrick J. Supple, D.D., and Rev. Lawrence J. Glynn, assist the pastor. The streets here are lined with cottages and mansions, occupied largely by the college faculty and a cultivated element having more or less intimate relations with them. The help in these families attend St. Peter's, giving it a character not unlike that of St. Cecilia's in Boston. The quaint old church with its wooden parsonage, set on high open grounds and approached by a long driveway, strikes no jarring note amid these delightful surroundings.

CHURCH OF ST. MARY OF THE ANNUNCIATION,

Norfolk and Harvard Streets, Cambridgeport.

ONE of the most interesting parishes in this archdiocese is that which includes the southerly section of Cambridge, known as Cambridgeport. It was organized by Father Dougherty in 1866, but its prosperity is due to the efforts of his successor, Rev. Thomas Scully.

Before he came to Cambridge, in 1867, Father Scully had acted as pastor in Malden for a time. His previous services as chaplain of the Ninth Regiment during the war had contributed, no doubt, to the almost military efficiency of his administration. At the same time contact with men of all creeds and classes broadened the young priest's sympathies, and the vast, unforgetable tragedies of the battlefield provoked that recoil toward the humane offices and the merciful activities of peace which is so often manifest in old soldiers.

The history of the parish under his guidance has been a continuous chronicle of substantial achievements. In 1868 the church, a Gothic structure, occupying the site of the old Town Hall and capable of seating 1,500 worshipers, was dedicated to St. Mary of the Annunciation.

In 1868 the Luke and Howe estates adjoining the church were purchased. The Luke house became the parish parsonage, and a Baptist church, which formerly stood on Harvard street, opposite Boardman, was moved on to the Howe estate, at the corner of Essex street, in order to serve as a parish school. In 1870 two Sisters of the Congregation of Notre Dame opened St. Mary's School for girls in this building.

In 1875 the privileges of this institution were extended to boys as well, and a four-story brick structure erected for the pupils of both sexes in the rear of the church. In the same year the Sisters of the Congregation of Notre Dame retired from the management and Sisters of Notre Dame succeeded them. There are 1,600 pupils in the parochial school at the present time, nearly half of whom are boys.

To provide a suitable house for his large staff of teachers the pastor erected a convent near the school-house in 1878. The building which had previously been used for this purpose was converted into a girls' gymnasium in 1888.

In 1881 an academic department, known as St. Thomas Aquinas' College, was added to the school. This has four teachers and twenty pupils. It prepares boys directly for the seminary, and many of its graduates have become priests.

In 1883 an estate opposite the church was added to the now quite manorial property of the parish, and a large building, known as St. Thomas Aquinas' Hall, erected on the premises. Lectures, concerts, and gatherings of various kinds are held in this convenient meeting-place.

In 1886 the young men of the district received a present from their pastor in the form of a splendid gymnasium. This building, which stands at the corner of Harvard and Prospect streets, is about a hundred feet square and seventy feet in height. It consists principally of a large hall, fitted with modern apparatus and provided with galleries for spectators of the athletic exhibitions which are given from time to time. No institution in the parish has a wider reputation than this gymnasium. The land upon which it was erected had been purchased by the pastor in 1869.

Father Scully's latest act of public interest has been the founding of the Holy Ghost Home for Incurables. Six acres of land on Cambridge street were donated by him for this purpose. A description of this charity will be found a few pages farther on.

Thus in thirty years one energetic priest, supported by generous parishioners, has endowed his parish with this impressive array of buildings,—a church, a parochial residence, a school, a convent, a women's gymnasium, a men's gymnasium, a hall, and a hospital. A battalion of cadets, a band, and a dramatic club serve to discipline the youth of the section and develop talent among them, and indirectly assist the regular religious societies. Against the ruinous traffic in liquors Father Scully has long waged a fearless and uncompromising war. In recognition of these extremely notable services he has been made one of the permanent rectors of the diocese. Three curates, Rev. John F. Mundy, Rev. Patrick H. Riley, and Rev. William J. Dwyer, assist in ministering to the large Catholic element of this section.

ST. PAUL'S CHURCH,

HOLYOKE AND MT. AUBURN STREETS.

ST. PAUL'S church is nearly a mile from the Harvard Square section, and a mile in cities is considered a long journey, especially when the road runs out of town. As attendance increased at the great university and the streets about the college yard became more thickly settled, the Catholic element began to desire a church in that vicinity. Father Dougherty, of St. Peter's, took heed of their wishes, and, in 1873, bought the meeting-house of the Shepherd Congregational Society for their use. This was a small wooden church, built in 1830 at the intersection of Holyoke and Mt. Auburn Streets, a short distance from the main entrance to the college grounds. After dedicating it to St. Paul, the apostle to the Gentiles (who are numerous in this region), the pastor of St. Peter's made use of it as a chapel for two years. In 1875 the new parish was formally created and Rev. William Orr, pastor of the Immaculate Conception church at Lawrence, appointed to conduct it. At that time, it is stated, the district contained about 2000 Catholics. Since then Catholic shop-keepers, lodging-house keepers and work-people have increased so rapidly that this number is probably doubled.

Father Orr's twenty-three years of pastoral service have been marked by several noteworthy improvements in the organization of the parish. In 1884 he purchased fourteen acres of land on Broadway, Arlington, and laid out the property in burial lots. St. Paul's cemetery is now much used by the Catholics of this section, and the enterprise was undoubtedly a benefit to them.

In 1889 the Gordon McKay estate was acquired and the house standing upon it subsequently remodelled as a temporary school for girls. Sisters of St. Joseph took charge of it and two hundred pupils were enrolled. A brick school-house was erected soon afterwards, and the attendance at the present time exceeds six hundred, including almost as many boys as girls.

In 1891 the old church was lengthened, so that the seating capacity rose to something over twelve hundred, and its façade was much improved by the addition of a tower. On October 4th in that year exercises of rededication were held and a notable sermon was preached by Bishop Keane. Since that time the pastor has made other improvements.

A church, a school, a convent and a house for the priests sum up the bulk of the parish property. In 1877 an assistant was assigned to Father Orr, and in 1889 another. Rev. John J. Ryan and Rev. William J. Barry are the gentlemen who act as curates at St. Paul's at the present time. The pastor, like Father Flatley, of St. Peter's, is one of the six diocesan consultors who assist the deliberations of the archbishop.

CHURCH OF NOTRE DAME DE PITIÉ,

Harvey Street, North Cambridge.

NORTH CAMBRIDGE, Medford and Somerville have French Canadian colonies of considerable size, and the distance from these points to the Isabella street church in Boston renders the journey fatiguing and uncertain, especially for the very old and very young. In 1892, Rev. Elphège Godin, S. M , now pastor at Haverhill, but then stationed in Boston, opened the chapel of Notre Dame de Pitié for his fellow-countrymen of these sections. It is a large wooden building, located on Harvey street, not far from the North Cambridge junction station, in the extreme northern portion of the city.

For several years the chapel was a mission of Notre Dame des Victoires. Father Godin, who left Boston in 1893, was succeeded by Rev. Stephen Artand. This clergyman remained only a few months in charge, giving way in October to Rev. Théophile Joseph Remy, S.M., a native of Lorraine. After a few years Father Remy returned to the Isabella street church, of which he is now vice-rector, and Rev. Henri Audiffred, S.M., who had been pastor in Boston from 1885 to 1889, succeeded him at North Cambridge.

For a long time there was no pastoral residence connected with the chapel, but Father Audiffred now resides on Harvey street, and besides ministering to his scattered flock superintends a small parish school. This institution, which was founded in September, 1896, is conducted in two large rooms in the basement of the church. Ground has been purchased for a school building and a house for its teachers when the desired religious order will accept. At present two lay teachers, one English and one French, give instruction to about one hundred pupils, half of whom are boys. It is the only French Catholic school in the vicinity of Boston.

ST. JOHN'S CHURCH,

Rindge Avenue, North Cambridge.

ST. JOHN'S CHURCH was erected by Father Flatley of St. Peter's in response to the needs of a growing section of his parish. Neither St. Peter's nor St. Catherine's, Somerville, is convenient to the people who live midway between them. To provide for their wants an acre of land on Spruce street, just south of Harvey, was purchased in 1890, and a year later another lot, known as the Wilson estate, with a house standing upon it, was added to the purchase. In 1891 a brick church, or, rather, school with ground chapel, was erected and in 1892 blessed by the pastor of St. Peter's. An attempt to secure sisters and found a school in the edifice failed, and in 1893 Father Flatley petitioned for a separation of the mission from his parish.

Rev. John B. Halloran, who had served for fourteen years as curate in St. Augustine's church, South Boston, became the first pastor of St. John's church, which, though youngest in years, is oldest in name of all the parishes in Cambridge. The selection was a happy one, as Father Halloran had spent his boyhood in the neighborhood over whose Catholic residents he was now called upon to preside. He installed himself in the Wilson house and soon found it necessary to secure the services of a curate. Rev. Matthew F. O'Donnell and Rev. Charles A. Finnegan are his assistants at the present time.

The church is a square brick building, set back about one hundred yards from the street and plainly decorated inside. The school-rooms in the upper stories, which really determine the exterior aspect of the structure, are as yet unused, except for Sunday-school purposes. In short, St. John's is a typical six year old parish, charmingly situated and lacking as yet in the questionable advantages of numbers and density.

HOLY GHOST HOSPITAL FOR INCURABLES,

Cambridge Street.

A SACRIFICE, comparable to that of Father Damien at Molokai, is offered up by the sisters who manage the Hospital for Incurables at Cambridge. This institution was founded by Rev. Thomas Scully, of St. Mary's, who in December, 1893, deeded six acres of land on Cambridge street to the Grey Nuns of Montreal. In the following year a small cottage was built upon the grounds. This was ready for occupancy in November, and the first patient was admitted on February 14, 1895.

In the meantime an unknown benefactor had presented the institution with the sum of $25,000, through Father Scully. This fund enabled the sisters, now formed into a corporation, to project and commence a large hospital building. Ground was broken for the structure in 1895. November 17, 1898, the main portion was dedicated, a few patients having previously been moved in from the temporary cottage.

The history of the home during its first three years of existence was one of up-hill struggle. The little cottage was too small for the sisters' work, but the new building was too large for their funds. Only by crowding in the one and cautious procedure upon the other were they able to accomplish their benevolent purposes and show a record of effective progress. From February, 1895, until the issue of the second annual report in 1897, sixty-five patients had been received. Thirty of these had died, twenty-two had left, relieved or cured, and thirteen remained to tax the Christian charity of the three sisters then in charge as well as the capacity of their house. Several creeds were represented in this list and many places of residence outside of Cambridge. The oldest patient was eighty years of age, the youngest three. Many painful diseases, distressing even to the beholder, afflicted the unfortunate applicants, and the commonest of these was cancer.

A memorable episode of the period was the visit of Mrs. Lathrop, wife of George P. Lathrop, the writer, and daughter of Nathaniel Hawthorne, to the hospital. Mrs. Lathrop, who has since devoted her life to the care of cancer patients in New York, brought the second case of this disease to the sisters at Cambridge, and offered to take up her residence with them. Owing to the lack of room in the cottage, this noble offer had to be declined; but it is interesting that Hawthorne's daughter should be so attracted to the order which Ethan Allen's daughter had joined.

With the opening of the new building in 1898, a fresh chapter in the history of the institution has begun. Accommodations are now provided for one hundred patients, and the staff of sisters has been increased to ten. Sister Purcell is the superior, succeeding Sister Fernand, who, however, remains in the hospital. All the nuns have had courses in pharmacy and nursing. It is probable, however, that outside assistance will have to be called in by them, as there is much lifting of helpless patients to be done, and the work in its very nature is extremely wearing. It is not without its compensations, however. Most of the sufferers seem resigned to their lot, and occasionally the look of heavenly peace on the face of some paralyzed girl preaches more eloquently than sermons to the healthy, but querulous visitor.

The building, which is of brick with stone trimmings, and well on the way to completion at this writing, is situated far back in the grounds, leaving a large open space in front for purposes of recreation. It is located in the heart of Cambridge, near Memorial Hall. The appointments include men's, women's, and children's wards, a dispensary, and a chapel with galleries opening into the various stories so that patients may attend the services without passing up or down stairs. The original cottage will be retained for subsidiary uses.

The problem of paying for this handsome property and supporting the inmates, very few of whom are able to contribute anything for their care, has been a serious one from the beginning. But serious problems, taken cheerfully, soon assume a brighter aspect, and the deep faith of the sisters, rewarded by the assured good will of the citizens of Cambridge, promises to find a happy solution of all difficulties. Lawn parties, sales, and a lecture by Charles J. Bonaparte have swelled their treasury in the past, and special donations are frequently made. The steadiest source of income, however, is the Hospital Aid Society, whose members subscribe one dollar annually to the hospital, besides aiding it in other ways. In 1897 there were nine branches of this society, located in Cambridge, Somerville, Arlington, Lexington, Mt. Auburn and the West End of Boston. The total membership was 1600.

There is no regular medical staff connected with the hospital, the physicians in attendance upon the patients at their homes being invited to continue in charge of the cases. As an almost unique refuge for sufferers whom most hospitals refuse, the institution has attracted much sympathy and admiration. But for its existence many who are racked with the severest agony the human system can undergo would be left to the neglect of unfeeling relatives or the cold charity of the state.

CHELMSFORD.

ST. JOHN'S CHURCH,

NORTH CHELMSFORD.

THE town of Chelmsford is a suburb of Lowell, and was served from St. Patrick's church in that city until 1893. A Catholic chapel, however, had existed in the town since before the Civil War. This was the old Congregational church, built in 1824, and devoted for many years to the exposition of orthodox doctrines, but after a time discarded. In 1859 it was purchased for $250 by a committee of local Catholics and moved two miles from Middlesex Village, its previous location, to North Chelmsford. The removal, effected in the dead of winter, across the encumbered fields, was a difficult operation. In June, 1860, it had been thoroughly remodelled and was ready for dedication. At that time there were fifty Catholic families in the town.

Towards 1880 the difficulty of distance, which had given rise to the establishment of this chapel in Chelmsford, created a similar need in Graniteville, a section of the still more remote town of Westford. Services were held here for some time in private houses and in Music Hall. Finally a little frame chapel, capable of seating 325, was built and dedicated on Thanksgiving Day, 1892, to St. Catherine. The priests of St. Patrick's, Lowell, still had charge of both missions. This became more and more inconvenient as the population grew, and in January, 1893 a new parish was defined.

The parish church is St. John's at North Chelmsford. The pastor's jurisdiction, however, extends over a thinly settled area of many square miles, and embraces the town of Tyngsborough, on the New Hampshire line, besides Westford, Chelmsford, and a part of Middlesex Village in Lowell. Tyngsborough contains few Catholics.

The pastor appointed to this parish, Rev. John J. Shaw, came directly from the mother church, St. Patrick's, where he had labored continuously during the ten years since his ordination. He is a native of Salem, in this State. For a while he was compelled to reside with the clergy of St. Patrick's, but a home was built for him near St. John's church in the fall of 1893. He has improved the parish property and quickened the religious and social life of the community. Several flourishing societies, including a Temperance Guild of sixty members, indicate the advantage which his flock have reaped from the appointment of a resident pastor.

The population of Chelmsford, Westford and Tyngsborough is over 6,000. The natives of Catholic countries are as follows: Irish, 404; French, 281; Portuguese, 1. There are 350 English-speaking Canadians.

COCHITUATE (*See* WAYLAND).

CONCORD.

ST. BERNARD'S CHURCH.

FOR nearly two centuries Concord had virtually but one church organization. This unanimity, perhaps never altogether real in the home of Emerson, Olcott and Thoreau, has of late years become much disturbed. The Universalists secured a temporary foothold, but their house of worship after a time was yielded up to the more numerous Catholics, and moved from Bedford Street to its present location on Monument Square. The purchase was effected by Rev. Patrick Flood, of Watertown, who for about twenty years, previous to 1863, had charge of the towns in this section. Occasional meetings had been held in private houses as early as 1857.

The first resident pastor was Rev. P. J. Canny, who lived in East Lexington, and from 1868 to 1870 ministered to the Catholics of these two historic towns. Rev. John Delahunty, afterwards of St. Francis de Sales', Roxbury, followed him for a few months, and was succeeded by Rev. John O'Brien, now of East Cambridge. Father O'Brien had been connected with the Concord parish only two years when he was called away to his present field of activity.

Rev. Timothy Brosnahan, permanent rector of St. Mary's, Waltham, presided over the parish until 1877, when he was succeeded by Rev. M. J. McCall. Father McCall's pastorate lasted seventeen years, and was signalized by a notable growth in population and by many improvements. He bought the cemetery on Bedford Street, remodelled the church and rectory, and paid off the debt. In 1884 St. Bridget's church at Maynard was dedicated, and in the year of Father McCall's removal to Salem, 1894, was made the centre of a new parish, embracing four or five of the neighboring towns. Rev. John A. Crowe, who had previously assisted Father McCall, was assigned to Maynard, while Rev. Edward J. Moriarty, a native of East Boston, became pastor at Concord.

Father Moriarty has had exceptional experience as a prison chaplain. For three years after his ordination, in 1880, he had ministered to the convicts at Concord, and subsequently at St. Joseph's Church, in the West End of Boston, had continued the same special work. The Concord reformatory is now under his care. Although his parish is large territorially, extending into the adjoining towns, he is able to accomplish his regular round of duties without assistance. The district is a staid and quiet one, still rural in its character, and free from the poverty and grime and incessant fluctuation of the factory towns. In this general diffusion of prosperity the Catholics have obtained a reasonable share. The natives of Catholic countries, among a total population of 5,200, are as follows:—Irish, 536; French, 55; Italians, 16; Portuguese, 4. There are over 300 English-speaking Canadians.

EVERETT.

ST. MARY'S CHURCH.

EVERETT, formerly South Malden, is one of the nearer suburbs of Boston, and has shared in the growth of the metropolis. Though a city of some 20,000 inhabitants, it has, like the adjoining and much larger city of Chelsea, only one Catholic church, which is served by two clergymen.

The first services were held in the town about 1876 by Rev. James McGlew, of Chelsea. For a year and a half a Sunday-school was conducted in Everett Hall. In 1877 a lot of land, containing 12,000 square feet, was purchased for the sum of $3,040. On this site, located at the corner of Broadway and Mansfield Place, work was begun soon afterwards upon a fair-sized chapel. The basement of the building was ready for occupancy about the beginning of 1878. May 14, 1882, the main auditorium had been completed, and the edifice was dedicated by Archbishop Williams.

At this time Everett was still a mission of St. Rose's, Chelsea, but the place was growing rapidly as a residential suburb and the Catholics had begun to be numbered by thousands instead of hundreds. In 1885, Revere and Everett were set off as a separate parish, and Rev. Joseph F. Mohan placed in charge. In 1889, Revere was separated and Rev. James Lee made resident pastor there. The Immaculate Conception church, in that town, was already well under way at this time, and services had been held in the basement. Before that they had been conducted in the town hall by Father Mohan.

With Revere well cared for, the pastor of St. Mary's was able to give closer attention to the needs of his congregation in Everett. A rectory had already been purchased in 1885 on Webster street. In 1891 several lots of land near the church, aggregating 24,000 square feet, were acquired with a view to future necessities. Recently the former wooden chapel has been superseded and a larger and handsomer brick church erected. The district is still less Catholic than most of those in the vicinity of Boston, having few industries to support a working population, but the indications point to rapid growth in the future.

Father Mohan was born in Ireland, but came to this country as an infant. He was pastor for several years in Ayer and in Hopkinton before he received his appointment to the newly-formed parish of Everett. His present assistant is Rev. David R. Heffernan.

The natives of Catholic countries in Everett are as follows: Irish, 1063; French, 120; Italians, 48; Portuguese, 38. There are 2200 English-speaking Canadians.

FRAMINGHAM.

ST. GEORGE'S CHURCH,

SAXONVILLE.

FRAMINGHAM is a manufacturing town of 10,000 inhabitants and possesses a Catholic history of much length and importance. Three churches of that faith now stand within its borders, one in the northern, one in the central, and one in the southern section of the town. The first of these, St. George's, at Saxonville, was dedicated in 1847. Services had been held for the Catholic mill-workers of the place by Father Fitton as early as 1834, and in 1842 several acres of land had been purchased for the site of their church. But the definite history of the parish begins with the erection of its house of worship.

The dedication, which took place on Trinity Sunday, was performed by Bishop Fitzpatrick, the present archbishop assisting as a priest. The earlier connections of the parish were with Worcester. Rev. George J. Riordan was the first pastor and the namer of the church. He remained until 1848, and was succeeded by Rev. John J. Doherty. Father Doherty gave way to Rev. George A. Hamilton, afterwards of Charlestown, in 1850. From 1851 to 1854 the parish, which was then very extensive, enjoyed the shepherding care of its first resident pastor, Rev. Edward Farrelly.

During Father Farrelly's term, in the year 1853, a body of armed Know-nothings from Natick invaded the church on Sunday, but were dispersed by the authorities. The rioters then hung the priest in effigy in the Town Square and proceeded home, well satisfied with this display of patriotism and unopposed valor.

Rev. Edward Turpin took Father Farrelly's place on the occasion of the latter's transfer to Milford. Rev. John Walsh followed him in 1857, and remained twelve years, one of which, however, was passed in Natick. In 1869 he was transferred to that place and continued there till his death in 1890. His early activities in Saxonville covered a territory upon which twenty priests are now laboring. During the Civil War, which occurred in the midst of his pastorship, more than forty of his parishioners were mustered into the service of their country.

Rev. A. J. Rossi followed Father Walsh. During his long period of residence the parish rectory was built. In 1885 Father Rossi was transferred to Brighton, where he still remains. His successor, Rev. James P. Rogers, was obliged to resign in 1892 on account of ill health, and died soon afterwards while on a visit to England. Rev. John J. McNamara, who came from Charlestown to take his place, renovated the church, holding services in the Town Hall meanwhile, but was not spared to witness the fruits of his arduous labor for the flock. Upon his death, in 1894, Rev. Patrick B. Murphy, the present pastor, was sent to Saxonville from the neighboring town of Natick.

Father Murphy has introduced several interesting novelties into the religious life of the town. Among these is a fac-simile of the grotto of Lourdes, which is approached by two bridges of rustic design. On the five acres of parochial land there is an orchard, a deer park, and an aviary in which birds of prey, plumage, and song are kept. A strong advocate of temperance, the pastor has promoted the interests of a society devoted to that cause, which possesses a hall and a membership roll of over fifty. In 1897 the golden jubilee of the parish was celebrated, and an illustrated volume, from which the facts here given are derived, printed as a memorial of the occasion. In 1898 Father Murphy was absent as chaplain of the Ninth Regiment in Cuba.

The natives of Catholic countries in all Framingham are as follows: Irish, 1,026; French, 214; Italians, 49. There are 450 English-speaking Canadians.

ST. STEPHEN'S CHURCH,

South Framingham.

ABOUT 1875 Rev. A. J. Rossi, then pastor at Saxonville, began to hold services for the Catholics of Framingham and South Framingham. In July, 1877, a meeting-house in the former place was purchased and dedicated to Catholic worship. This church, which had been used in turn by Universalists and Episcopalians, is the present mission chapel of St. Bridget's. In 1878 Rev. John S. Cullen, of Hopkinton, was appointed pastor of a newly formed parish, which included Framingham, South Framingham, and Ashland. At that time the number of souls was 300. A year later the increase was so great that Father Cullen had to ask for the assistance of a curate.

One of the first acts of the new pastor was the establishment of a mission in South Framingham. Services were held in Waverly Hall, where Father Rossi at an earlier date had been accustomed to say Mass. The starting of the Para Rubber Works in 1882 brought an influx of Catholic workmen to this part of the town, and in May of the following year South Framingham was made a parish, with St. Bridget's at Framingham as a mission.

The erection of a parish church soon followed. A site on Concord street was purchased, and the corner-stone of St. Stephen's laid by Vicar-general Byrne on December 16th, the date of the dedication of St. Cecilia's, Ashland.

Christmas day, 1884, the church was occupied for the first time. Ashland was now set off as a separate parish.

Father Cullen's pastorship lasted until 1895, when he succeeded Father Stack, at Watertown. His relations with his fellow-citizens of other beliefs appear to have been close and cordial, as he was repeatedly invited to serve on the school committee and as trustee of the Savings Bank, the Public Library and the Hospital Corporation. In 1889 he consecrated a cemetery of twenty-four acres between South Framingham and Saxonville, and about a year later erected a parochial residence on Clinton street. His Sunday-school was large and flourishing, and a band of temperance cadets, numbering over two hundred, was an attractive and commendable feature. Among his curates at one time was Rt. Rev. Edward P. Allen, D.D.

Father Cullen was succeeded by Rev. John F. Heffernan, previously pastor for five years at Ashland, who still presides over the parish, assisted by one curate, Rev. Charles F. Glennen. The removal of the rubber works has caused a loss of population. Most of the congregation live in South Framingham. The church which serves them is Gothic in style, built of wood on a granite foundation, and seats a thousand worshipers. Among the mementoes of Father Cullen's administration are a fine organ, acquired in 1887, and a deep-toned bell in the tower.

The Women's Prison in Sherborn is attended from St. Stephen's, and St. Bridget's church still serves as a chapel for that part of the congregation which resides in Framingham.

HOLLISTON.

ST. MARY'S CHURCH.

THIS little town of less than three thousand inhabitants borders on Norfolk and Worcester counties. The few Catholics who lived here were visited by Father Fitton in the thirties, and subsequently by Father Boyce, of Worcester. It was embraced in the Milford parish, instituted in 1847, and services were held from time to time in the Town Hall. After the erection of St. Malachi's church in Hopkinton, in 1851, the Holliston Catholics used to attend divine worship in that town. In 1857, Rev. P. Cuddihy assumed charge of the Milford parish. In 1867, he purchased the first Catholic church in Holliston, a disused chapel of the Universalist society.

In 1870, Holliston was made a distinct parish, and Rev. R. J. Quinlan appointed its pastor. The Universalist church was old and unfit. As a preliminary to the erection of its successor, Father Quinlan caused it to be moved away. Work was begun on the present St. Mary's in 1873, and on Christmas day of that year the first services were held in the basement. Advance was steady, if not rapid, after that date, and in 1883 the completed structure was ready for dedication. This ceremony was performed, with a pomp quite unusual in the little rural town, by Archbishop Williams, assisted by a retinue of clergymen from various parts of the diocese.

The church is Gothic in design, and situated on the principal street of the town. Its seating capacity is six hundred.

Father Quinlan is still pastor, having acted in this capacity since the formation of the parish, a period of nearly thirty years. He is a native of Boston, and received his earlier training for pastoral work at St. Stephen's church in the North End of that city. In 1892 he purchased a parochial residence near the church.

The natives of Catholic countries in Holliston are as follows: Irish, 249; French, 21; Italians, 26. There are nearly 100 English-speaking Canadians.

HOPKINTON.

ST. JOHN THE EVANGELIST'S CHURCH.

HOPKINTON and Holliston are contiguous towns, of equal populations, and scarcely separable in the earlier part of their Catholic history. Fathers Boyce and Gibson, of Worcester, are known to have visited the former place from time to time, gathering the little handful of the faithful who resided there in the house of one of their number. The first steps toward providing them with a church were taken by liberal Protestant gentlemen, among whom John Wilson, Dr. Pratt and E. O. Bates were the most prominent. Services were held for a time in the basement of an Orthodox chapel, also used as the Town Hall. Finally in 1851 St. Malachi's, a wooden structure, 60 by 40 feet, was erected. For many years this was the centre of congregation on Sundays for the Catholics, not only of Hopkinton, but of the surrounding towns.

In 1857 the first grand division of the Milford parish, in which Hopkinton had been included for some years, took place, Marlborough, Framingham, and other towns being set off. Hopkinton, however, remained under Father Cuddihy's jurisdiction until 1866. In that year Rev. Thomas Barry, previously curate at Milford, was appointed pastor of a new parish which included Hopkinton, Ashland, Westborough, and Cordaville. In 1870 Father Barry was transferred to Rockport, where he died in 1883. He is buried in the Catholic Cemetery at Hopkinton.

Father Minetti, who followed from 1870 to 1872, purchased the parochial residence on Hayden Row, Wesborough, and Cordaville had been assigned in the former year to the newly-created diocese of Springfield. The next pastorate, that of Rev. John P. Ryan, witnessed the separation of Ashland from Hopkinton as a part of the South Framingham parish. It was also memorable from the erection of a new church and the foundation of St. John's Catholic Total Abstinence and Literary Society. Land was purchased on Church street, and the corner-stone of the present St. John's church laid in 1877. Mass was celebrated in the basement on Christmas of the following year. Subsequently St. Malachi's church was torn down and the site disposed of.

Father Ryan died in 1881 at St. Louis while traveling for his health, and was buried from the Hopkinton church amid the tears of his congregation. Rev. F. J. Glynn cared for the parish for a few weeks until the appointment of Rev. Joseph F. Mohan. Father Mohan was transferred to Everett in 1885, and was succeeded by Rev. M. D. Murphy, previously curate for ten years in Arlington, Salem, Lawrence and Woburn.

A factory fire, which occurred in 1882, had crippled the parishioners' resources and retarded both the completion of the church and the removal of its debt. To both of these tasks Father Murphy addressed his endeavors, with so much success that in 1889 dedicatory exercises were performed in the finished church by Archbishop Williams, assisted by several distinguished clergymen. Archbishop Ryan, of Philadelphia, preached on this occasion.

Father Murphy's death, in 1891, was followed by a second ecclesiastical funeral in the little town. Rev. John F. Cummins, now of Roslindale, succeeded him, but remained only two years, when he was called to his present post of duty. He had paid off $8000 of the debt in that period.

Rev. J. D. Colbert, formerly of St. Francis de Sales' church, Roxbury, followed Father Cummins in 1893. Like Fathers Ryan and Cummins, he was born in Boston. Two of the curates, prominently associated with the parish, Rev. E. J. Fagan, and Rev. Lawrence W. Slattery, are also natives of that vicinity. The former is now assistant at St. Patrick's, Natick, and the latter is pastor at Georgetown. Father Colbert's assistant at the present time is Rev. Austin E. Doherty.

St. John's church is a large Gothic structure, built of granite and designed to seat 1000. Both in size and character it is exceptional for so small a town. Hopkinton, however, is rather strongly Catholic. The natives of Catholic countries are as follows: Irish, 448; French, 3. There are fifty English-speaking Canadians.

HUDSON.

ST. MICHAEL'S CHURCH.

HUDSON, a place of some 5500 inhabitants, north of Marlborough, was part of the Milford parish at one time, and afterwards had close relations with Saxonville. Services were held occasionally for the Catholics in the home of one of their number, but more often they were obliged to travel to Marlborough.

Rev. John Conlin was made pastor of Marlborough in 1864. He and his successor, Rev. Michael T. Maguire, appointed in 1869, gave much attention to the residents of Hudson. Under the leadership of the latter clergyman land was purchased on Maple street and a small chapel erected. This was dedicated to St. Michael by Bishop Williams in 1870. In the same year Father Maguire died and was succeeded by Rev. John Delahunty. In 1876 the numbers in Hudson warranted its separation as an independent parish, and Rev. P. A. McKenna, who, as assistant in Marlborough since 1870, had taken a special interest in the congregation at St. Michael's and was familiar with their needs, was appointed the first resident pastor.

The debt on the chapel had previously been paid, and Father McKenna set about the erection of a parochial residence at the right of the church. In 1886 he was called away to the more extensive parish of Marlborough.

Hudson, however, was growing in population, and the second pastor, Rev. T. F. Cusack, soon found it necessary to build a new church. Accordingly old St. Michael's was moved back upon a lot newly purchased in the rear, and the corner-stone of the present edifice laid with the customary solemnities in 1889. In 1891 it was ready for dedication. The old church was then converted into a hall.

For a congregation composed principally of French and English-speaking factory-workers, the parish church of Hudson is certainly a very creditable achievement. It is situated on an eminence and crowned by two lofty Italian towers. The seating capacity is 1000, and the decorations of the interior are elegant and elaborate.

Besides building the church, Father Cusack has founded religious and dramatic associations. He is a native of Boston, educated at Montreal, and was assistant to Father Cassin at the Church of the Assumption in East Boston for ten years before his appointment at Hudson. About 1895 his health became impaired, and Rev. E. F. Schofield, his former associate at East Boston, was assigned to the parish as curate. Both gentlemen are still laboring together with marked success for the welfare of their spiritual dependents.

The natives of Catholic countries in Hudson are as follows:—Irish, 454; French, 274; Portuguese, 22; Italians, 2. There are 275 English-speaking Canadians.

LEXINGTON.

ST. BRIDGET'S CHURCH.

THE handful of Catholics who lived in Lexington in the middle of the century were attended from St. Peter's, Cambridge, until 1864. Services were held for their benefit by Rev. M. P. Dougherty, either in private houses or some hired hall.

Rev. John Qualey, of Woburn, took charge of the congregation from 1864 to 1868. In 1865 he purchased a small Universalist chapel in East Lexington and remodeled it for the use of his parishioners. Rev. P. J. Canny, the first resident pastor, lived not far from this church, and for two years ministered to the Catholics of Concord as well as Lexington and East Lexington. The entire congregation in the last two places hardly numbered fifty at that time.

Father Canny withdrew in 1873, when the parish of Arlington was formed. Until 1886 Lexington was served from this town. The population had begun to increase, chiefly by overflow from Boston, for there was little business in the place, and soon the need of a larger and more central church was felt. In 1875 the corner-stone of the present St. Bridget's church was laid. Fathers Harkins and Shahan, who succeeded Father Finotti in the pastorship at Arlington, held services in this edifice. The former completed

ST. PATRICK'S CHURCH,

Lowell, Mass.

the exterior, and the latter erected a parochial residence. Subsequently, in 1886, Lexington was made a separate parish.

Rev. Patrick J. Kavanagh, the first and only pastor, came from St. Rose's, Chelsea, where he had served as curate for many years. He started in promptly to complete the still unfinished church, and had it ready for dedication May 3rd, 1891. The ceremony was performed by Archbishop Williams.

Aside from its history and the natural advantages of scenery which it enjoys, Lexington is no longer important. Its population, however, like that of Concord, is residential and select. The congregation of St. Bridget's numbers over a fourth of the town. St. Michael's church, Bedford, which was built by Father Shahan and seats 200, is also under the direction of Father Kavanagh. He has improved the interior of this chapel and holds services and Sunday-school there for the Catholics of the little town.

The natives of Catholic countries in Lexington and Bedford are as follows: Irish, 546; French, 22; Italians, 4; Portuguese, 8. There are about 400 English-speaking Canadians.

LOWELL.

ST. PATRICK'S CHURCH,

Suffolk and Adams Streets.

THE city of Lowell presents a semi-feudal aspect to the visitor. Castles of industry, covering acres of ground, have arisen here on the banks of the steep-falling river. Their chimneys tower to the height of cathedral spires. The life that flows in and out of their portals and murmurs about them is largely a dependent life, exhibiting still, on the eve of the twentieth century, some of the conditions of mediæval villeinage.

But the villein, turned operative, has acquired freedoms that he never knew in his earlier state. In religion and politics he is not only his own master, but, by force of numbers, the superior of the lords of commerce who direct his toil. Thus, through the combined efforts of a multitude of very poor people, we have in this city an exhibit of Catholic church property which is not surpassed elsewhere in the diocese, and quite overshadows the efforts of the Protestant denominations in the neighborhood.

The seven ohurches are, like the city itself, compactly grouped. So easy of access were they that, until 1883, attendance at any one of them was a matter of choice with the people. In that year, however, strict parish lines were drawn, only the French Canadians being left free to frequent the two churches in which their language and customs are preserved. Since then two somewhat more distant churches have been built in the outlying districts.

Five of these churches—those situated in the heart of the city—have an average seating capacity of nearly 2,000. Four of them are splendid stone edifices, equal, if not superior, in size and appointments to any four in Boston.

Two of these four, and two others, are under the charge of a religious order, the Oblates of Mary Immaculate. There are, besides, nine different communities of nuns and Christian Brothers in the city, who administer an academy, three institutions of charity, and several parochial schools. These schools give instruction to nearly 5,000 pupils, over half of whom are French.

As the early New Englander was not Catholic, it follows that the Catholic population is almost wholly derived from immigration. In 1895, out of a total population of 85,000, the natives of Catholic countries were as follows: Irish, 12,550; French, 12,932; Italians, 31; Portuguese, 310. There were nearly 4,000 English-speaking Canadians, and a few Catholic Poles and Lithuanians. There are now more than 20,000 French Catholics, and more than 30,000 Irish.

It was for the pioneer immigrants of the latter race that the first church in Lowell was built. From 1820 to 1830 capital had begun to flow in and develop the industries of the town. In 1822 Mass was said for the workmen at the "Irish camp," just as it is said at the Italian camps to-day. In 1827 Rev. John Mahony, pastor at Salem, added the growing factory centre to his parish, and a year later Bishop Fenwick himself came up from Boston to look over the field. In 1830 a wooden church, 70 by 40 feet in extent, was begun on land donated by the Locks and Canals Company. This was dedicated to Erin's saint by Bishop Fenwick on July 3, 1831. At that time there were 500 Catholics out of a population of 15,000.

Salem and Lowell were now divided, and Father Mahony came to reside at Lowell. A house was built for him near the church in 1832, and in the following year the assistance of a curate became necessary. In 1838 an addition had to be made to the church, and the Irish residents celebrated their first St. Patrick's Day procession.

In the meanwhile Father Mahony had been transferred, and Rev. E. J. McCool succeeded him. His pastorate was a short one, lasting only from 1836 to 1837, when Rev. J. T. McDermott took charge. In 1839 Rev. James Conway was appointed his assistant. Some difference of opinion arose between them as to the wisdom of founding a second parish. Bishop Fenwick visited the city again in 1841, and, finding a large number of the parishioners in favor of Father Conway's view, and ready to support it financially, permitted the purchase of land on Gorham and Appleton streets for what afterwards became St. Peter's Church. Father Conway was made pastor of the new parish.

In 1847 a third church was obtained by purchase from a Methodist society. This was remodeled and dedicated to St. Mary in 1847. To this edifice Bishop Fitzpatrick transferred Father McDermott, appointing Rev. Hilary Tucker to St. Patrick's. He did not remain long in charge there, being succeeded, in 1848, by Rev. John O'Brien. Father McDermott, however, continued at St. Mary's until 1862. The church, which had become superfluous when the large new St. Patrick's was built, was then closed, to be reopened about twenty years later as a boys' parochial school. It is still used for this purpose, standing not far from St. Patrick's, near the corner of Lowell and Suffolk streets.

With the accession of Rev. John O'Brien a new current of vitality was poured into the veins of Lowell Catholicity. Father O'Brien and Father Garin of the French church are spoken of as the two strongest men that the church in Lowell has received. Their prior experiences, as well as their achievements here, seem to bear out the praises which all who knew them accord.

Father O'Brien's first work of note was the introduction, in 1852, of the Sisters of Notre Dame, who still conduct the parish school for girls, besides an academy. In the following year, with the assistance of an elder brother, Timothy, who had recently joined him, he began the erection of the present St. Patrick's church. In 1854 this edifice was dedicated. It is a granite building, centering in a Gothic steeple of much solidity and power. The length is 170 feet, and the width, at the transept, 100. It seats 1900 worshipers. During its construction some riotous Know-nothings, instigated by the "Angel Gabriel," attempted an attack, but were driven off. About the same time the sisters at the convent were insulted by a committee of investigation from the legislature, one of whom, William Hiss, was afterwards expelled for his behavior. The governor also, Henry J. Gardner, endeavored to stem the incoming tide by ordering the disbandment of the Jackson Musketeers, an Irish-American military company. A few years later the first company raised in Lowell for service in the Civil War was organized in St. Patrick's parish, and its membership was largely drawn from the disbanded Jackson Musketeers.

Rev. Timothy O'Brien had died in 1855. A monument to his memory and that of his brother, who survived him nearly twenty years, stands in a large, open space in front of the church. In 1868 a nephew of the pastor, Rev. Michael O'Brien, came to the parish as curate and displayed many of the qualities which had furthered the success of his uncles.

From this point events crowd thick and fast in the record of the well-established parish. Other churches began to spring up in the city and suburbs, including one at Chelmsford, which was a direct off-shoot of St. Patrick's. In 1866 St. John's Hospital was founded. It adjoins, but antedates, the Immaculate Conception church at the eastern end of the city, and Rev. John O'Brien was prominent among its promoters. The year 1869 saw the erection of a new parochial residence and the formation of St. Patrick's Temperance Society. In 1870 Father O'Brien, having reached the psalmist's limit of life, resigned in favor of his nephew, Rev. Michael O'Brien. His funeral, which occurred in 1874, was attended by the city council in a body.

Father Michael O'Brien, the present pastor, was born, like his uncles, in Tipperary. His administration has not only added to the adornments of the church, but removed its burden of debt. In 1879 it was solemnly consecrated, and Father O'Brien is now its permanent rector. In 1890 a costly chime of bells, presented to the pastor by his congregation, was placed in position, and in 1892 two sculptured marble shrines were erected in the transepts. In 1881 old St. Mary's church was refitted and opened as a school for boys, the Xaverian Brothers being invited to take charge. The parish now has two schools, one for girls, which is maintained in connection with the Notre Dame Academy, and the other for boys. The attendance at both schools is 1150, and the teaching staff numbers twenty-two. Unfortunately, the boys' school was destroyed by a fire shortly after midnight on March 9, 1899, but this loss will soon be made good.

The latest enterprise which has engaged the energies of the venerable pastor is the Working Girls' Home, a separate sketch of which, as well as of St. Patrick's Academy, is given in its proper place in these pages.

A Lyceum, a Reading Circle, a band, a corps of cadets, and various charitable societies are among the institutions which a fuller treatment of this well-equipped parish would oblige one to consider in detail. Three curates, Rev. Richard S. Burke, Rev. Michael S. Leonard, and Rev. John J. McHugh, add their labors to that of the pastor.

On February 8, 1899, the fiftieth anniversary of the pastor's ordination was celebrated. This rather rare event was made the occasion of elaborate ceremonies and rejoicings. A purse of $4800 was given to the pastor, who announced his intention of paying about $30,000 of the debt on the Working Girls' Home.

ST. PETER'S CHURCH,

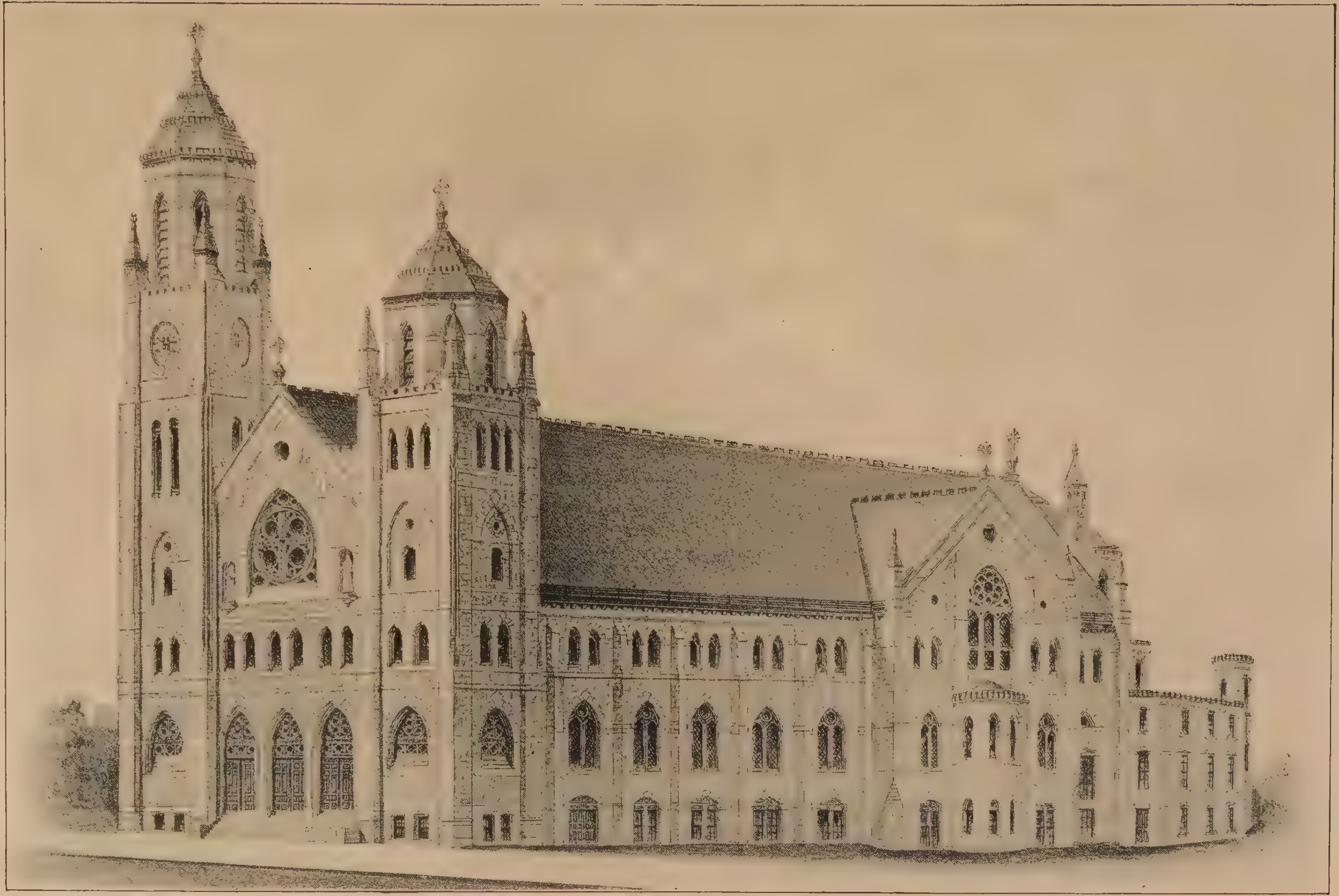
GORHAM STREET.

TEN years after the foundation of St. Patrick's church, a division of the parish, which then comprised the entire city, had become necessary. It was not accomplished without strenuous effort on the part of the people living in the remoter sections, and a visit of the bishop in person was finally required to effect an orderly settlement of the dispute.

The first St. Peter's church was built on Gorham and Appleton streets, at a cost of $22,000. It was a plain, brick edifice, only 90 by 60 feet in dimensions at this time, though afterwards much enlarged. Services were held in it on Christmas, 1842, and about a year later the exercises of dedication were performed. The pews were sold at auction, and brought prices which for that period were exceedingly high.

Rev. James Conway, assistant at St. Patrick's, who had been prominent in the formation of the parish, was appointed its first pastor, and served in that capacity until 1846, when his health failed, and he was obliged to retire. Rev. Peter Crudden, who succeeded him, had control of affairs for nearly forty years, finally, like his predecessor, retiring on account of sickness, and giving way to Rev. Michael Ronan, the present pastor. During Father Crudden's administration St. John's Hospital and St. Peter's Orphan Asylum had been founded, both institutions standing within the limits of St. Peter's, as they were then understood, and the latter establishing itself on a site which the pastor had previously acquired.

Father Ronan's first task was the renovation of the old church, which had fallen into decay. This had scarcely been accomplished when the divi-



ST. PETER'S CHURCH,

Lowell, Mass.

sion of the city into parishes was announced. St. Peter's parish embraces the southern section.

In 1890, after a good deal of hesitation, the government acquired the site of the old church for a public building. A temporary church, or hall, seating 1500, was thereupon erected on Gorham street, near the Episcopal church, and plans for a new church were considered. A brick house for the clergy was first constructed, standing beside the site of the proposed new edifice; and the corner-stone of the present St. Peter's itself was laid in 1892. The building is now nearly completed, and presents an imposing appearance. It is built of granite, after a gothic design by Keely and Houghton. The seating capacity is 1400. Opposite the church stands the court-house, and in the rear is the common. The dedication will take place soon; meanwhile the hall on Gorham street, which was erected on land purchased by Father Crudden, continues to be used for the ordinary parish functions.

The district is a Catholic one, the great majority of the parishioners being Irish-Americans, mixed with a few Poles and Portuguese. Several societies are conducted in connection with the church, and three curates, Rev. John McKenna, Rev. William G. Mullin, and Rev. Edward F. Saunders, assist in administering the usual rites of religion.

December 20, 1898, the present pastor celebrated his silver jubilee. He was employed by the Davis & Furber Machine Company in Andover when he decided to become a priest. After his ordination, in Baltimore, he served as curate at St James' Church, Boston, before being assigned to his present duties in Lowell.

CHURCH OF THE IMMACULATE CONCEPTION,

EAST MERRIMACK STREET.

"GOD hath sent me to evangelize the poor" is the motto of the Oblate Order, which has done so much for Catholicity in Lowell. The missionary purpose which this sentence expresses first brought them to the city and is still, to some extent, observed in their labors here.

Their introduction to this fruitful field dates from 1868, when Fathers Garin and Lagier began the organization of the now prosperous French parish of St. Joseph. For twenty years the French and English members of the community lived together, but almost from the beginning their work was divided, and two distinct churches speedily arose. The story of St. Joseph's parish is told separately in these pages. That of the Immaculate Conception parish is hardly less interesting and important.

A chapel had recently been built at St. John's Hospital, capable of seating 500 people and extremely convenient for the Catholics living in the eastern part of the city. This was acquired in 1869 by the Oblates, who had taken up their residence with Father Cosson, a countryman of theirs, then stationed at the hospital. By enlarging it they made it serve for a while; but the fame of their missions attracted crowds to the services, and in a year or two it was decided to build a large church. The work was begun in

1871. In 1872 the basement was opened. In 1877 the edifice was dedicated. It is a massive Gothic pile, 192 feet long and 109 feet wide at the transept. The interior, which is divided into five aisles, has a seating capacity of 2,000.

The devotion of the people of Lowell to the Oblates has enabled them to improve and beautify the church property from time to time. In 1878 the relics of St. Verecunda were "translated" with solemn ceremonies to this shrine. In 1889 a substantial parish house was erected in the rear. In 1892 a large space in front of the edifice was laid out as a park. In 1893 a statue of the Blessed Virgin, eight feet high, was placed in a niche in the façade.

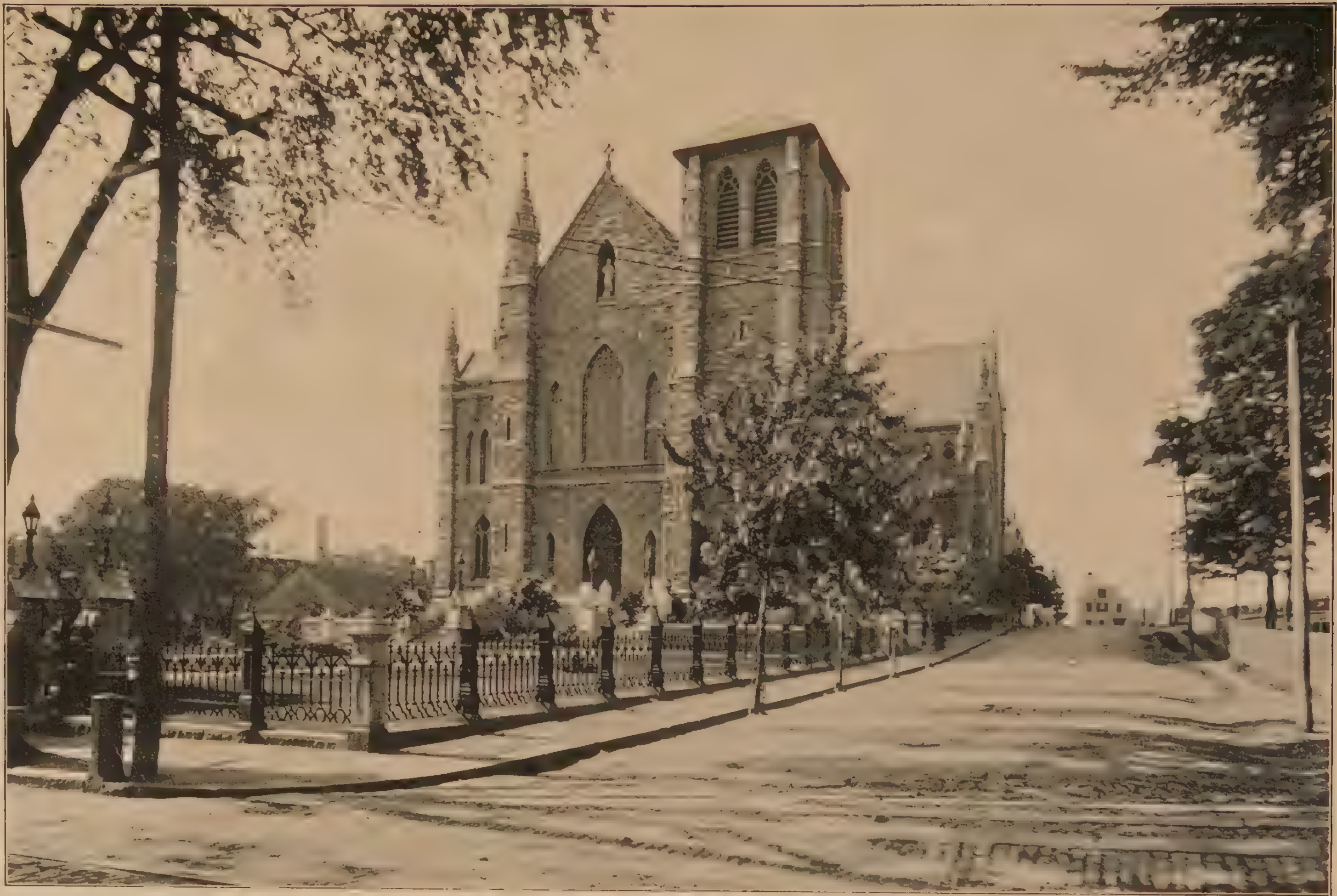
Meanwhile all the other accompaniments of a well-equipped parish had been provided. In 1880 a brick school-house, standing at the corner of High and Bartlett streets, was opened. Nine Grey Nuns of the Cross from Ottawa give instruction in this building to 450 boys and girls. There is also a young men's building complete in every respect.

Although the normal congregation is given as not more than 4,000, the high standard maintained at this church makes it a favorite among the people in other parts of the city. This high esteem which the Oblates enjoyed here, and the success of their missionary tours, addressed to the needs of French and English congregations elsewhere, led to the creation, in 1883, of a separate province of the Order for the United States, with its headquarters at Lowell. In the same year a novitiate was founded in the suburb of Tewksbury. Including that at Billerica, five churches are managed by the Fathers in this section.

The first Provincial of the new province, Very Rev. James McGrath, O. M. I., had been pastor of the Immaculate Conception parish since 1870. After his promotion he continued to reside at the church, but the pastoral duties were performed until 1890 by Rev. C. J. Smith, O. M. I., and Rev. Wm. D. Joyce, O. M. I. In 1890 Father Joyce was made superior, and still holds that position. Father McGrath, who had previously departed for Buffalo, where a Junior House of Studies of the Order is maintained, died in February, 1898, and is commemorated by a marble altar pedestal in the church. In 1893 Very Rev. J. M. Guillard, now pastor of the Sacred Heart Church, became Provincial. In 1898 he was succeeded by Very Rev. Joseph Lefebvre.

The religious life of the Immaculate Conception parish is exceedingly active. Eleven religious societies exist, with a total membership of 1800, and Father Joyce's assistants number four. St. John's Hospital, which is opposite the parochial residence, and which played no small part in fixing the location of the church, is attended by the Fathers here.

The following Oblate Fathers are stationed at this church, in addition to the rector: Revs. Joseph A. Tortel, L. M. F. Geschwind, Fred. D. Gigault, T. P. Murphy.



IMMACULATE CONCEPTION CHURCH,

Lowell, Mass.

ST. JOSEPH'S CHURCH,

LEE STREET

(INCLUDING ALSO ST. JOHN THE BAPTIST'S CHURCH, MERRIMACK STREET).

THE chief break in the homogeneity of the population of Lowell comes at the entrance to "Little Canada," the region north of Merrimack street on the west. If these French are excepted, there are scarcely two thousand non-British foreigners in the city. The exception, however, is an important one. The French number more than 20,000, as their list of 1100 baptisms last year indicates.

Owing to the determination of these excellent people to retain their own identity and customs, they have been doubly misunderstood. Their language has proved a barrier to intercourse with their Irish fellow-Catholics and their religion with the native New Englanders. But language, religion, and nationality are in their eyes inseparably united. To preserve all three they have established two vast churches and the same number of schools, in the latter of which 3000 boys and girls see the mother tongue advanced to a place of equality beside the all-conquering English. Thus far, at least, their efforts have been successful. It is French, not English, that one hears from groups of brown-skinned children at their play. They are charming children, too—fine-featured, yet hardy, as befits the offspring of a royal race.

Amalgamation, however, is almost certainly their ultimate fate, and already the first signs of the change are visible. The parochial schools receive many, but not all of the new generation. Probably 1500 French children attend the public schools, where the color of things is wholly American. About 1600 French voters are enrolled, all, of course, familiar with English. Having no affection for the rule of England, they readily become loyal Americans. Many enlisted in the recent war, and one acquired fame through his bravery. Charette, the companion of Hobson, was baptized in St. Joseph's parish, Intermarriage with Irish Catholics, though rare, is becoming more common. The population, instead of huddling together, has spread throughout the city. It counts prosperous merchants and professional men. In only one respect does it utterly refuse to become "Americanized." Although persistent attempts are made to win them away from their ancient faith, hardly a handful of these Canadians can be persuaded to attend the two French Protestant chapels.

The foundation of St. Joseph's parish (including the newer and finer church of St. Jean Baptiste), virtually dates from 1868. On April 19th of that year Rev. Andrew M. Garin and another Oblate Father preached to the Catholics of their race in St. Patrick's church, which at that time they attended, to the number of 1200. Father Garin was a native of France, and a missionary worthy of comparison with Marquette, Bréboeuf, and others whom that ever-vital nation has sent to our shores. He had traveled by canoe and snow-shoe through Labrador, and on the coast of Hudson's Bay; had lived without food for forty-eight hours on an ice-floe; and had translated books into rare Indian tongues. His vigorous presence aroused the Canadians of Lowell. In a few weeks they had purchased, remodeled, and dedicated to St. Joseph a Unitarian church on Lee street. Father Garin remained their pastor until his death in 1895. At first he lived with the English-speaking Oblates near St. John's church, now the church of the Immaculate Conception. About 1889, when St. John the Baptist's church was built, a separate parochial residence was obtained.

The growth of the cotton trade caused the population of Lowell to double between 1870 and 1890. A large part of the increase came over the Canadian border, chiefly from the parishes of Quebec. Soon it became necessary to build a gallery around St. Joseph's church. Then an addition was built; four years later another. With these extensions it seated 2000 or more; but utility rather than beauty had been consulted in the alterations.

It was 1882 before the parish was able to support a school. In that year land was purchased on Moody street. The house standing upon it was made a convent, and in the following year nine Grey Nuns of the Cross from Ottawa came to teach the children of both sexes in a four-story building which Father Garin had erected. Before long, to relieve the crowding, another house had to be secured for the primary department. Soon this measure of relief proved inadequate. About the year 1890, when the new church, St. John the Baptist's, was dedicated, the parish entered upon a fresh era of its history. The separate house for the French Oblates, already mentioned, was acquired, near the church, and almost directly opposite land was obtained for a Boys' School. Under the name of St. Joseph's College this institution was opened in 1892 by the Marist Brothers. The older school building was thereupon surrendered to the exclusive use of the girls.

St. John the Baptist's church, which is now the principal French church of Lowell, being fully as large as St. Joseph's, and much more imposing, fronts on Merrimack street, somewhat west of St. Joseph's. It is a bold Romanesque structure, built of granite, the prevalent material in Lowell public buildings. A bronze statue in front immortalizes the resolute features of its founder, Father Garin. At its left stands the consummately tasteful house of the community in charge.

The year of the founding of St. Joseph's College was the golden jubilee of Father Garin in the priesthood. This event was fittingly celebrated by his people. His death, in 1895, was honored by the respectful sympathy of the entire population. Rev. A. A. Amyot, O.M.I., succeeded him for a time. In 1897–98, the rector was Rev. P. M. Gagnon, O.M.I. Rev. J. Mangin, O.M.I., D.D., recently succeeded Father Gagnon.

The French church is popular even among the Irish-Americans of Lowell, numbers of whom attend its services. Attendance of Canadians, however, at the services in churches other than their own is rare. A daily paper, L'Etoile, guards their interests, disseminates news of their compatriots in Quebec and New England, and refutes the slanders which ignorance puts forth against a comparatively virtuous and crimeless people.

There are fifteen Oblates at the house, including the Provincial, Rev.

J. Lefebvre, the superior, Rev. J. Mangin, Rev. J. M. Guillard, Rev. P. M. Gagnon, Rev. Avila Amyot, Rev. A. J. Fournier, Rev. G. Marion, Rev. A. Nolin, Rev. A. Marion, Rev. Joiada Forget-Despatis, Rev. L. Lamothe, Rev. A. Sirois, Rev. Wilfrid Perron, Rev. Charles Daveluy, Rev. B. Desroches.

ST. MICHAEL'S CHURCH,

CENTRALVILLE.

WHEN Lowell was divided into parishes in 1883, the need of a new church north of the Merrimack river was more clearly recognized. Accordingly a district was marked out, embracing Centralville and the aristocratic suburb of Dracut, and Rev. Michael O'Brien of St. Patrick's, whom the people had previously looked upon as their pastor, was commissioned to erect a church in this quarter. Rev. William O'Brien, first curate at St. Patrick's, had practical charge from the beginning, and in 1884 went to live among the people of Centralville as their formal superior..

The district did not contain more than 1100 Catholics at that time, but it was resolved to anticipate any possible growth by building a church of large capacity and architectural worth. Land was obtained on Sixth street and work pushed so rapidly that the basement was dedicated on June 22d. Meanwhile an engine room on Fourth street had been used as a temporary chapel.

Their house of worship well started, the people and pastor of St. Michael's went forward in the usual steps of parish organization. A cottage on Seventh street was purchased in 1884 and altered into a parochial residence. Two years later Father O'Brien moved into another house on Sixth street, which in 1891 was extended and improved. In 1887 land was secured on Sixth street for a school. The house standing upon it was moved back and remodeled as a convent, while a frame building was erected on the premises. In 1890 this school was opened for girls and boys under the care of the Sisters of St. Dominic. It has over 350 pupils at the present time.

In 1884, Collinsville, a village in Dracut, three miles away, had been provided with a chapel through the generosity of Michael Collins, proprietor of the Beaver Brook woollen mills. This little building, 55 by 24 feet, was dedicated to St. Mary, and forms a mission of St. Michael's.

In 1895, before adding the superstructure of the church, it was thought advisable to extend it 22 feet. It is now a fine Romanesque edifice, built of brick with granite trimmings. The dimensions are 155 by 70 feet, and the seating capacity is 1200. The dedication will occur in 1899.

Though Centralville is a non-Catholic section, only one-fourth of the population being members of St. Michael's, the increase in the congregation since 1883 has been very striking. At present it numbers over 3000, and the services of two curates, Rev. John J. Gilday and Rev. Richard Boland, are required. Besides the regular sodalities, there is a Ladies' Aid Society, which helps the poor, and a Young Men's Literary Institute.

Father O'Brien is the third pastor of his name in Lowell, all three having been born in Ballina, Tipperary. He came to St. Patrick's in 1875.

CHURCH OF THE SACRED HEART,

Moore Street.

THE youngest of the Lowell parishes was created shortly after St. Michael's, but in the southern section of the city, looking towards Billerica. This is a suburban district, containing a much scattered population, about three thousand of whom are Catholics.

The work of providing for these people, living for the most part near the Bleachery and in Ayer city, was entrusted to the Oblate Fathers, who already had a mission at St. Andrew's, North Billerica. Father Joyce, then an assistant at the Immaculate Conception Church, took the lead, and in 1884 the district was formally detached from the parish of St. Peter, in which it had previously been included.

Land was purchased on Moore street, and August 10, 1884, the basement of the present church was ready for dedication. A house and large lot adjoining the church had been secured for a parochial residence. Father Joyce, who had inaugurated the work so successfully, was recalled to the Immaculate Conception parish in 1885, and Rev. J. T. Lavoie, O. M. I., succeeded him. Father Lavoie was transferred in 1889, first to St. Jean Baptiste with Father Garin, and then to Buffalo, but returned to the Sacred Heart parish in 1893. He was finally succeeded by Very Rev. J. M. Guillard, O. M. I., who was also provincial of the order from 1893 to 1898. November 27, 1898, Father Guillard was transferred to St. Joseph's, and Rev. John P. Reynolds, O. M. I., succeeded him as pastor.

In 1891, land opposite the church, was obtained for a parish school, and a suitable building promptly erected upon it. This structure is of wood, on a brick foundation, and has accommodations for 400 pupils. The present attendance is 250, nearly half of whom are boys. Sisters of Mary took charge at the opening of the school in 1892, and five ladies of this order now conduct the pupils through a course practically identical with that of the city grammar schools.

The church, which will be a Roman edifice, seating 1100 worshipers, is still uncompleted. Father Reynolds is assisted by Rev. John M. McRory, O. M. I., and Rev. Charles Paquette, O. M. I. St. Andrews, at North Billerica, is attended by one of these clergymen, as is also the Poor Farm of Lowell, two-thirds of whose inmates, numbering 400 in all, are Catholics.

St. PATRICK'S ACADEMY,

No. 95 Adams Street.

BESIDES conducting St. Patrick's parish school for girls, the Sisters of Notre Dame maintain an academy and boarding-school in their fine convent buildings adjoining the church. This was the second boarding-school founded by their order in the East, having been established in 1854, two years after the coming of the Sisters to St. Patrick's. As the only academy for girls in Lowell, it attracts a large attendance from that city as well as from other places. Very few of the pupils come from French families, however, so that the large Canadian population is hardly represented in its classes. The French young ladies, to the number of twenty or thirty annually, resort, for the purposes of higher education, to Plattsburgh and Marlborough.

The five Sisters who came to Lowell in 1852, under the escort of Bishop Fitzpatrick and Father McElroy, underwent more than the usual trials before their rights and standing were firmly settled. The convent as well as the church appears to have been included in the designs of the riotous Know-Nothings. Fortunately the Irish defenders routed them in their first encounter, and the strategical insight of the assailants dissuaded them from further assaults upon a position which was so well protected. The Sisters had suffered much anxiety, however, and their fears were not allayed by the visit of the Know-Nothing committee in June. Forewarned by the experiences of the Sisters in Roxbury, they sent for Rev. Timothy O'Brien before admitting these callers, whose insolence was thus measurably limited by the presence of a man. A year later the mayor and twelve members of another committee visited the house upon a similar errand of inquiry.

The earlier housing of the academy was on a modest scale. In 1855 a large wooden school was erected, but in 1856 it became necessary to build a more substantial structure. This was enlarged in 1864. In 1865 the academy was incorporated together with the Boston Academy. In 1871 the main building was begun, and the institution practically assumed its present form. Later a chapel was added, and the old chapel turned to other uses The large enclosed garden adjoining furnishes room for recreation and provides for further expansion, if that proves desirable. In 1890 the golden jubilee of the Order of Notre Dame was celebrated in the academy with great pomp and rejoicings.

The reputation of St. Patrick's Academy is as high as that of the other institutions of this Order. Spanish, German, and Latin are taught, as well as the ordinary branches. One hundred and twenty-five pupils are entertained, five or six of whom graduate yearly. Seven teachers compose the faculty, under Sister Teresa Aloysius, as superior. There are over forty nuns, however, in the convent, some of whom conduct the parish school, while others direct the Sunday-school and various sodalities.

In 1857 the Sisters of Notre Dame distinguished themselves by their charitable ministrations among the poor, who in that year passed through a period of acute distress. Food was prepared and distributed by them, and their convent became a house of shelter for many who had no other resting place. The same spirit of gentle kindness informs and animates their services as educators of youth, signally enhancing the intrinsic value of the instruction which they give.

ST. PETER'S ORPHAN ASYLUM,

APPLETON STREET.

THIS refuge for orphaned children was founded by Father Crudden, of St. Peter's parish. Though extending its hospitality to the poor throughout the city, it has always maintained close relations with the church whose name it bears. This semi-parochial character is a peculiarity of all the Catholic institutions of Lowell.

In 1865 Father Crudden invited three Sisters of Charity to the city, installing them in a brick house at the corner of Appleton and Eliot streets. It was intended at first that they should conduct the Sunday-school and sodalities, visit the sick, and possibly establish a school, and for a time these were in fact their principal labors. An evening school for young women which they opened seems to have anticipated one of the most excellent features of the public-school system.

It was not long, however, before circumstances gave a different direction to their endeavors. In 1867 St. John's Hospital, then in its cradle stage at St. Patrick's parish, was entrusted to their experienced care; and about the same time the teaching work at St. Peter's developed into an organized effort to reclaim and instruct destitute children. In this respect the history of St. Peter's Orphan Asylum closely follows that of St. Vincent's in Boston.

As the institution grew, it became necessary to build an extension in order to accommodate the increased number of inmates. In 1874 this improvement was effected, and the home now provides shelter for forty-five orphans, all girls. From 1875 to 1886 it enjoyed the motherly care of Sister Mary Anne, now superior of the asylum in Boston; but a year after her withdrawal some difference arose with the pastor of St. Peter's church, and the Sisters of Charity gave way to the Sisters of Charity of Nazareth, a similar order. These ladies conduct a home at Newburyport and parish schools at Brockton and Hyde Park, and their reputation as instructors is very high. Besides imparting the benefits of an education gratis to children, they visit extensively among the sick and the poor.

The present superior at St. Peter's is Sister Mary Teresa. Seven sisters comprise the community. The institution is supported by the usual methods of appeal to public charity.

ST. JOHN'S HOSPITAL,

HIGH STREET SQUARE.

ST. JOHN'S Hospital, though unendowed and supported by private contributions, is virtually the city hospital of Lowell. It is conducted by Sisters of Charity, and was established shortly after the Carney Hospital in Boston, which it closely resembles. No wealthy benefactor, however, laid the foundations of the work and immortalized his name in so doing. It has lived from year to year on the aggregated donations of a multitude of humbler friends.

About 1862 a sodality in St. Patrick's parish began to practice the visiting of sick poor in the neighborhood. A room was rented on Adams street, opposite the convent of Notre Dame, and the sisters of that order interested themselves in the work. Soon afterwards a house on Lowell Street was obtained, and a matron and assistants were employed. A medical director, Dr. F. C. Plunkett, was appointed in 1865 to take charge of this little infirmary.

In 1867 Father O'Brien, of St. Patrick's, invited the co-operation of the Sisters of Charity, who had recently come to St. Peter's parish. As a result of his conference with Sister Emerentiana, a building called the Yellow House, having historic associations, but abandoned by this time to wretchedly poor families, was acquired and refitted as a temporary hospital. The inmates of the Lowell street house were transferred to the new quarters, and in 1867 the hospital was incorporated.

The Yellow House stood in the eastern section of the city, about a mile from St. Peter's church. To accommodate the sisters and the Catholics who lived near, a small chapel was erected. A year or two later this was transferred to the Oblates, and in time developed into the stately church of the Immaculate Conception.

Additions to the property were made gradually, as the demand arose and the sisters' means permitted. In 1869 a new building was erected on Bartlett street, and in 1882 an annex on the site of the Yellow House, which was moved to another position. In 1888 the Farley estate near the hospital was purchased and fitted up as an Out-Patient Department. In 1892 the proceeds of a fair and collection, amounting to $27,000, sufficed to cancel the debt, and in the following year another annex was built, and an elevator, supplied with a stretcher running on wheels, inserted in the main building. In December of the same year a training-school for nurses was founded. Ten young ladies completed the course of instruction and received the diploma and medal of this school in 1897.

The annual report of the Hospital for 1898 exhibits a total of 900 cases treated within the year, and 320 operations. In the Out-Patient Department 2114 patients were treated. The services in this department are gratuitous. In the hospital itself over one-third of the patients are supported wholly or in part by the institution. Festivals are held in its aid, and the Ladies of Charity of St. John's Hospital publish a monthly paper, the *Hospital Messenger*, which adds to the revenues.

The charity is non-sectarian. Patients of all creeds are received, and clergymen of their own denominations may visit them. Many of the medical staff, comprising fourteen consulting physicians and two house doctors, are non-Catholics.

Sister Rose, the first superior, was succeeded by Sister Marianna, who served from 1870 until 1876. The next superior, Sister Beatrix, was identified with the hospital for more than twenty years. Her place has been taken by Sister Felicité, who has eleven sisters associated with her in this self-sacrificing Christian work.

The hospital stands opposite the parochial residence of the Immaculate Conception church, and is attended by the Oblates who reside there.

ST. PATRICK'S HOME FOR WORKING WOMEN,

NEAR ST. PATRICK'S CHURCH.

THE latest of the public charities founded by the Catholics of Lowell is the Working Girls' Home, an institution not unlike the establishment of the same name in Boston. The originator of the idea is Rev. Michael O'Brien, of St. Patrick's church, which thus has two of the four Catholic institutions of the city flanking it on either side.

In January, 1898, the home was opened, a fine brick building having been previously erected at a cost of $60,000. It contains a pretty chapel and a basement dining-room, capable of seating nearly 100 persons. All the rooms are heated by steam, and there are baths and lavatories on every floor. Six Franciscan sisters have assumed charge of the domestic arrangements, and about thirty-five boarders are entertained at the very moderate price of $2.50 a week. Besides accommodating these young women at a rate far below the cost of board and lodgings elsewhere, and incidentally furnishing them with the comforts and associations of a family home, the institution supplies cheap dinners to large numbers of working people. Rev. Michael O'Brien, on the occasion of his golden jubilee, announced a further large donation to the Home.

MALDEN.

CHURCH OF THE IMMACULATE CONCEPTION.

THE city of Malden, situated five miles north of Boston, and possessing water-power and business interests of its own, can hardly be called a suburb of the capital. To some extent, however, its population of thirty thousand is a residential one, and as usual, in such cases, the Catholic element is in the minority. About a third of the citizens are enrolled as members of the two Catholic parishes.

The older of these, the parish of the Immaculate Conception, was founded in 1853, at a time when priests were few in this diocese, and the faithful scattered. Eight towns were assigned to the spiritual care of Rev. John Ryan, the first pastor, seven of which have since been constituted independent parishes. Of these towns Malden, the largest, was made the ecclesiastical centre.

Father Ryan's early experiences were similar to those which other missionaries of that period encountered. Services were held in a hall for some time, and the house of a parishioner was his home until the old wooden rectory, now used as a convent, was built. Opposite this cottage, in 1854, the present parish church was erected, in the border territory between Medford and Malden. The dogma of the stainless conception of the Mother of Christ had recently been defined, and the name chosen for the church was appropriately made to embody this article of Catholic faith. It was small at that time, not seating more than four hundred, but quite large enough for the congregation.

Father Ryan died in 1863, having given the impulse to religious growth in each of the towns which lay within his jurisdiction. For four years Rev. Thomas Scully presided over the parish, having been called to this post after his return from the Civil War. During 1867 and 1868 Revs. John McShane and Michael X. Carroll ministered in turn to the people of this section, but their terms of service were too brief to leave any abiding impression. The pastorate which followed, that of Rev. Thomas Gleason, lasted sixteen years, and witnessed many important improvements, rendered possible by the growth of the local population and the successive detachment of several of the outlying missions.

In 1870 the church was enlarged and renovated with such a transforming effect that it was considered necessary to re-dedicate it. In its present form it is a brick Gothic edifice of simple design, affording accommodations for twelve hundred worshipers. In 1880 Father Gleason built a new rectory, beside the church. A year later a parish school was erected on Highland avenue, and opened by a teaching staff of School Sisters of Notre Dame, for whom the old rectory was refitted as a convent.

Father Gleason's successor, Rev. Michael Flatley, ensured the permanence of the parish school by erecting a second school-house on the corner of Charles street and Highland avenue. This building was opened in 1891. It is of brick, three stories high, and 140 by 80 feet in ground area. Five hundred and fifty girls receive instruction within its walls, while the same number of boys are accommodated in the older wooden school-house. The Sisters in charge now number twenty-three, under Sister M. James as directress.

Father Flatley's pastorate lasted from 1884 to 1896. In recognition of the development attained by the parish under his direction, the pastorship of the Immaculate Conception Church was made a permanent rectorate. His death was felt as a personal loss by the parishioners and occasioned deep and wide-spread sorrow among those who had been associated with him during his long and useful life.

As the district was an important one, and presented problems for settlement that required exceptional judgment, the archbishop named Rev. Richard Neagle, for ten years chancellor of the archdiocese, as Father Flatley's successor. He has six thousand souls under his care, embracing the people of western Malden and eastern Medford. Within these limits about one-half of the people are Catholics. They are well organized in the usual devotional societies, and several less customary associations for self-improvement, such as a Reading Circle, a Total Abstinence Society, and a Council of the Knights of Columbus, testify to their loyalty and co-operative ambition. Two curates, Rev. Mortimer E. Twomey and Rev. William J. Casey, share the labors and the credit of this fortunate parish with the rector.

The natives of Catholic countries in all Malden are as follows: Irish, 3,069; French, 179; Italians, 143; Portuguese, 15. There are 3,300 English-speaking Canadians.

CHURCH OF THE SACRED HEARTS,

MAIN STREET.

THE larger but less Catholic portion of Malden,—the section east of the main line of the railroad,—was set off as a separate parish in 1890. Rev. Thomas H. Shahan, of Arlington, was designated to assume the task of organizing this district and establishing its religious future on a durable foundation. From 1891 to January, 1893, he was constrained to hold services in the Malden Opera House, but in May, 1892, land for a church site was purchased on a central thoroughfare, and the work of erecting a house of worship immediately began. The basement of this edifice was ready for occupancy January 8th, 1893. It is expected that the entire building, which is of brick, will be ready for dedication in the spring of 1900. It will cost over $50,000.

In June, 1894, a parochial residence was acquired, nearly opposite the church. Subsequently the pastor built a chapel at Maplewood for the convenience of the few hundred Catholics who live in that end of the city. This was dedicated to St. Joseph, and makes the third Catholic church in Malden. It is attended from the Sacred Hearts Church, as is All Souls chapel in Holy Cross Cemetery, near the Everett line. Two curates, Rev. Timothy J. Holland and Rev. Jeremiah J. Lyons, assist the pastor in covering this wide field of labor.

Father Shahan is one of the very oldest clergymen in the diocese, being the archbishop's senior by a year. Like His Grace, he was educated by the Sulpicians at Montreal and Paris, but his entrance into holy orders was made somewhat later, and his career has been more varied and discursive in its character. While Archbishop Williams has been identified with the city of Boston uninterruptedly since his ordination, Father Shahan has had only one noteworthy term of residence in the metropolis. This was the period from 1875 to 1884, when he acted as pastor of St. James' church. His first assignment was to St. Albans, Vermont. Subsequently at various times he labored in the coast towns of Essex county, Salem, Gloucester, Marblehead, Beverly, Ipswich, Manchester, and others, in most of which he erected churches. From 1864 to 1871 he was at Taunton in Bristol county, but resigned this position on the establishment of the see of Providence, in order to remain under the jurisdiction of his early friend, the bishop of Boston. Since that time he has been pastor at Arlington, where he built the mission churches at Lexington and Belmont. Although he was seventy years old when he was assigned to Malden, his record there shows no loss of the enterprise which has distinguished his long career. He is a native of Ireland, but came to America when an infant and attended school in the basement of the old cathedral before pursuing his higher studies at Worcester, Montreal, and Paris. In June, 1899, he attained his golden jubilee in the priesthood, but modestly restricted the celebration of this event until his present parish should be placed on a sounder footing. A bust of the venerable missionary, by Samuel J. Kitson, was unveiled at St. John's Seminary on June 29th.

MARLBOROUGH.

CHURCH OF THE IMMACULATE CONCEPTION,

Prospect Street.

MARLBOROUGH is one of the most Catholic among the smaller cities in this diocese. Practically all of its foreign population is Irish and Canadian, and it is not rash to estimate the Catholic element at 8000, which is more than half of the whole. Certainly no other city of its size in this vicinity requires the services of six clergymen. The natives of Ireland number 1389; the French, 1417; the Italians, 74; the Portuguese, 10. There are 650 English-speaking Canadians. The social tone of the place is conspicuously high. The Irish are long settled and prosperous, and the lines of discrimination between this element, the French, and the Protestant Americans, have lost that painful distinctness which is evident elsewhere. The first two, though united in faith, prefer to worship asunder; but the rivalry between them is of a friendly and wholesome sort.

Before 1850, when the shoe industries started up in the town, some half a dozen Catholic families had settled in Marlborough. They were obliged to attend church in Worcester, though occasionally a priest from one of the surrounding parishes would come to visit them on his missionary tours. Father Hamilton, of Saxonville, came in October, 1850, and Father Mulledy, S. J., of Holy Cross College, soon after. Rev. Napoleon Mignault, of Webster, made two visits in 1850–51, and addressed the little congregation in French and English. In May, 1851, Rev. E. Farrelly, of Saxonville, began to pay regular monthly visits. Mass was said by him at first in the open air, and subsequently in the Town Hall. Under the supervision of this priest a small church, 80 by 60 feet in extent, was erected on South street. The Know-Nothings threatened to interfere, but the edifice was safely dedicated May 15, 1855, two shoe manufacturers, Messrs. Boyd and Corey, distinguishing themselves by substantial contributions toward the expense of its construction.

In 1857 Father Farrelly died. Father Walsh, who succeeded him at Saxonville, promoted several religious works in Marlborough. In 1862 he secured a lot for a larger church on Prospect street, and in the same year a course of lectures, delivered by Thomas Francis Meagher, Henry Giles, and others of equal note, inaugurated the long series which has been continued to the present day, bearing honorable testimony to the alertness of mind and spirit of inquiry among the Catholics here. During Father Walsh's pastorate a company of Marlborough Catholics went forth to defend the Union.

This fact, of itself, illustrates the great numerical increase which had taken place. Recognizing the need of a resident clergyman, the people had already petitioned for a pastor of their own, and in 1864, in response to their request, Rev. John A. Conlin was appointed to a newly created parish, which embraced Marlborough, Maynard, Hudson, Rockbottom and Southborough. Father Conlin immediately prosecuted an aggressive campaign to secure certain political privileges withheld from his parishioners, and after an appeal to the courts, rendered necessary by his opponents' obstinacy, was himself elected to the school committee. In 1869 he was transferred to Bridgewater, where he died in 1888.

Rev. Michael T. Maguire, who succeeded him, built a church in Hudson, and had completed the basement of the present church of the Immaculate Conception, when his arduous exertions suddenly shattered his health, and he was called to his rest while on a journey to Florida. During his brief pastorate the young men's association, now known as the Catholic Lyceum, had been founded, and in 1870 the French population, which had previously been cared for by a Canadian curate, Father Cosson, was formed into a separate parish, under Father Gouesse.

Rev. John Delahunty, the next pastor, completed the church, which was dedicated July 30, 1871. He also bought a parochial residence and erected a monument to Father Maguire, who had been highly regarded. During his pastorate Hudson was made a parish, under Father McKenna, one of his assistants.

After the transfer of Father Delahunty to Roxbury in 1876, Rev. James B. Donegan occupied the relation of spiritual superior toward this loyal and comfortable flock. The esteem in which he was held by his townsmen may be inferred from his nine years of service on the school committee. In 1886 he died, and was succeeded by Rev. Peter A. McKenna, of Hudson.

Father McKenna was born in Boston and educated at Paris. His entire priestly life, from 1870 to 1896, was spent in Marlborough and Hudson. A man of powerful personality and high capacity for leadership, he laid his gifts devotedly at the feet of his congregation, and, while his eloquence as a preacher and lecturer made him known throughout the diocese, his best memorial is the affection still retained for him by those with whom he lived so long and so intimately.

Among the outward works of his pastorship are the tower, bell and spire, which he added to the church, and the new parochial residence which he erected. A bi-weekly journal, the *Marlborough Star*, was started in 1887 by the Catholic Lyceum of the town, under his direction, and all high aspirations found in him a well-wisher and supporter. Few pastors have got closer to the hearts of young men than he, through the combined attraction of his manly character and warm sympathy for their needs and ambitions.

In 1896 this friend and champion was taken away from his people by death, making the third pastor of the Immaculate Conception Church who died in office. Rev. Thomas B. Lowney, of Medway, succeeded him. Two curates, Rev. John P. Sullivan and Rev. Timothy P. Callahan, assist in performing the parish work.

The church, upon which Fathers Maguire, Delahunty, and McKenna, expended so much pains, is a Gothic edifice, built of brick and able to seat 1,400 worshipers. It stands opposite the new High School, in a central and conspicuous situation.

ST. MARY'S CHURCH,

BROAD STREET.

ASCENDING the hill in the western part of the city, one meets houses of a slightly different pattern from the rest—not less spacious or comfortable-looking than the ordinary town cottage, but newer, more uniform, and, perhaps, more tasteful. The stores in this vicinity bear French names, and the region is known as "the French hill." In the very midst of a broad and attractive avenue stands the church of St. Mary, with a parochial residence on the left. In the rear of the church is a large parish school-house, and to the left of this, separated by a park of some size from the street, the brick façade of St. Ann's Academy.

There is no suggestion of poverty in the district. The shoe trade appears to be far more remunerative to the operatives than the cotton manufacture. Many of these neat homes are occupied by their proprietors. The church is paid for. The stores are flourishing and well stocked. One thinks not of the "Little Canadas" in larger cities of New England, but of the frugality, the tidiness, and the gayety of old France.

It was in 1870 that Rev. Francis Gouesse, now of Walpole, came to Marlborough, as the first French pastor. The church and house are fruits of his energy, although he remained in the parish only two years. Rev. Octave Le Pine succeeded him, and continued his excellent work until 1878, when he was transferred to Salem. Rev. J. Z. Dumontier, his successor, had previously served in Salem. His eleven years of residence in Marlborough afforded a thorough opportunity for the exhibition of his gifts and qualities, and it is pleasant to record that he, no less than Father McKenna, enjoyed the respect of the entire community.

By his own people he was loved. The parochial school and St. Ann's academy, which he not only founded, but endowed with the bulk of his personal estate after his death, are the principal monuments of his zeal, co-operating, as it did, with the generosity of a loyal and prosperous flock. Father Dumontier died in 1889.

Rev. J. Camille Caisse, the present pastor, came to this parish from St. Sulpice, Montreal, at the invitation of Archbishop Williams. He, too, labors with great satisfaction to his flock, defending them, where that is necessary, uniting them, and counselling them in times of industrial trouble. His church, which is free from debt, displays evidence of constant care in its appearance. The seating capacity is about 700, and the congregation numbers nearly 4,000. Most of these, as has already been intimated, live on the hill near the church, but this "quarter" is not separated from the rest of the city by any strict line of division, and intercourse with the other townspeople is cordial and unrestricted. Even the separate schooling of the French children, over 500 of whom are instructed by the Sisters of St. Ann, does not seem to create discords. Two curates, Rev. Oscar Genest and Rev. Onésime P. Lacroix, assist Father Caisse.

An excellent eight-page weekly paper, *L'Estafette*, is published by and for the French Catholics of Marlborough.

ST. ANN'S ACADEMY.

THIS flourishing institution, founded in 1887 by Father Dumontier, is the only establishment of the Sisters of St. Ann in the archdiocese. Three nuns of this community came to Marlborough from Lachine, Quebec, to take charge of the parish school. For a time they were obliged to utilize the basement of St. Mary's church, and to reside in a small cottage belonging to the pastor. Before long, however, the first section of the present handsome academy was completed. The dedication was performed on June 13th by Archbishop Williams. In 1888 the boarding-school department was added.

Father Dumontier's will, filed in 1889, provided generously for the institution, and enabled its superior to liquidate the debt then incumbent upon it. Soon afterwards an extension became necessary. In December, 1894, this was completed and opened to the public. The institution is valued at over $70,000, and possesses four acres of ground. Its situation on the crest of the hill is admirable.

Of the 200 pupils, including day-scholars, fully one-half are of French descent, though instruction is given in both languages and the sisters are of different nationalities. A large part of the attendance is from Marlborough and Worcester. The usual convent curriculum is followed, with an optional list that ranges from stenography and bookkeeping to music, painting and embroidery. Twenty-eight sisters form the teaching staff, under Sister Marie Victorine, who has been superior from the beginning. Though so young an institution, St. Ann's compares favorably with other academies in the diocese in its advantages and in the number of those who avail themselves of them.

MAYNARD.

ST. BRIDGET'S CHURCH.

THE Assabet river, running midway between Stow and Sudbury, had appropriately given its name to a factory village which was its own creation. The first notable development came in the forties. Later, during the Civil War, blanket manufacturing started up on an extensive scale. By 1871 the village had so far concentrated the scanty population of these inland parts that it was set off as a separate township under the English, or rather, Norman-French name of Maynard.

Catholics had lived in the place as mill-workers from an early period. The priests of Saxonville had visited them from time to time, and, afterwards, when Marlborough was made a parish, Rev. John A. Conlin, its first pastor, built a chapel on Main street for the people of Maynard. His successor, Father Maguire, and Father O'Reilly, one of his assistants, came more and more frequently to the mission. Subsequently it was transferred to the Concord parish, the town of Concord adjoining Maynard on the east, and Rev. Timothy Brosnahan, now of Waltham, had charge from 1872 to 1877. Rev. M. J. McCall, who followed Father Brosnahan, bought land on the other side of the river and erected a wooden church, under the patronage of St. Bridget. The corner-stone of this edifice, which is a frame structure in the Gothic style, was laid in 1881, but the dedication was deferred until 1884, as it seemed improper to tax too severely the resources of a congregation of factory-workers.

In 1894 Father McCall was transferred to Salem, and Maynard, now increased to a town of three thousand inhabitants, became an independent parish. Rev. John A. Crowe, who had labored for several years in Concord, was made the resident pastor. He is a native of Hingham and comparatively young. A Total Abstinence Society, Reading Circle, and other associations, indicate that religion is a living force among his flock. Father Crowe is unassisted in his labors.

The natives of Catholic countries in Maynard, Acton and Stow are as follows: Irish, 418; French, 25; Italians, 12; Portuguese, 5. There are over 400 English-speaking Canadians.

MEDFORD.

ST. JOSEPH'S CHURCH.

CATHOLIC services were first held in Medford at the Town Hall in 1849. The celebrant was Rev. M. P. Dougherty of Cambridge. About 1855 a chapel was built on Salem street, in the eastern section of the town. The subsequent shifting of the boundary lines in 1877–78 made this region a part of Malden, and the history of the church will be found under that city; but for a long time Medford was included in the parish, as its eastern section is to-day.

It was in 1876, during the pastorate of Rev. Thomas Gleason, that the Medford parishioners took their first step toward the formation of a separate parish. The town had now increased in population, and its breadth from west to east made the journey to Malden one of much difficulty in unfavorable weather. Accordingly, the church of a Trinitarian Society was acquired and opened for services at Easter. The location was on High street, a few steps from Medford Square.

Until 1883 this chapel remained a mission of the Malden parish. Rev. Richard Donnelly became resident pastor in that year, and held this position until his death. Among the things accomplished during his administration was the purchase of the present parochial house.

After the short pastorate of Father Donnelly, Rev. Michael Gilligan was appointed to the parish, and his name has been identified with most of the improvements which have been made in the property. He has succeeded in cancelling the debt which rested upon his predecessors' acquisitions. and in obtaining several valuable tracts of land besides. One of these is in West Medford, where a church may be erected in time. But the principal achievement has been the building of a new church, on High street, not far from the old church. The parochial residence was moved aside and space cleared for a fine structure in the modern Romanesque style. The breadth of the façade, the scheme and decorations of the entrances, and the character of the roofing, give this edifice the charm of freshness at least. The material is brick, and the seating capacity is 1,040. Mr. Houghton, of Brooklyn, is the architect.

For five years the pastor has labored upon this large undertaking, and the task is now approaching the term of its completion. The basement has been occupied for some time, and the wooden church abandoned to secondary uses. The location, on rising ground, which overlooks the Mystic river, is all that could be desired. Opposite the massive church stands, in sharp contrast, a pretty public building of light rural structure, the City Library, and the district all about it is sprinkled with rustic homes, belonging to the comfortable residents of this charming town. The Park Boulevard will run close by, and Middlesex Fells and Tufts College are within easy reach.

About three thousand souls form the parish, and one curate, Rev. Patrick T. Higgins, assists Father Gilligan in attending to their religious needs. Even if the Catholics of eastern Medford be added, it will be seen that the city, which contains a population of 15,000, is not a stronghold of the faith. Its industries are not sufficiently active to attract working people in large numbers. The old American element holds its own here fairly well, and the relations between Catholics and Protestants are courteous and intimate. The natives of Catholic countries in all Medford are as follows: Irish, 1,109; French, 374; Italians, 44; Portuguese, 7. There are 1,200 English-speaking Canadians.

MELROSE.

CHURCH OF ST. MARY OF THE ANNUNCIATION.

MELROSE is a place of 12,000 inhabitants, situated eight miles north of Boston, and midway between Lynn and Malden. Although it resembles these cities in its industrial character, the figures of Catholic population exhibit a surprisingly small ratio. One church and two clergymen suffice for the spiritual necessities of the Melrose Catholics.

Originally a part of the large Malden parish, the town was subsequently attached to Stoneham, when that place was assigned a resident pastor in 1868. Rev. William H. Fitzpatrick, now of Dorchester, was the young priest who assumed the responsibilities of religious direction not only in Stoneham, but in Wakefield and Reading, as well as Melrose, which at that time were united. In Melrose he acquired a Baptist church on Main and Upham streets, moved it to Dell avenue and transformed it for Catholic use. This chapel was known as St. Bridget's.

Rev. D. J. O'Farrell, now of St. Stephen's church, Boston, succeeded Father Fitzpatrick in 1875. His long service, of nearly twenty years, enabled him to effect lasting results in his parish, from which Wakefield and Reading had now been detached. Both in Stoneham and in Melrose, he managed to build new churches, the edifice in the latter town arriving at completion a short time before its founder's transfer to the capital. It is built of wood, on a granite foundation, and fronts on Herbert street. The surface dimensions are 72 by 132 feet, and the seating capacity is 900. The building was dedicated in 1891. It is stated to have cost $45,000.

After Father O'Farrell's appointment in 1894 to succeed Father Moran at St. Stephen's, Rev. Francis J. Glynn was assigned to Melrose and the town established as a parish. Father Glynn purchased a parochial residence opposite the church. He is a native of Boston, who had served as curate in Brockton for fifteen years before coming to Melrose. The work has increased since his arrival, so that an assistant, Rev. Daniel J. Carney, has been appointed to relieve the pressure upon the pastor.

The number of natives of Catholic countries in the place is as follows:—Irish, 803; French, 42; Italians, 39; Portuguese, 3. The English-speaking Canadians number more than 1300, and there are a few Catholic Germans and Armenians.

MT. AUBURN (*See* WATERTOWN.)

NATICK.

ST. PATRICK'S CHURCH.

THIS little factory town of 9000 inhabitants has two Catholic churches. The older of the two parishes is of respectable antiquity, as ages run in this still youthful territory; while the younger is of very recent formation.

Services are said to have been held in Natick in 1844 by Rev. George F. Haskins, and the names of Father Fitton, Father Hamilton, and other missionary priests are mentioned from time to time in connection with this town. Rev. John Walsh, who was pastor at Saxonville from 1857 to 1869, seems to have given particular attention to Natick, among the other towns which he was called upon to serve, and during one year of this period left Saxonville to reside there. In 1869 he was definitely transferred to Natick, where he remained in charge until his death in 1890. During this period the parish was gradually contracted until it became practically co-extensive with the town of Natick. In 1891 a further division was made within the town lines by the creation of the Sacred Heart parish.

It seems to have been while he was pastor at Saxonville that Father Walsh purchased the old St. Patrick's church,—a meeting-house, originally erected by the Congregationalists, but sold by them to the Universalists, who transferred it to the Catholics in 1860, upon the disbandment of their society.

Father Walsh had the building enlarged and improved, and in its renovated shape it served very well during his incumbency of the pastoral position. As a native of Ireland, ministering to a congregation largely composed of his fellow-countrymen, he naturally selected the name of Erin's saint for his church; and under this appellation it was dedicated by Rt. Rev. Bishop Fitzpatrick. A parochial residence was erected by Father Walsh, not far from the church.

Rev. Michael F. Delaney, a native of Boston, who had been pastor for several years in the neighboring parish of Ashland, came to Natick after Father Walsh's death. Land for a new church had already been obtained by his predecessor, and on this Father Delaney soon began to build. The corner-stone of the present St. Patrick's was laid in 1892, and the basement was opened in the following year. The church is a substantial brick building with brownstone trimmings. The congregation has been estimated at 2600. The increase is not large, however, as for fifteen or twenty years the place has stood still in population, at times even going back. Deaths and births are about equal in the town as a whole, and the large families which are a peculiarity of the foreign element elsewhere in New England, do not manifest themselves in the pleasant region to which Eliot, some two hundred and fifty years ago, transferred his "praying Indians."

Rev. Edward J. Fagan assists Father Delaney in discharging the duties of the parish. The natives of Catholic countries in Natick, Medfield and Dover (two towns attached to the South Natick parish), are as follows:—Irish, 1163; French, 51; Italians, 49. There are 450 English-speaking Canadians

SOUTH NATICK.

CHURCH OF THE SACRED HEART.

SOUTH NATICK has factories, churches and institutions of its own. It appears to have attracted Catholic settlers in greater numbers than any other portion of the town in the mid-century period, as the first Mass within the town limits was celebrated here, and visiting priests paid it particular attention. It was in Natick, however, that the first Catholic church was established, in the manner already described, and to that centre the Catholics of South Natick were obliged to repair for worship until 1873.

About this time Rev. John Walsh, pastor of the town, purchased land in South Natick, at the corner of Water and Eliot streets, and began the erection of a church. This edifice progressed somewhat slowly, as sixteen years intervened between the laying of the corner-stone and the dedication. In 1889 it was happily completed, and two years later the district was separated from the mother parish.

The first pastor, Rev. John A. Donnelly, had acted as curate at St. Patrick's before his appointment, and undoubtedly understood the needs of the people here. One of his first acts was to purchase an estate opposite the church, the house standing upon which was remodeled as a parochial residence. The church of the Sacred Heart is a copy in wood of the favorite Gothic models, seating some six hundred worshipers. The congregation is given as 1200, and Father Donnelly is assisted by Rev. Daniel F. Whalen in his labors for their spiritual welfare.

Attached to the South Natick parish are Medfield, Dover and Wellesley, three towns of Norfolk County. Medfield alone has a church of its own, St. Edward's. This little chapel was erected during Father Donnelly's pastorate and dedicated by Bishop Brady in 1893. The few hundred people in Medfield, a town of less than two thousand inhabitants, are thus enabled to attend Catholic services every Sunday. Dover, with seven hundred inhabitants, and Wellesley, with four thousand, are as yet merely stations, a large portion of the latter town being embraced in St. John's parish, Newton Lower Falls.

NEWTON.

ST. MARY'S CHURCH,

Newton Upper Falls.

THE city of Newton owes its growth in late years not less to the ponds and hills with which it is sprinkled, and the Charles river which embraces it on three sides, than to the industries which have established themselves there. Among all our suburbs none combines the out-of-door freedom of country life with a higher degree of comfort and culture.

The population is now more than 27,000, distributed in half a dozen different villages. Five of these have Catholic churches, each of which ministers to a congregation sufficiently large to require the services of two or three priests. The natives of Catholic countries in Newton, not including Needham and Wellesley, are as follows: Irish, 3628; French, 656; Italians, 134; Portuguese, 2. There are 2400 English-speaking Canadians.

Before the era of rapid conveyance and suburban expansion, Newton consisted chiefly of two villages, Upper and Lower Falls. Priests from Waltham and Watertown, notably Rev. B. Flood, used to visit the district occasionally, and about the time of the Civil War regular weekly meetings began to be held in Eliot Hall at Upper Falls. Rev. John W. McCarthy, who succeeded Father Flood at Watertown, in 1864, took cognizance of the needs of the Upper Falls congregation, and erected for them a wooden church, 40 by 76 feet in extent, which was dedicated by Bishop Williams in 1867. Four years later Father McCarthy resigned his pastorship at Watertown.

With the advent of Rev. Michael Dolan, the first resident pastor, the real history of the Newton churches begins. Father Dolan came to St. Mary's, as the church at Upper Falls was called, on December 4, 1872, after having served since his ordination as curate at Sts. Peter and Paul's, South Boston. His parish included Upper and Lower Falls, Newton Highlands, a good part of Newton Centre, most of Needham, and much other adjacent territory. In all this district there were only five hundred Catholics, three hundred of whom attended St. Mary's at Upper Falls, while less than two hundred assembled in a hall at Lower Falls. For ten years Father Dolan administered the parish alone, and for four years subsequently with an assistant.

The church was in poor repair and heavily mortgaged, but for a time Father Dolan made it serve, with certain alterations which were absolutely necessary for safety. A few years later, when the Sudbury river was added to the Boston water supply, laborers came to the place in large numbers, and a transept with galleries was added to the church, making room for 1000 worshipers. The church was then re-dedicated in 1876.

Later the parochial house was enlarged to its present accommodations of over twenty rooms, and two estates were purchased near by, for a school and a convent. Thirty-six acres were also acquired in Needham, about a mile from the church, and laid out and licensed as a cemetery. Finally, the little flock at Lower Falls was provided with a church, whose inception and completion will be described in the sketch of St. John's parish.

Father Dolan was transferred to the large parish at Newton in 1885. At the time of his departure St. Mary's parish was in possession of a handsome property, comprising the house, church, furnishings, a cemetery, and estates for school and convent purposes, on all of which the debt was only $3300.

Rev. Martin O'Brien, the second pastor of St. Mary's, lived only five years to labor for his people, but during that period he added to the property of the parish, both at Upper Falls and at Newton Centre. On his death the parish was divided into three parts, one pastor being appointed to Upper Falls, another to Lower Falls, and a third to Newton Centre, and a general rearrangement of boundary lines within the city took place.

The mother parish, to which Rev. Timothy J. Danahy was appointed, after Father O'Brien's death, still included Needham, parts of Waban, and of Newton Highlands, besides the village of Upper Falls. In the first of these places Father Danahy has built a church, St. Joseph's, which was dedicated in 1894 by Archbishop Williams. It is a wooden chapel, adapted to the requirements of a small but generous congregation, and attended regularly from St. Mary's as a mission. The town of Needham is in Norfolk county, and its population of 3000 inhabitants is very largely non-Catholic, the number of natives of Ireland being 212, of French 33, of Italians 3, and of English-speaking Canadians 270.

Father Danahy served thirteen years as an assistant in Quincy before coming to St. Mary's. He is aided in his labors by one curate, Rev. Cornelius J. Riordan. The parish has enjoyed prosperity from the beginning, and is ripe for further developments.

ST. BERNARD'S CHURCH,

WEST NEWTON.

WEST NEWTON was the second of the Newton villages to be constituted a parish. Owing to its nearness to Waltham, it was to that city rather than to Watertown that it looked in early days for religious attention. Rev. Bernard Flood, the pastor at Waltham, did not neglect the faithful Catholics of this section.

Services are stated to have been held in a tent and afterwards in a hall; but these make-shifts were soon abandoned, and the year 1871 witnessed the laying of the corner-stone of the first St. Bernard's church. The dedication took place in 1874, and in 1876 West Newton became a parish. Rev. Michael T. McManus, previously curate at St. Patrick's church, Lowell, was appointed pastor. In 1882 he was promoted to the pastorate of St. Patrick's church, South Lawrence, where he still remains.

Rev. Christopher McGrath, of Sts. Peter and Paul's, South Boston, was sent to succeed Father McManus. After a successful pastorship of four years, he died in 1886. Since that event Rev. Lawrence J. O'Toole has been in charge.

Father O'Toole bought the parochial house and property in 1887. Two years later the church was destroyed by fire in the usual mysterious manner. It was a brick building, seating eight hundred and fifty worshipers, and likely to have sufficed the congregation for many years.

During the interval between this calamity and the erection of a new edifice, the Catholic congregation assembled in City Hall. The dedication of the present St. Bernard's church took place in 1890, and, owing to the rejoicings felt by the people at the reparation of their loss, was made an occasion of much solemnity.

The structure is built of brick, with brown stone trimmings, and seats over a thousand worshipers. The raised ground which it occupies enhances the effect of the tall Gothic spire. The congregation has been estimated at over two thousand.

The present pastor had been curate and rector at the Cathedral for eleven years before receiving the appointment at St. Bernard's parish. He is assisted by Rev. Charles J. Galligan. Although distinct in its history from the other Newton parishes, St. Bernard's presents similar general characteristics both in its surroundings and in the population.

CHURCH OF OUR LADY, HELP OF CHRISTIANS,

NEWTON.

NEWTON, specifically so called, is that part of the city which lies near Watertown and Brighton. It was attended from the former place until its organization as a separate parish in 1879.

Rev. M. M. Green, who had just become pastor of St. Patrick's church, Watertown, undertook the task of assembling the Catholics of this section in 1872. Thus the three oldest parishes of the city, St. Mary's, St. Bernard's, and Our Lady's, received their first important impulses at about the same time. A space of several years, however, separates their formal establishment, and of the three Our Lady's was the last to obtain a resident pastor.

Services were held, as usual, in a hall from the fall of 1872. In the following summer the corner-stone of the present church was laid, and a year or so later the basement was opened for the use of the congregation. It was not until May, 1881, that the building was completed and prepared for dedication. This delay was doubtless due to the lack of a resident pastor, Father Green being still chiefly occupied with his duties at St. Patrick's, Watertown.

In 1879 he resigned his position at Watertown and came to Newton to live. On the fifth of October, 1885, he was found dead in his room, and Father Dolan, of St. Mary's parish, was called to succeed him. At this time there were only three parishes in the city. The two that have since been added were taken out of St. Mary's and Our Lady's, so that by his appointment as second pastor of the latter church Father Dolan established a personal connection with four of the five parishes in Newton.

On coming to Our Lady's from St. Mary's, which he had left in a flourishing condition, he found a debt of $21,000 confronting him. There was no parochial house, so he set about filling this need at once. In the course of a year, the present residence, a brick structure of ample size, surrounded by a terrace, was erected. From that time nearly every year saw some substantial addition to the equipment of the church—marble altars, a pulpit, roofing, fresco work, an organ, and concrete paths through the grounds, being a few of the items included in Father Dolan's prudent expenditures.

The most important undertaking of his pastorship, however, has been the foundation of a parochial school. The buildings, three in number, were erected in 1892 and 1893. All are of waterstruck brick, laid on granite foundations, and designed to harmonize with the church. There are twelve grammar class-rooms, besides those used for high school studies, and the hall of the larger school building seats eleven hundred persons.

The Sisters' convent, which was Father Dolan's jubilee gift to the parish, cost $25,000, exclusive of the furnishings. It is one of the best of its kind anywhere.

More recently Father Dolan has purchased 100,000 square feet of land, adjoining the old property, at a cost of $10,000, which he donated from his personal income. The parish now possesses a frontage of five hundred feet on Washington street, with an equal or greater depth along Adams street. A portion of this frontage was threatened by the city authorities three or four years ago, when a strip of it was desired for a public improvement, but after thorough discussion, a compromise was effected, and the proposal was set aside.

On the whole, the Newton parish must be considered one of the most prosperous in the archdiocese. The property is well grouped, pleasing to the eye, and financially sound, the debt on the entire estate, valued at $300,000, being almost a nominal one.

The parish school is managed by Sisters of Charity from New Jersey, an order which is also established in similar work at Roxbury and Salem.

There are sixteen of these ladies, assisted by one lay teacher of elocution and calisthenics. The attendance of boys and girls is about six hundred and fifty, and two perpetual scholarships in Boston College are held out as incentives to laudable ambition on the part of the graduates.

Father Dolan's congregation is the largest in Newton, numbering from thirty-five hundred to four thousand souls. Two curates, Rev. James F. Gilfether and Rev. Edmund T. Butler, share with him the responsibility for the welfare of this industrious and respectable flock.

ST. JOHN'S CHURCH,

NEWTON, LOWER FALLS.

THE use of Boyden Hall for the Catholics of this section on Sundays was exceedingly inconvenient. Frequently the traces of a dance held on the preceding Saturday night had to be removed by a party of volunteer sextons before it was possible to proceed with the sacred service. As the congregation was fairly numerous, Father Dolan, then at Upper Falls, resolved to build them a chapel. A piece of land, containing 60,000 square feet, was obtained, and a small church and stable erected upon it. This was in 1874. Six years later the building was fully completed, at a cost in all of $25,000. The dedicatory exercises were performed by Archbishop Williams May 8, 1881. Four years later Father Dolan removed to Our Lady's Church at Newton, leaving a debt of only $2,500 on the property at Lower Falls.

During the five years' pastorate of Rev. Martin O'Brien, St. John's Church still remained a mission of St. Mary's; but the inconvenience of this was felt more and more acutely, as the congregation increased, and in the rearrangement of boundary lines, which took place after his death, Lower Falls (as well as Newton Centre) was created a parish. Its population and extent of territory justified this step.

Rev. P. H. Callanan was appointed pastor over a district comprising not only Lower Falls, but Wellesley Hills, Wellesley, and part of Weston. Arriving at his post in November, 1890, he set to work with energy and immediately remodelled the church. In the following summer he erected a parochial house of seventeen rooms, well equipped and furnished. The next addition to the property was a stable—in country parishes where the pastor works alone, as Father Callanan was working at this time, an absolute necessity. Finally, the grounds about the church, house, and stable, were graded and beautified in 1892, and kept in this condition afterwards by the pastor's care.

The cost of these improvements was $27,000. On the fifteenth anniversary of Father Callanan's ordination, which was celebrated in the parish December 18, 1895, the last dollar of indebtedness was paid off. The event was made the occasion of a spontaneous testimonial from the congregation, at which not only members of the parish, but prominent gentlemen from the neighborhood, such as Colonel Clarke, Colonel Plympton, Colonel Whitney, and Mr. H. J. Jaquith, offered addresses of warm congratulation. A purse was presented to the pastor, and other gifts, from the Sunday-school and from individual parishioners, made the day a happy and memorable one in the retrospect of work accomplished.

Father Callanan was born in New York, but educated at Boston College. He had been pastor at Foxboro before his transfer to Newton Lower Falls, and had exhibited there the same energy and devotion, which have accomplished such creditable results at St. John's. His present congregation numbers twelve hundred souls. The church is a frame structure, Gothic in design, and possesses a seating capacity of six hundred. One curate, Rev. Edward F. McLeod, assists Father Callanan on his rounds of priestly duties.

CHURCH OF THE SACRED HEART

Newton Centre.

THE Newton Centre parish was formed in the latter part of 1890, at the same time as the parish of Newton Upper Falls. Unlike that district, however, it was not already provided with a church. Father O'Brien, of St. Mary's, from whose territory as well as from that of Our Lady's Church at Newton, the new parish was carved, had purchased land at Newton Centre; and this was practically all in the shape of property that Rev. Denis J. Wholey found when he came to the place as first resident pastor.

After holding services for a while at Association Hall, on Centre street, formerly known as the old Baptist Church, Father Wholey undertook promptly the task of erecting a church for his congregation. Christmas day, 1891, the basement was opened for occupancy. Since that time work has gone forward gradually on the superstructure, the object being to offer a design of exceptional artistic beauty to the eyes of the believers who use the edifice and of passers-by.

The building is of brick, with trimmings of pink granite. Its general conception is Romanesque. The seating capacity is given as eight hundred. By the side of the church stands a parochial residence.

The congregation was estimated not long ago at thirteen hundred souls, but has undoubtedly passed that figure at the present time. The Sunday-school is conducted by Sisters of Notre Dame from Waltham.

Father Wholey is a native of Lawrence, Mass., but received his education at Baltimore and Montreal. He served as curate for thirteen years at St. Joseph's, Boston, before his assignment to Newton Centre. His principal achievement there, of a visible sort, has been the construction of the church, which is intended to be of a character consistent with the size and growing importance of the parish. One curate, Rev. George McDermott, relieves the pastor of a portion of his labors. These are somewhat arduous, embracing, as they do, the spiritual care of the Catholics in Newton Highlands, in which the institution next to be considered is located.

ST. JOHN'S INDUSTRIAL SCHOOL,

NEWTON HIGHLANDS.

THIS institution is a part, and the major part, of the Working Boys' Home in Boston. It was conceived and created to supply an evident deficiency of the Home, which before its erection did little to develop skill in the boys whom it sheltered. The public schools, to which it had been the practice to send the younger boys, do not profess to fit children for any particular trade, or give them more than a general foundation of knowledge with which to earn their livelihoods.

In 1890 Father Ford, to whose Christian charity the Home owes nearly all that it is to-day, purchased a lot of land in Newton Highlands, covering about sixty acres. On this he erected between 1892 and 1894 the present massive building. The situation is excellent for the purpose, being a mile and a quarter from the Newton Highlands station, in the midst of an upland district, which is still thinly populated. The Charles River flows near by, and the surrounding landscape is delightful in summer.

The building is of brick, with granite trimmings. Its great size, and especially the massive square tower, render it a highly imposing object amid this rustic environment. At present the accommodations permit the entertainment of one hundred and fifty boys, but when the original plans have been carried out the capacity of the house will be doubled. As a rule every cot in the dormitories is occupied.

The present director of the school, under Father Ford's superintendence, is Rev. James J. Farrelly, who was assigned to this office immediately after his ordination in June, 1897. Father Farrelly's predecessor in this responsible position was Rev. Patrick J. Supple, D.D., now of St. Peter's parish, Cambridge. To both of these clergymen has fallen the work of guiding and governing the inmates ; but they are assisted by eight Franciscan nuns, who not only administer the household economy of the institution, but teach the boys ordinary studies, and by several lay instructors for technical training.

The ages of the boys range from nine to sixteen years. No distinction of creed is made, and there is usually a sprinkling of non-Catholics. All are practically destitute, and very many are orphans, sent here by pastors or by members of the St. Vincent de Paul societies. Yet among these children of the poor exquisite faces will be seen, and talents are discovered which need only fostering and opportunity to secure recognition for their possessors in society.

At present, owing to the large debt under which the Home is undeservedly struggling, the facilities for technical instruction are less ample than they will be in the future. The printing department is well equipped, every feature of this trade, except binding and stereotyping, being taught. About twenty-five boys study printing. Orders are taken and filled, and not only *The Working Boy*, the monthly paper of the Home, but many other specimens of typographical work indicate the creditable degree of skill which the young pupils have acquired. The half-dozen graduates of the Home (which has been opened only since 1896) have been printers.

Other trades in which the boys are instructed are baking, laundry-work, engineering and farming. Their labor in all these departments is turned to the profit of the Home, which, of course, is wholly without other revenue from its inmates. Thus the boys will be seen kneading the bread which they consume (two hundred loaves a day), running the steam wringers and mangles, tending the boilers and engines from which the house is heated, and cultivating the seven or eight acres of the estate which are planted as a kitchen garden. Poultry and other domestic animals are kept in the farm-house, which is some distance from the Home.

In all these tasks the boys take part with a cheerfulness which is good testimony to the efficiency of the management. Indeed, the docility expressed in their faces is very gratifying, when it is considered that many of them were rescued from a road that too often leads down to that spirit of sullen insubordination which is characteristic of the city idler. Their removal from the city has amply justified itself in this respect. Here the restraints are lighter, and many freedoms may be permitted without the danger of evil example. The health of the boys has improved remarkably, too, and this is certainly a factor which has contributed to their happiness and tractability.

Among the receations provided, that which is found most effective in creating an *esprit de corps*, is undoubtedly the brass band. With less than a year's instruction, under Mr. Ackelroyd and two or three teachers of particular instruments, the young musicians have been enabled to take part in several entertainments and processions. Seven or eight boys are also studying the violin, and that vocal music is well taught may be judged from the fact that a full Mass by Weber was sung by them at their last Christmas services.

Religion is, of course, kept in its due place before their minds. A large and well-ornamented chapel is the sanctum sanctorum at whose threshold all irreverence and even levity must be left behind. At the same time, as no one familiar with the Catholic spirit needs to be reminded, every form of innocent merriment is encouraged. There is a large play-room, conducive to good spirits if destructive to clothes, and a reading-room, whose shelves are stocked with magazines donated by thoughtful friends.

As yet the school has graduated few pupils, owing to its recent establishment and the youthfulness of the boys themselves, most of whom lack a foundation of general knowledge. To remedy this misfortune and place them on a level with other youths in the struggle for life is the main object of the institution. Its immediate need is an endowment, so that the technical instruction may be broadened and systematized. Meanwhile, for what it has accomplished already, it deserves the respect and sympathy of the community and the gratitude of every young soul to whom in so critical a period it has supplied the loving care of the fatherhood and motherhood that were taken away.

PEPPERELL.

ST. JOSEPH'S CHURCH.

THIS town of 3300 inhabitants stands close to the New Hampshire border, midway between Lowell and Fitchburg. Priests from both cities visited it fifty years ago, when the paper industries had already begun to attract Catholic workmen to the town. Subsequently it became a mission of Ayer, and the pastors of that parish, Fathers Foley, Moran, and Barrata, attended the people here when their services were required. The last named clergyman, noting the increase of population in this, the largest of his missions,—larger now than the parish town itself,—purchased land near the depot in East Pepperell in 1870, and erected a small wooden church. This was dedicated in December by Bishop Williams, who paid his first episcopal visit to the town on this occasion and confirmed thirty-five children. On the same day, also, he blessed the church and administered confirmation in the academy town of Groton.

Relieved now of the long Sunday journey to Ayer, the people of Pepperell were still for many years dependent upon the pastors of that place for religious attention. Rev. Joseph Mohan, who succeeded Father Barrata, from 1876 to 1881, interested himself in their welfare, and Rev. Henry J. Madden, his successor, immediately enlarged the church, and in 1884 erected a parsonage near it. A short while afterwards he was made resident pastor, having demonstrated his ability in this pioneer work by building the church in Ayer. The adjoining township of Townsend was included in the newly defined parish.

After nine years of service at Pepperell, Father Madden was transferred to Winchester, where he still remains. His successor, Rev. F. X. Burke, had labored for nearly the same length of time in Amesbury, before his appointment in January, 1894, to the parish of Pepperell. He is a native of Lawrence, and has had the unusual experience of acting as assistant to three bishops in turn—to Bishop Healy, at Portland; to Bishop Bradley, at Manchester; and to Bishop Brady, during his pastorate at Amesbury.

Townsend, a place of 1800 inhabitants, has a chapel of its own, St. John's, which is attended by Father Burke. The congregation there is small. The church at East Pepperell, which most of the parishioners attend, has a seating capacity of five hundred, and, though modest in its exterior aspect, is attractively decorated within. It is completed and free from debt.

The natives of Catholic countries in Pepperell and Townsend are as follows: Irish, 309; French, 175; Italians, 1. There are 200 English-speaking Canadians.

SAXONVILLE (*See* FRAMINGHAM).

SOMERVILLE.

ST. JOSEPH'S CHURCH.

FEW cities in the commonwealth have gained more rapidly of late years than Somerville, which now contains upwards of 52,000 people—a larger population than Lawrence or Springfield. In its character it stands midway between these two cities, combining the industries of the one and the residential beauties of the other with the great advantage of nearness to the capital. The increase in population has been attended with a corresponding growth in the Catholic element, which now embraces one-third of the whole, possessing three churches and requiring the services of eight clergymen. The first of these three parishes was founded in 1871, the second in 1881, the third in 1891.

Originally a part of Charlestown, the city was embraced under the wide jurisdiction of St. Mary's parish at one time. Later, the establishment of churches in East Cambridge and Old Cambridge supplied the Catholics living near those centres with more convenient places of worship. Finally the time came for entire separation and independence. In the winter of 1869 services began to be held in Hawkins' Hall. Two years later the flock transferred its assemblies to St. Joseph's church, on Webster avenue and Washington street, Union Square, the basement of which was then ready for occupancy. In November, 1874, this edifice was dedicated by Bishop Williams. Rev. Christopher T. McGrath, a native of Boston, was appointed the first pastor and is now permanent rector of the parish.

A girls' school was established by him at an early date. Sisters of Notre Dame were invited to take charge, and a school-house and convent erected on Webster avenue in the rear of the church. Some years later a brick school-house for boys on Washington street was added to the already flourishing property of the parish, the instructors in this institution being the Xaverian Brothers. Seven hundred boys and seven hundred and fifty girls attend these schools.

The church itself, known as the Patronage of St. Joseph, is a large Gothic edifice, built of brick with granite trimmings, and centrally located. In spite of the detachment of two important sections of the city from its territory, the mother parish is still the largest, requiring the services of three curates, Rev. Jas. P. T. Kelly, Rev. Michael J. Welch, and Rev. Francis J. Ryan, in addition to the pastor.

The natives of Catholic countries in all Somerville are as follows: Irish, 5249; French, 360; Italians, 352; Portuguese, 244. There are nearly 6000 English-speaking Canadians.

ST. ANN'S CHURCH,

Medford and Thurston Streets.

TEN years after the opening of the Union Square Church, the Catholics of Winter Hill, in the northern part of the city, obtained a church of their own and a resident pastor. Previously, for some time, Father McGrath, of St. Joseph's, had hired a hall in the Foster School-house, on Sycamore street, and held services there for the residents of that neighborhood.

Rev. John B. Galvin, the newly appointed pastor, had served in St. Mary's, Charlestown, before his transfer to the adjoining city. September 25, 1881, a few days before his appointment, St. Ann's Church, a wooden structure on Thurston street, had been dedicated. Father Galvin erected the present parsonage, on Medford street, in 1885, and these accommodations sufficed people and priests until 1894, when their peace of mind was rudely broken by a singular accident.

November 27, 1894, in the middle of the day, when the church had been unoccupied for hours, a fire occurred in the edifice which almost completely destroyed it. The congregation was obliged to worship for a time in Odd Fellows' Hall, at the corner of Broadway and Marshall street. Subsequently the old church, which fronts on a side street, was partially restored, pending the erection of its successor.

The present St. Ann's, now approaching completion, occupies the corner space between the old church and the parochial residence. As the angle where the two thoroughfares intersect is acute, the front of the edifice faces Medford street somewhat obliquely. It is a large Romanesque building, constructed of brick, with stone edgings, and surmounted by a fine tower. The exterior, which is virtually finished, compares favorably with that of any of the other churches in Somerville.

One curate, Rev. William H. O'Connell, assists Father Galvin in his efforts for the growing population of this district.

On Christmas day, 1898, services were held in the new St. Ann's for the first time.

CHURCH OF ST. CATHERINE OF GENOA,

Summer Street.

TEN years after the formation of St. Ann's parish, on Winter Hill, the necessity for a third church, at Spring Hill, became manifest. Father McGrath, of St. Joseph's, purchased land and a house, and in 1891 Rev. James J. O'Brien was appointed pastor of a newly formed parish which embraces the most aristocratic section of this exceedingly prosperous and attractive city.

Finding his congregation small at the outset Father O'Brien contented himself with the erection of a temporary church, a flat-roofed wooden structure, set far back from the street. It is his intention to build a more ornamental edifice on the land in front, now occupied by lawns and approaches. Meanwhile, as in so many small parishes, excellent results have been accomplished by the intimacy, which is permitted under the circumstances, between priests and people, and the prejudices of the non-Catholic population have been gradually softened away by actual contact.

St. Catherine's Church, like St. Joseph's and St. Ann's, has had but one pastor since its foundation. This gentleman, a son of ex-Mayor O'Brien of Boston, served at Arlington and St. James' Church, Boston, under Bishop Harkins, before his appointment to the work of organizing the youngest parish in Somerville. He is assisted by Rev. Daniel W. Lenehan.

HOME FOR AGED POOR,

HIGHLAND AVENUE.

IN the rear of St. Catherine's church, but with several acres of vacant land intervening, stands a home conducted by Little Sisters of the Poor, and devoted to their special work of providing for the aged who can no longer help themselves. The building, which is of great size, faces toward Highland avenue. Its three main façades, projecting evenly from shallow recesses, are as plain and prim and business-like withal as a row of sisters' bonnets would be. A large yard, sheltered from the thoroughfare by a high wooden fence, stands in front of the home.

Except in the scale of its operations and the territory over which they extend, the Somerville Home does not differ from the similar institution in Roxbury. It grew out of the temporary home established in Charlestown in 1883, the occupants of which were transferred to Somerville on the completion of the left wing of the present building in 1889. Since that date, a central portion and a right wing have been added, and the home accommodates three hundred inmates. These are admitted chiefly from Chelsea, Charlestown, Somerville, and the other surrounding towns. The Charlestown house has been sold, and the institution is governed independently of the home in Roxbury. The sixteen sisters who act as cooks, laundresses, nurses, waiters, and housekeepers for the old people here are under the direction of Sister Augustine Joseph, who has been Superior since 1891. The first Superior was Sister Marie du Calvaire.

The rules of the institution permit the inmates to take recreation on the ample grounds and occasionally to walk about the neighborhood, which is delightful in summer. In the rear stands a stable for the team with which two of the sisters make their daily rounds, while two others journey on foot from door to door. A portion of this building serves as a smoke-house for the old men, whom no misplaced fanatical prejudice refuses the luxury of their daily pipe.

Inside, order and decorum prevail, and as much happiness as is possible between sixty and a hundred when, even amid the best of surroundings, the bloom of life has pretty well worn off. The clean white beds, the great clothes-rooms, lined with well-stocked cupboards and closets, the dining-hall set with long tables, where all sit at a signal and listen to grace before food is served, reveal even to a casual visitor the economical use which the sisters make of their contributions. Suffering forms will nearly always be found in the infirmary, lovingly tended by the sisters who are deputed to this work and supplied with proper medical attendance. The deaths are, of course, very numerous, changes of season and temperature readily inducing disorders which with advancing years tend more and more to a fatal termination.

In the great clean kitchen, where one of the sisters prepares the food, the mysterious processes by which the hunger of three hundred boarders is satisfied may be seen. Two sheep will be dismembered for a single meal, and the copper tea and coffee kettles each hold over thirty gallons. Again, at benediction in the chapel, these same tireless sisters, whom we have seen busily providing for every phase of the inmates' wants, will be found chanting vesper hymns with sweet soprano voices, giving their French pronunciation to the Latin. Rows of bowed white heads on one side and black bonnets on the other comfortably fill the chapel ; and the acolyte who swings the censer is twice as old as the officiating priest.

As a rule the inmates of this house have only one outlook, the grave,—and the task of the Sisters, beyond nourishing and sheltering them, is to prepare them for that last exit to the tomb. And so, though each has his own separate retrospect of life, and the last chapter of many a tragedy is written here in days of retirement and resignation, all are united in the consciousness of that which stands before them. The feature which chiefly distinguishes them from an ordinary poor-house group is their aspect of docility and contentment, as of a peaceful flock, gently shepherded toward some undreaded goal. Thus, whether viewed as practical managers, as mere philanthropical workers, or as agents of religion, the Little Sisters can justly point to results without parallel in their chosen field.

STONEHAM.

ST. PATRICK'S CHURCH.

THIS factory town, reached nowadays by the pleasantest of drives through Middlesex Fells, contains a population of 6300. Originally one of the eight towns which composed the Malden parish, it had no house of Catholic worship until 1868, when Rev. William H. Fitzpatrick was appointed resident pastor. Previously halls and private apartments had been utilized, in the usual manner, for the religious services which were conducted from time to time, and with increasing frequency as the congregation grew in number, by visiting clergymen.

Father Fitzpatrick's advent naturally gave an impulse to the Catholic life of the little town, and in a short while he had made arrangements for securing a chapel. A discarded meeting-house of the Universalist Society was bought, and, after its removal to a site on Pomeworth street, refitted according to the Catholic mode of arrangement. For seven years this building was occupied by the people of Stoneham, as well as Melrose, Wakefield and Reading, under Father Fitzpatrick's direction.

In 1875 this clergyman was transferred to Dorchester, and Rev. D. J. O'Farrell, then serving as pastor of the Star of the Sea church in East Boston, called to succeed him. Father O'Farrell's pastorate lasted nearly twenty years. Wakefield and Reading had been detached before he came, but Melrose was still affiliated with Stoneham, and in both places he succeeded in providing adequate church accommodations. St. Patrick's in Stoneham is a Gothic edifice, built of wood on a brick foundation, and designed to seat 750 people in the upper auditorium. It stands opposite the old church, at the corner of Central and Pomeworth streets, and the parochial house is conveniently near. The dedication took place in 1891. In 1894 Melrose was made a separate parish.

After nineteen years' residence in Stoneham, Father O'Farrell was promoted to the pastorship of St. Stephen's church, Boston, where he had labored as a curate under Father Haskins in the early days of his priesthood. Rev. T. L. Flanagan, who succeeded him, is a native of this country. He is assisted by one curate, Rev. James A. O'Rourke.

The natives of Catholic countries in Stoneham are as follows: Irish, 513; French, 57; Italians, 8; Portuguese, 6. There were over 400 English-speaking Canadians.

TEWKSBURY.

NOVITIATE OF THE SACRED HEART OF MARY FOR THE OBLATE ORDER.

THE success of the Oblate Fathers in Lowell was so great that in 1883 it was decided to create a new Province of the order for this country, the centre of which, naturally, should be the city in which they were already so firmly established. Accordingly, in that year an American Provincial was appointed in the person of Father McGrath, and steps were taken toward the founding of a Novitiate, or school of preparation for admission to the order.

Tewksbury, one of the suburbs of Lowell, where the Oblates were already known as chaplains to the State Almshouse since 1869, was selected as the seat of this institution, and gradually, by a series of careful purchases, an estate of seventy-four acres, including valuable buildings, was acquired in that town. The first purchase, known as the Kittredge estate, consisted of nine acres and a residence, which was remodelled and adapted to the uses of the community. Three years later the Chandler estate of twenty-four acres was added, and in 1892 a still larger tract of land on the other side completed the acquisitions. The Chandler estate also possessed an extensive farm-house, and this, with the Kittredge residence, was made to suffice for several years. The whole domain was laid out as a park, with a pond in one quarter furnishing physical recreation to the students, and a grotto of Lourdes in another, serving as a stimulus to their piety.

The purpose of the novitiate is to initiate aspirants for the priesthood in this order into the routine of its life and to enable them to test their vocation before committing themselves to irrevocable vows. Only one year is spent here. If the test is satisfactory to the student and his superiors, he takes a vow which binds him for another year of more serious probation, which must be spent at the advanced school, or scholasticate, in Ottawa. At the end of that year the candidate may still withdraw, if he desires. Should he elect to remain in the order, his studies are pursued for three or four years longer, and he is then ordained.

From 1883 to 1898 the number of those who received the habit as novices in Tewksbury was 104. Out of this list a good proportion, finding the life uncongenial, very properly returned to the world. Others found their happiness in perseverance and sacrifice, and advanced through the regular grades to the receipt of Holy Orders. The first of those who graduated from the institution and became priests was Rev. P. M. Gagnon, O. M. I., now one of the best known clergymen in Lowell, among both French and English-speaking congregations. Fathers Dacey, McAvinue, Reynolds, and others whose names and careers are familiar to the people of that city, drew their first inspiration toward the priestly life from their instructors at Tewksbury.

From 1888 to 1891 a Juniorate, or boys' school, was attached to the novitiate, and the number of students during that period exhibited a marked increase. This department was finally transferred to Buffalo, where it still flourishes.

The first head of the institution, known as Master of Novices, was Rev. Edward Emery, O. M. I., who held the position from 1883 to 1891. Rev. J. N. Pelletier, O. M. I., who succeeded him, had labored at St. Joseph's, Lowell, for several years before entering upon his new duties. On the 7th of February, 1895, his ardent labors for the improvement of the property were apparently put to naught by a disastrous fire, which laid the novitiate in ruins. Under the stress of this blow, Father Pelletier's health gave way, and he retired in favor of Rev. J. Campeau, O. M. I. There are two assistants, Rev. L. C. P. Fox and Rev. J. Levoyer.

During Father Campeau's administration a new edifice has been erected, more impressive and convenient than the remodelled family mansion which was destroyed. It is a three-story brick building, 62 by 132 feet, set far back from the road and surmounted by a cross-crowned tower. Gas-light, steam-heat, artesian-well water, well-ventilated dormitories, and a modern kitchen provide those reasonable comforts which are necessary to health and vigor. Amid these surroundings there live at the present time, besides the two reverend instructors, some dozen or more novices and lay brothers, who divide their time between study, manual labor, and devotional exercises. To make them "devout in the chapel, gay in recreation, full of zeal in their labor," is the object of the discipline to which they are submitted.

The State Almshouse, which is situated about a mile from the Novitiate, is still attended regularly by Rev. J. Levoyer, one of the clergymen stationed there. More than half of its 1500 inmates are Catholics. In 1883 a public chapel was opened in connection with the Novitiate for the few Catholic families in the neighborhood, but this was closed in 1891, and the town of Tewksbury, with a population, including the almshouse, of 3300, is as yet without any Catholic church of its own.

WAKEFIELD.

ST. JOSEPH'S CHURCH.

THIS is a pushing town of 8,300 inhabitants, just outside the radius of Boston influence, and within that of Salem and Lynn. Rev. Thomas Shahan, who was pastor at Salem from 1853 to 1864, attended to the Catholics here, as at other outlying missions of his somewhat extensive parish. Afterwards Wakefield was united to Malden, and the successive pastors of the church in that town visited it when opportunity offered or the urgent necessities of the dying demanded their presence. On the separation of the Stoneham parish, in 1868, Wakefield formed a part of the district assigned to the care of its pastor, Rev. W. H. Fitzpatrick. During his administration, in 1873, it was constituted an independent parish, with Reading as a mission.

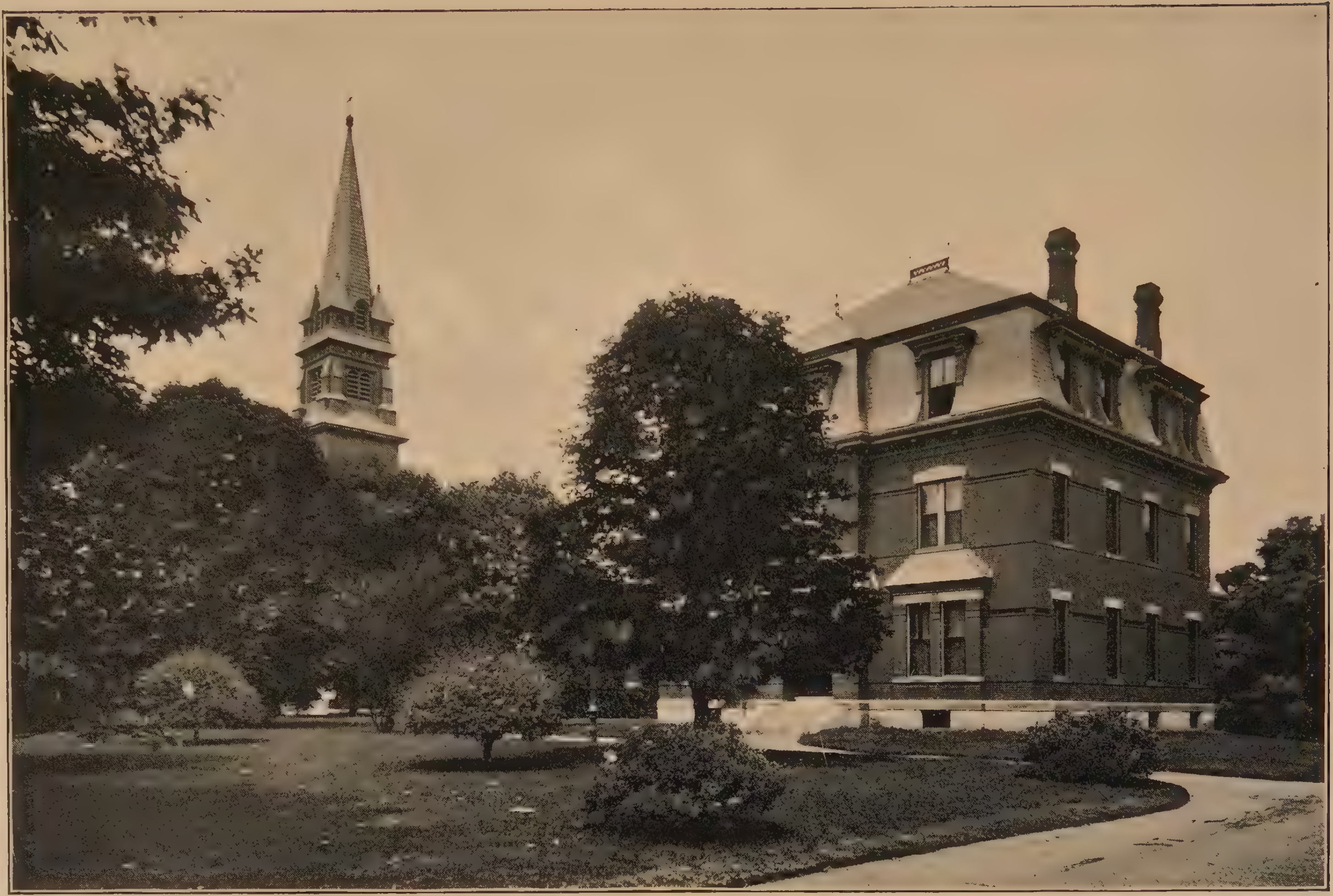
Before this time the place of worship had been a Protestant meeting-house. This was superseded during the pastorate of Rev. M. F. Flatley, the first resident priest, by a new church, the original form of the present St. Joseph's. Father Flatley also acquired a house and land for the parochial residence. His administration having been regarded as extremely capable, in matters of finance as well as more important affairs, he was promoted in 1884 to the pastorate at Malden.

His successor, Rev. P. J. Hally, retained the pastorship only three years, when he was transferred to a church in Salem. Rev. J. E. Millerick, the present pastor, assumed charge in 1887.

An entire renovation of the church stands to Father Millerick's credit. The building as it now stands, on Albion street, is a Gothic design, embodied in wood, on a brick foundation. The seating capacity is over 1,100. Exercises of dedication were held upon the completion of the edifice in 1890. The old Protestant meeting-house had previously been converted into a hall.

Besides Wakefield the town of Reading, with 4,700 inhabitants, is under the pastor's jurisdiction, and the small chapel in that place, St. Agnes', is visited regularly, either by himself or by his curates, Revs. William T. O'Connor and James F. McNiff. The religious societies of the parish are numerous.

The natives of Catholic countries in Wakefield and Reading are as follows: Irish, 934; French, 53; Italians, 33; Portuguese, 9. There are 1,300 English-speaking Canadians.



ST. MARY'S CHURCH,

Waltham, Mass.

WALTHAM.

ST. MARY'S CHURCH.

WALTHAM is one of the oldest seats of Catholicity in Middlesex County. As early as 1830 the priests of Boston began to visit the place, among those who were assigned to this duty being Rev. James Fitton. In 1839 Rev. T. F. Fitzsimmons had charge, and in 1840 Rev. Michael Lynch. The Catholic population of the whole district, including Waltham, Watertown, Newton, Concord, and many other places, was then not more than 300 souls.

The first resident pastor appears to have been Rev. James Strain, an elder brother of Mgr. P. Strain of Lynn, who came to this post from Salem in February, 1842. Father Strain made a circuit of the towns within his jurisdiction, and his name appears upon the early records of Dedham, Newton, and several other places in this section. Difficulties arose between the pastor and his flock, and he was finally transferred to Fitchburg. His successor was Rev. Patrick Flood.

During the ministry of Father Flood, the parish church was burned. This event occurred in 1848, according to Shea. The building, which is supposed to have been erected about 1835, was a small wooden chapel, standing on Church street, on the land now known as the old Catholic cemetery. The fire was of incendiary origin and a reward was promptly offered for the detection of the guilty persons by the selectmen of the town, who also showed their sincere abhorrence of the crime by extending to the Catholics the free use of the Town Hall. A similar offer was made by the pastor of the Unitarian Church.

After this casualty, Father Flood removed to Watertown, where a large number of Catholics were then living, and for several years this remained the centre of the parish. A small Methodist chapel was used for a time. Then, in 1848, the present St. Patrick's Church was built and dedicated. Waltham continued to be served from St. Patrick's as a mission, but in 1858 Father Flood started the erection of the present St. Mary's Church, on School street. Only one section of it was completed at the time of his death, which occurred on December 5, 1863. He was succeeded by his brother, Rev. Bernard Flood, who had been associated with him at Watertown for about ten years.

After this change Waltham and Watertown were separated, and Rev. Bernard Flood became pastor of the former parish. His efforts resulted in the completion of the church in 1872, and he was also instrumental in securing for the people of Concord their present house of worship. His death occurred in December, 1876.

It was from Concord that Father Flood's successor, the present pastor, came. Rev. Timothy Brosnahan, then a young man, had been pastor of St. Bernard's church in that town since 1872. His transfer to Waltham marked the inauguration of a progressive and successful policy.

The first efforts of Father Brosnahan were directed towards the embellishment of the church. On April 8, 1877, it was re-dedicated in its present form. It is a Romanesque structure, built of brick and granite, 185 feet long and 85 feet wide at the transepts. Its seating capacity is 1800, and the interior is richly decorated. In 1880 a bell was hung in the tower.

In 1882, the rectory, which is also of brick, was built. Four years later work was begun on a brick school building in the rear of the church. This was dedicated and opened in 1888. It is of great size, measuring 120 feet by 85, and contains sixteen rooms besides the hall. At the time of its opening the number of pupils was 850, the boys being under the charge of Mr. Owen J. Doherty, now a clergyman attached to St. Philip's church, Boston, and several lady teachers, while the girls were instructed by Sisters of Notre Dame. Subsequently, however, the Brothers of the Christian Schools were introduced as teachers for the boys. The school at present numbers 510 boys and 565 girls among its pupils. There are eight Brothers, two lay teachers, and twenty-one Sisters in charge. Residences have been provided for the instructors.

St. Mary's church is free from debt, and the pastor is a permanent rector. The parish property is well-grouped, impressive in appearance, and of considerable value. Two curates, Rev. David F. Regan and Rev. John A. Daly, assist Father Brosnahan in ministering to the English-speaking Catholics of the town.

The natives of Catholic countries in Waltham are as follows:—Irish, 2535; French, 266; Italians, 125; Portuguese, 3. There are 1850 English-speaking Canadians.

ST. JOSEPH'S CHURCH.

ABOUT ten minutes' walk from St. Mary's church, and nearer to the river, stands St. Joseph's, the church of the French congregation. This parish was formed in 1894, when Rev. Pierre H. Grenier was sent to the town as a pastor for the French-speaking Catholics. Over a hundred families of this class were living in Waltham at this time, and in 1892 they had petitioned for a clergyman who should understand their language and customs.

Services were held for a while in the house of Mr. Geoffrion, where a temporary chapel was fitted up in the loft. In 1895 a pretty Episcopalian church was acquired and adapted to the needs of the congregation. Father Grenier has recently completed a parish residence beside the church, and has established a school with about one hundred pupils. The classes are conducted in a building at the rear of the church, and two lay teachers, a lady and a gentleman, are employed.

Already the parish has grown, it is said, to number nine hundred souls. The great majority of these are Acadians, so-called, but from New Brunswick rather than Nova Scotia. Their congregation in such numbers in a single town, is due to the clannish instinct, common to all small racial groups, which impels one family to follow another, and all to cling closely together in adherence to old ways and customs. As a result of this tendency intermarriage of cousins is extremely common among the Acadians. They are employed in the mills, and as carpenters.

Father Grenier is a native of Montreal. He has been professor in the college at Three Rivers, Canada, and assistant in the cathedral at that place. From 1891 to 1894 he was associated with Father Gadoury in the large French parish at Salem, and there enjoyed opportunities for acquainting himself with the needs of a French population which is on the road to absorption in the great American mass.

NOVITIATE FOR THE EAST OF THE SISTERS OF NOTRE DAME,

Newton Street.

MENTION has already been made of the large number of nuns of this order whose presence it is the privilege of the archdiocese to enjoy. Their hooded black gowns, falling in heavy folds like the plaited garb of ancient Vesta, have grown almost as familiar to our people as the wide white bonnet of the Sister of Charity. Yet the Sisters of Notre Dame have little intercourse with the world, as compared with the Sisters of Charity. When they are seen on the street it is in the course of necessary journeys from church or school to convent or from one convent to another.

The mother-house of this order (for there are several orders of Notre Dame) is situated at Namur in Belgium; but the United States has three principal houses, with novitiates attached,—one for the middle States at Cincinnati, one in California for the West, and the third at Waltham for the East. The last had long been a necessity. Owing to the high esteem in which the sisters are held in this section, great numbers had established themselves in New England. Nearly half the order in this country resides here at the present time, and in our archdiocese alone they conduct more than twenty schools and academies. The need of a novitiate near at hand, which should also be a training-school for the nuns, was keenly realized.

The selection of Waltham as a site was made at the friendly instance of Father Brosnahan, whose school the sisters had conducted for some time. The pretty town was sufficiently rustic to afford the desired seclusion, while its nearness to Boston made all necessary communications easy. The Catholic population was of a size and character that disarmed any of the hostility which might have existed in former times. Altogether the neighborhood seemed a highly desirable one.

In 1889, the Leland estate, situated on a height overlooking the Charles, was purchased through the agency of Father Brosnahan, and two years later the Brown estate, adjoining the earlier purchase, was acquired. The grounds of both houses, covering ten acres, have been utilized for purposes of recreation and botanical study, while the Leland house, an old-style mansion, of some local celebrity, has been extended to a length of 150 feet by additions that are strikingly harmonious with the spirit of the original structure. This building contains the novitiate proper, including the chapel, dormitories, and reception rooms. Long verandas on both sides permit walks in the open air to be taken without leaving the house.

The Brown house, which stands at the corner of the grounds, has been transformed into a school by raising it and inserting another story underneath. Here the class-rooms are located.

Except for the nobler spirit which informs it, and a certain stress upon artistic and musical culture which our public schools, reflecting the ultra-practical tendencies of the time, neglect, the institution could with difficulty be distinguished from a normal school. A study of its interior would disabuse many minds of erroneous opinions about the stock of genuine knowledge and progressive thought which lies back of the parochial school system. The mediævalism that survives here is only the purer faith and soaring worship of that golden age of religion. All else is thoroughly modern.

Morning and afternoon classes are held. The curriculum embraces, of course, not only methods of teaching, but all the courses which are taught in all the institutions conducted by the order. It follows that it is very extensive. Astronomy, botany, optics, geology, are studied, among other branches of science. One sees stellar charts, leaf collections, a text-book on color-work not only composed, but set up and printed by the sisters, mineral cabinets, a telescope,—in short, all the appliances necessary to a study of these subjects. One sees evidence of serious interest and enthusiasm for knowledge, too.

An orchestra of nuns, with brass instruments as well as violins and 'celloes, may be considered a novelty; but a gymnasium for nuns will probably excite still more wonder among the superficially informed. For three-quarters of an hour every day the young sisters practice calisthenics, using dumb-bells, clubs, and other apparatus; and this exercise is supplemented by an hour's walk about the grounds, which are so extensive and so diversified by intersecting walks that one may stroll that length of time without retreading the path he has taken. The trees on the premises are astonishingly varied, and wild flowers, as well as cultivated specimens, grow in abundance. Here and there are grottoes, illuminated at night, which give a purpose and goal to the novices' recreative journeys. Everything conspires to make them healthy and happy, as well as to deepen their hearts in religion and uplift them toward nature and art.

Of art in the novitiate a long chapter might be written. Its influence shines over the whole establishment; and the prescribed allotment of one hour a day to this study indicates how far it is woven through the sisters' lives. The forms which it takes are various. Oil and water-color painting, crayon and charcoal work, and other branches are both taught and practised, and particularly careful study is given to the fundamental departments of architecture and design. Here again, nothing is wanting to the equipment,—a library, plaster casts, photographs from many lands, a stereopticon. The beautiful tinted charts, illustrating germ-principles in the different orders of architecture, are prepared by the sisters themselves; and over everything hovers the spirit of precision and neatness, characteristic of the well-regulated lives which the sisters lead, and only relaxed in the studio, where, of course, a certain picturesque disorder is permitted.

It is well for us that we have women who love these things, and it is natural for them that they should love them. The same sublime simplicity of soul that turns them aside from earthly aims makes them love the play of light and shade on some soft leafy ornament, makes them delight in the lawns and flowers of their secluded garden, and, above all, makes them love, as true sisters, the young maidens whom trustful parents consign to their care. Yet they do not neglect practical matters. The type-writer and the anatomical chart are found beside the cabinet of painted china, the bar of Gregorian chant, and the statue of the Virgin.

That the sisters form noble women of their pupils we have always known. That they are alive to all the needs which the opening out of opportunity and occupation have created among modern womanhood is a matter upon which some of us may still retain misconceptions.

Sister Georgiana is the superior of this important community, the spirit of which,—earnest, unpretending, and devoutly Christian,—is carried by its graduates into so many parts of the diocese. The number of novices varies, but is always large, and in summer the house is augmented by visiting sisters of the order, who take their needed vacations in this manner. No boarding-school is conducted here, but a few young ladies attend the classes in art.

WATERTOWN.

ST. PATRICK'S CHURCH.

WATERTOWN, with 8000 inhabitants, has two parishes. It is a very old seat of the Catholic faith, and most of the parishioners, while of Irish descent, belong to the second and third generations from the original emigrants. They are still extremely loyal to the church, however, and the town is noted for the number of students which it sends to the seminary.

Waltham was the original centre of the mission in these parts, which was founded about 1830, and attended by priests from Boston. Upon the destruction of the Waltham church by fire, Rev. P. Flood, the pastor at that time, transferred his residence to Watertown, which was beginning to attract many Catholic residents, and held services in a Reading Room at Watertown Square, previously to purchasing a discarded Methodist chapel. Later the congregation acquired land and built the present church, which was dedicated in 1848.

Rev. Bernard Flood, who had come to the town as curate in 1851, and taken part in the missionary work which spread from this centre through all the surrounding towns, succeeded his brother as pastor upon the latter's decease in 1863. In 1864 he removed to Waltham, and Rev. John W. McCarthy was pastor until 1871; Rev. M. M. Green from 1871 to 1879. The

Newton parishes were now forming, and Father Green, having erected the Church of Our Lady, Help of Christians, was transferred to that town. His successor was Rev. Robert P. Stack, one of the worthiest and best-loved clergymen of the archdiocese.

During Father Stack's pastorate the parish property assumed its present form. The church, which stands upon a lane off Main street, has not been altered substantially in its exterior; but a splendid brick school-house was erected near by and opened in 1888, with the Sisters of St. Dominic in charge. The old wooden church is used by these ladies as a convent. On Chestnut street, a short distance away, Father Stack erected a striking parish-house. In January, 1895, he was called to his reward, after having served in the parish, as assistant and as pastor, for twenty-one years, the entire span of his priestly life. The tributes to his memory were exceptionally sincere and universal.

Rev. John S. Cullen, pastor at South Framingham, was appointed to continue the work which Father Stack had left in some respects ready for development. Among the improvements needed was a new church, for which Father Cullen soon acquired land on Main street near the parochial residence. The old church is an plain brick building, seating, with its galleries, about 1,000 worshipers, and will undoubtedly be superseded in the near future by a more imposing edifice.

The school, to which a high-school department was added in 1891, enjoys an attendance of 500 pupils, boys and girls, and the Sisters of St. Dominic are to open a boarding-school at Waverly in the fall of 1899. Two curates, Rev. John F. Kelleher and Rev. James F. Kelly, assist the pastor in covering this ample field of labor.

The natives of Catholic countries in Watertown are as follows: Irish, 1,204; French, 46; Italians, 68; Portuguese, 1. There are 550 English-speaking Canadians.

CHURCH OF THE SACRED HEART,

MT. AUBURN STREET, MT. AUBURN.

ONE of the later acts of Father Stack's pastorate was the building of a church at Mount Auburn for the Catholic population, who are rather numerous in the eastern end of the town. This was a small but decorative Gothic chapel, which seems to have been started in granite, but completed by a frame superstructure and roof. For about a year after Father Cullen's connection with the parish it was attended as a mission from St. Patrick's, but subsequently, at his request, was detached as a parish, taking territory from St. Peter's, Cambridge, as well as from the mother church. Rev. Thomas W. Coughlan, who had been with Father Stack as a curate for several years, became pastor of the newly-created district and transferred his residence thither, building a house on Mount Auburn street, beside the church. The opening of rubber works in East Watertown has increased his congregation. Two services are held in the basement of the church, which will in time be extended and brought to completion. At present it simply stands as the essential nucleus about which the ordinary equipments of a prosperous parish may be expected to gather.

WAYLAND.

ST. ZEPHIRIN'S CHURCH, COCHITUATE.

COCHITUATE, a village in the southern part of the township of Wayland, has had a small Catholic population for many years. These people were attended originally from Saxonville, which lies to the southwest, and afterwards from St. Patrick's church, Natick. In 1889 they were organized into a separate parish and Rev. George A. Rainville appointed pastor. Services had previously been held in a school-house, but Father Rainville hired a hall belonging to the Knights of Labor, and subsequently erected the present St. Zephirin's church. In June, 1891, he was transferred to the Sacred Heart parish in Brockton, which is also a Canadian congregation without the mixture of other nationalities which is found at Cochituate.

Rev. J. N. Jacques, a native of Canada, who had already served three years at St. Joseph's church, Salem, was appointed Father Rainville's successor. In September of the following year Wayland Centre, three or four miles away, was attached to his parish as a mission. Mass is said there in a hall for the little group of Catholics who dwell in that neighborhood.

The church at Cochituate, which is a simple wooden structure, 80 by 40 feet, and seating 360 persons, was dedicated by Archbishop Williams in 1890. No remarkable incidents have occurred in the parish, and since the annexation of the Wayland Centre mission, no changes of importance. The town is small, numbering only two thousand inhabitants, and shows no gain either by immigration or natural increase. The Catholics are stated to number five hundred, one hundred of whom, nearly all Irish, are at Wayland Centre, while the rest, living at Cochituate, are two-thirds French, with a few German families at both places. The exact number of natives of Ireland is 106; of French, 108; and of English-speaking Canadians, 116.

Father Jacques, who is a young man, works without assistance in this field. The religious societies under his charge have a membership of two hundred.

WINCHESTER.

ST. MARY'S CHURCH.

WINCHESTER is a growing town of more than 6000 inhabitants, easily reached from Boston. Its Catholic population is large.

Originally a mission of Woburn, during Father Qualey's pastorate there, it obtained its first resident pastor in the person of Father O'Connor. Upon his death, which occurred in 1882, Rev. P. J. Daley took charge. During his term of service, the small church which had been erected by Father O'Connor, was enlarged and improved, much property acquired, and the entire parish estates, including those at East Woburn, which is a mission of Winchester, cleared of debt. In recognition of these services, Father Daley was appointed pastor of St. Francis de Sales' church, Roxbury, in 1888.

Rev. William M. O'Brien, curate for twelve years at St. Patrick's church, Lowell, succeeded Father Daley at St. Mary's. His pastorate was closed by death in 1893. This sad event occurred at St. Michael's church, Centralville, Lowell.

Rev. Henry J. Madden, previously pastor at Ayer and Pepperell, came to Winchester in January, 1894, and remains there at the present time. He is assisted by two curates, Rev. Hugh J. Cleary, who has been connected with the parish for several years, and Rev. A. F. Haberstroh, S. T. L.

St. Mary's church, which is situated on Washington street, is a neat Gothic structure, built of wood, and designed to accommodate a thousand worshipers. The cost of the edifice is stated to have been $30,000. The parochial residence is a suitable home for the clergymen, and the parish possesses other land which may be found useful in the future.

A small chapel, St. Joseph's, at East Woburn, is attended as a mission from Winchester. The prospects of its growth into an independent parish depend upon the course of industrial development in that section of the city.

The natives of Catholic countries in Winchester are as follows: Irish, 884; French, 91; Italians, 16; Portuguese, 2. There are 500 English-speaking Canadians.

WOBURN.

ST. CHARLES' CHURCH.

WOBURN, a place of 14,000 inhabitants, has two Catholic churches, one of which, however, St. Joseph's, in East Woburn, is attached to St. Mary's parish, Winchester, as a mission. The strong manufacturing interests here have attracted a large foreign population, numbering nearly one-third of the whole, and hardly any other city of its size in the Commonwealth has so high a proportion of natives of Ireland. The Catholic population is fully 7000, or about one-half the city, and 5000 of these are attached to St. Charles' parish.

The beginnings of Catholic history here date from 1847, when the town hall was hired for services. Revs. M. X. Carroll, F. X. Brannigan, and John McCarthy are stated to have visited Woburn, but the first pastor whose presence made itself felt by substantive achievements was Rev. John Qualey. Father Qualey was sent to the town about 1864, and resided there until his death.

In 1867 be began the erection of the present St. Charles' church, on Summer street, which supplanted the little wooden chapel previously occupied by the congregation. By 1869 the edifice was completed and ready for dedication. It is a brick structure, with granite trimmings, Gothic in design, and capable of seating 1040 worshipers. Near it stands the excellent parish schoolhouse, attended by four hundred girls, and dedicated to St. John. Eleven sisters of Notre Dame, who instruct these children in the usual routine of studies, and diffuse their deep spirit of love and devotion, reside in the wooden convent near by.

Father Qualey died July 5, 1897, at the age of seventy-seven years. He was a native of Waterford, Ireland, and had passed more than fifty years in the priesthood.

His successor, Rev. James J. Keegan, had spent nine years as pastor in Randolph and nine as curate at St. Augustine's church, South Boston, before receiving the appointment to this important parish. He is assisted by three curates, Rev. James J. Gilday, Rev. Henry A. Walsh, and Rev. James F. Doherty. Since coming to the parish Father Keegan has built a new parish house and remodelled the front of the church.

The natives of Catholic countries in all Woburn are as follows: Irish, 2428; French, 60; Italians, 85. There are over 900 English-speaking Canadians.

ESSEX COUNTY.

AMESBURY.

ST. JOSEPH'S CHURCH.

AMESBURY, the first of the Essex County towns to be considered, stands on the banks of the Merrimac river, between Haverhill and Newburyport, touching the New Hampshire line on the north. It is a place of 10,000 inhabitants, the home of the poet Whittier, and the seat of several woollen mills and carriage factories.

Newburyport was the mother parish, to which the Catholics of Amesbury and other neighboring towns resorted in the pioneer days. By 1859 the numbers of the faithful here had increased so much that it was considered advisable to hire a hall for regular services and another for Sunday-school. Rev. Henry Lennon, the respected pastor at Newburyport, attended his parishioners in these temporary quarters, and finally, in 1866, supervised the erection of the first local church. This was a small but satisfactory wooden chapel, which is said to have accommodated 600 persons.

In 1868 Amesbury became the centre of an independent parish, which included West Newbury and Merrimac, at that time known as West Amesbury. Rev. John Brady, now Auxiliary Bishop of Boston, had served as assistant to Father Lennon for some time and was believed to understand the needs of the Catholics of Amesbury better than one wholly unacquainted with them would be likely to. The subsequent progress of the parish over which he was appointed the first pastor justifies the judgment which selected him for this position.

The parish property at the present time consists of a church, a school, a convent, and a parochial residence, erected by Father Brady in that order. All the buildings are of brick, well grouped and homogeneous in style. The church, a Gothic structure, seating 1200 worshipers, was dedicated in 1876. Eight years later the school was opened, under the charge of the Sisters of St. Joseph. Twelve ladies of this order are now employed in the institution, giving instruction in primary, grammar, and high-school branches, to five hundred boys and girls.

In 1888, having accomplished these tasks and at the same time cleared the parish of debt by prudent management, Father Brady was honored with the title of permanent rector. Three years later he was chosen auxiliary bishop of the archdiocese, and consecrated at the Boston Cathedral. Besides relieving the archbishop of many episcopal functions, he administers Sts. Peter and Paul's parish in South Boston, where the effects of his able superintendence have already been felt.

Rev. John J. Nilan succeeded Father Brady at St. Joseph's, retaining the title of permanent rector. Salisbury Beach, which has a chapel, the Star of the Sea, is attended from Amesbury as a mission, but West Amesbury, which became Merrimac in 1876, was set off as a separate parish in 1891, attaching to itself West Newbury as a mission.

Father Nilan is assisted by Rev. James C. O'Hara and Rev. William J. Reardon. The religious organizations of the parish are numerous and flourishing, comprising branches of the Foresters, Hibernians, Knights of Columbus, and the Canadian Society of St. Jean Baptiste, besides the ordinary sodalities.

The natives of Catholic countries in Amesbury and in Salisbury are as follows:—Irish, 888; French, 706; Italians, 10. There are 450 English-speaking Canadians.

ANDOVER.

ST. AUGUSTINE'S CHURCH.

THE spiritual charge of this town fell into the hands of the Augustinians in 1861, when they assumed control of St. Mary's church in Lawrence. The old chapel of St. Augustine, which was built by Father O'Donnell in 1852, was at that time a mission of St. Mary's.

For some time after the coming of the fathers this subordinate relation was maintained, but in 1866 a resident pastor was appointed in the person of Rev. Michael F. Gallagher, O. S A. Father Gallagher's tenure was a brief one, as he died in 1869.

Rev. Ambrose A. Mullen, of the same order, who had been pastor of St. Mary's at one time, and afterwards president of Villanova College, succeeded to the pastorship. He, too, died in the office, though his ministrations were continued for a longer period of time than Father Gallagher's. He was succeeded, in 1876, by Rev. Maurice J. Murphy, the third Augustinian pastor.

Important developments took place during Father Murphy's term. In 1879 the corner-stone of a new church was laid, through his efforts, and the edifice brought rapidly to completion. It was a wooden Gothic building, superposed on a granite foundation. Two years later St. Joseph's church was built in the village of Ballardvale. This, also, is a wooden chapel, providing accommodations for two hundred worshipers. Services had been held in the village since 1866. About four years after the building of the Ballardvale chapel, a similar edifice was erected in the town of Wilmington. This was dedicated to St. Thomas of Villanova, the Augustinian saint.

In 1886 Rev. Jeremiah J. Ryan, O. S. A., was assigned to the parish, his predecessor having been transferred to Cambridge, N. Y. Father Ryan was succeeded in 1894 by Rev. Thomas A. Field, O. S. A., during whose administration the church was burned. This disaster, coming after a series of repairs and improvements which the pastor had instituted, proved all the more unfortunate on that account. The fire is believed to have been quite accidental in its origin, and no effort was spared by the fire departments of Andover and Lawrence to avert the loss.

A small insurance remained after the occurrence, and with this basis Father Field began the task of replacing the ruined building. A visit from the Augustinian provincial, Very Rev. Charles M. Driscoll, resulted in a marked renewal of enthusiasm on the part of the parishioners, and in 1895 the present brick church of St. Augustine, the third of its name in Andover, was already completed.

In 1898 Father Field was succeeded by Rev. Daniel J. O'Mahony, previously a member of the Augustinian community at Lawrence. The congregation numbers 2000 souls, or nearly a third of the population. In serving the missions and the parish church, Father O'Mahony is assisted by Rev. Patrick A. Lynch, O. S. A.

The natives of Catholic countries in Andover and Wilmington are as follows:—Irish, 659; French, 52; Italians, 10. There are 450 English-speaking Canadians.

BEVERLY.

STAR OF THE SEA CHURCH.

BEVERLY, a city of 12,000 inhabitants, occupies a beautiful stretch of sea-shore and country just north of Salem. The old New England population holds out here to a greater degree than in the manufacturing cities, yet foreign elements, very respectable in point of numbers, have intruded themselves even into the fishing fleets, and among this class many Catholics are found.

The pioneers of the faith in Beverly attended services in Salem until 1870. In that year Rev. John Delahunty of the Immaculate Conception church bought a meeting-house for their use, and remodeled it in the usual manner.

This edifice was dedicated by Vicar-General Lyndon, and in 1871 Beverly was made a parish. Rev. Thomas H. Shahan, previously of Taunton, became pastor, and Manchester and Ipswich were added to the territory under his jurisdiction. With his usual promptness he started churches in each of these towns, and acquired land for a parochial residence. In 1875 he was called to St. James' church, Boston, giving way to Rev. James M. Kiely. The property is stated to have been clear of debt at this time.

Father Kiely built a parochial residence on Essex street. In 1878 he was transferred to the pastorship of the Immaculate Conception church at Stoughton, where he still labors. His successor, Rev. W. J. J. Denvir, found the task of attending to three churches in as many different towns extremely exhausting, and his death in 1885 is believed to have been hastened by the exertions which he was obliged to put forth.

Rev. William H. Ryan brought a richer fund of health and energy to the parish, the fruits of which are visible in various improvements. The Beverly church was renovated by him and a unique and charming chapel erected in 1887 at Beverly Farms. Father Ryan also removed the priests' house to Cabot street, and suggested the separation of Ipswich as an independent parish in 1889. On the occasion of Father Teeling's transfer to Lynn, in 1893, Father Ryan was made permanent rector at Newburyport.

Rev. Francis J. Curran, the present pastor of St. Mary's, is a native of Randolph. His principal experience had been gained in Malden, where he served for several years as assistant to Father Flatley. Under his administration St. Mary's church has been greatly improved, and the charitable and religious organizations of the parish strengthened. Two mission chapels, St. Margaret's at Beverly Farms, and the Sacred Heart chapel at Manchester-by-the-Sea, are attended regularly by the pastor and by Revs. John F. Kelleher and E. T. McKenna, the curates, who are associated with him in these labors.

The natives of Catholic countries in Beverly and Manchester are as follows: Irish, 815; French, 74; Italians, 103; Portuguese, 34. There are 1150 English-speaking Canadians.

DANVERS.

CHURCH OF THE ANNUNCIATION.

THE town of Danvers has grown slowly to its present population of 8200 residents. It is a quiet spot, a stronghold of the old American element, and known to the outer world chiefly as the birth-place of George Peabody and the seat of a State Asylum for the Insane.

Its early Catholic history is associated with that of Salem. Rev. Thomas H. Shahan of St. James' church in that city is said to have held services here, first in the house of Edward McKeigue at Beaver Brook, November 1, 1854, subsequently in Franklin Hall, and at a later period in a chapel, originally a barn, transferred to a site south of High street cemetery.

In 1859, Father Shahan purchased a Universalist church on High street, Danversport, which was altered in a suitable manner and thus became the parish church of the town. It was not dedicated until April 30, 1871. When Marblehead and Danvers were separated from Salem in 1864, the pastor, Rev. Charles Rainoni, took up his residence at the latter place, enlarging the church and purchasing a home. In 1872, the towns were disunited, and Father Rainoni removed to Marblehead, while Rev. M. O'Reilly became pastor at Danvers. He was succeeded in April, 1873, by Rev. P. J. Hally, afterwards pastor of the Immaculate Conception church, Salem. Father Hally remained nine years, giving way in September, 1882, to Rev. D. B. Kennedy, previously pastor at Plymouth. The present pastor, Rev. Thomas E. Power, was appointed in March, 1885.

The parish, which includes Middleton and Topsfield, as well as Danvers, is exceptional in the extent of territory which it covers, and the consequent scattered character of the congregation, many of whom are compelled to drive long distances to church.

Father Power was born in Boston, where he served as curate for ten years at St. Stephen's church, before coming to Danvers. He has erected a parochial residence, built sheds for parishioners' teams, and renovated the church, which now seats about 850 worshipers. He is assisted by one curate, Rev. Joseph J. O'Connor, and, besides ministering to his regular flock, attends the State Asylum.

The natives of Catholic countries in Danvers, Topsfield, and Middleton, are as follows:—Irish, 870; French, 184; Italians, 10; Portuguese, 3. There are over 700 English-speaking Canadians.

ST. JOHN'S NORMAL COLLEGE.

THE extension of the system of separate schools, which now seems inevitable, is already creating a demand for male teachers for the older boys. As eligible laymen are hard to find, recourse has been had to the various orders of Christian Brothers. Unfortunately for the interests of those concerned in securing their coöperation, these communities are as yet slenderly represented in our midst. While there are more than a hundred different orders of nuns, engaged in educational and charitable work in the United States, some of them rejoicing in a membership that mounts up in the thousands, the educational brotherhoods who have settled here may be very rapidly counted.

One of the largest of these is the Xaverian Brothers, founded in Belgium in 1839 and established in Louisville, Kentucky, in 1854. A Province of this order in the United States was created in 1875, and in some parts of the country, notably Baltimore and Louisville, its institutions are of great value and importance. Among the establishments which it conducts are colleges and academies, homes and industrial schools, as well as parochial schools. Its membership throughout the country is about two hundred, fifty of whom are located in this archdiocese.

St. John's Normal College, for the training of young men as teachers, was opened informally in 1891. The building, a granite residence formerly belonging to Mr. Jacob E. Spring, contains the usual departments, including a chapel, gymnasium, and dormitories, and the grounds cover ninety-five acres. The course of studies is simply a preparatory one, those who decide to enter the order receiving their final training in the novitiate at Baltimore, which was established in 1876. Last year twenty-five novices were enrolled at the institution, under the charge of Brother Cajetan, superior, and five assistants. Rev. Eugene F. McCarthy acts as chaplain.

Five parish schools in this archdiocese are now managed by the Xaverian Brothers. These were established successively at Lowell, Lawrence, East Boston and Somerville, in the order named. The training-school at Danvers will place the order in a position to respond to future demands which are likely to be made upon them. At present they are the most numerous of the religious communities of men that labor among us.

GEORGETOWN.

ST. MARY'S CHURCH.

GROVELAND, a town of 2300 inhabitants, and Georgetown, which contains about 2000, are united in a single parish, with two churches. The first services in Georgetown were held about 1849, in a house owned by Nathaniel Nelson, the officiating clergyman being Rev. Henry Lennon, of Newburyport. Afterwards the Brocklebank house, occupied by James Molloy, was used; and, at a later period still, various halls, including the Town Hall.

In 1852 a parish was formed at Haverhill, with Rev. John T. McDonnell as pastor. To this parish Georgetown and Groveland were tributary for many years. About 1864 St. Patrick's church was erected in the latter town, which stands on the south bank of the Merrimac opposite Haverhill. No separation was effected, however, until 1870, when the Georgetown Catholics purchased a Congregational church, which was remodeled into the present St. Mary's. About the time of this transfer, Rev. John Cummins, of Haverhill, came to Georgetown, rented a house, and undertook the direction of religious affairs in the locality.

Rev. Thomas O'Brien succeeded to the pastorship in 1876. After a year or more of service he was transferred to Randolph, where he died in 1888. Rev. Edward L. McClure, previously of Woburn, then took up the labors of the parish, which at this time included Boxford, Rowley and West Newbury, in addition to Georgetown and Groveland. St. Anne's church, at West Newbury, which is now a mission of the Merrimac parish, was built by him, and improvements were made in the chapel at Groveland. In 1881 Father McClure purchased a house and grounds on Central street. His financial administration was so successful as to justify his promotion, in 1887, to St. Patrick's parish, Brockton.

Rev. Edward L. Murphy, the next pastor, lived only four years. He was succeeded, in 1891, by Rev. Richard L. Walsh, a native of Milton, who had

ST. ANN'S CHURCH,

Gloucester, Mass.

previously served fourteen years as curate in East Boston. Father Walsh improved the rectory and otherwise promoted the interests of his flock until his death in 1895. Recently Rev. M. J. Phelan and Rev. P. J. Hally had charge for a time, but the latter's health gave way, and he was compelled to resign. Father Phelan is also absent on sick leave. Rev. Lawrence W. Slattery, the present pastor, conducted services for the first time at both Georgetown and Groveland on Sunday, October 2, 1898.

Father Slattery is a native of Boston, and still a young man. For thirteen years he was assistant to Father Qualey, at Woburn, and subsequently performed the duties of acting pastor at Hopkinton, Concord and Middleborough. At Concord he was chaplain of the Reformatory. and at Middleborough he had charge of the State Farm.

The larger portion of his flock resides at Groveland. At Georgetown the congregation includes a few French. Both churches are wooden edifices of moderate size, St. Mary's, Georgetown, standing on Main street, some distance away from the centre of the town. The nucleus and opportunity for a flourishing parish certainly exist in this district, and it may be expected to develop rapidly from this time forth.

The natives of Catholic countries in Georgetown and Groveland are as follows:—Irish, 293, chiefly at Groveland; French, 26. There are 115 English-speaking Canadians.

GLOUCESTER.

ST. ANN'S CHURCH.

A VISIT to this Cape Ann city brings one into the centre of the fishing industry, not of Massachusetts alone, but, perhaps, of the whole United States. Here the thoughts of men turn seaward, and the hearts of waiting women follow them on long voyages to the northern banks. Other occupations, notably granite-cutting and a few manufactures, give employment to some of the inhabitants; but the deep harbor of the place, its situation, projecting into the ocean, and all its traditions, combine to keep it still, what Gloucester men have boasted it to be in the past, a nursery for hardy sailors in peace and war.

Naturally the races that have been attracted to such a port have been the sea-faring ones, the English, the Scandinavians, the Scotch, and the Portuguese. Irish are found, as elsewhere, but in no other city of this State is their representation so slender. Nevertheless, there are two Catholic parishes, one Portuguese, and one composed of Scotch, French, and Irish, in nearly equal numbers, with a few Italians. The precise number of natives of Catholic countries is as follows: Irish, 788; French, 1048; Portuguese, 711; Italians, 138. The English-speaking and Scotch-speaking Canadians number about 5500. The whole population is 28,000.

There is probably no parish in the United States exactly like St. Ann's, the English-speaking parish of Gloucester, in one respect. Here a small fraction of the Catholic Scotch, driven by persecution to Canada a century ago and drawn from there to this country by the prospect of larger earnings, have gathered together in staunch loyalty to the customs and faith of their forefathers. It is a miniature Cape Breton or Antigonish, perpetuating the language and traditions of the northern Gaels. Nova Scotia, Newfoundland, and New Brunswick are the sources which supply most of these immigrants; and of all their race none are more skilful or more adventurous mariners. That they are excellent Catholics the following record will show.

When Gloucester, and a good part of Essex County besides, was included in the Salem parish, Rev. Thomas H. Shahan, the pastor at that place, said the first Mass, we are told, in the town. The acolyte on this occasion was a Salem youth, now the rector of St. Augustine's parish, South Boston. In 1855 Father Shahan secured an old Baptist church, which was opened and dedicated in the same year by Rev. John O'Brien, of Lowell. Soon afterwards, Rev. Dr. Acquarone became pastor and remained in charge until 1871, when, at the age of eighty, he resigned his pastoral duties and retired to Italy. Father Acquarone ministered to the people of Rockport as well as Gloucester, and his personality is favorably remembered.

The present prosperity of the parish, however, is due chiefly to the efforts of his successor, Rev. J. J. Healy, seconded by those of his simple-hearted flock. From the moment of his arrival Father Healy began to display the skill and zeal which have accomplished such surprising results. For six weeks he resided in a hotel. More suitable quarters having been obtained, he began purchasing house-lots in the vicinity of the old church as a site for the new one which he already contemplated erecting. The people, poor and prudent, demurred at first; but his success disarmed opposition, and the wisdom of a policy which has resulted in the present large accumulation of property by the parish, was soon acknowledged.

In 1876 the corner-stone of a granite church, fronting on Park street, was laid. Five years later it was finished and dedicated. Five years later still, in 1886, it was paid for and consecrated. The costliness of the structure, which is of the best Rockport granite, the smallness and poverty of the flock, and the brevity of time in which this result was achieved, testify to the character of priest and people and the harmony which prevailed between them.

While this larger work was going on two others had progressed to completion. One was the erection of a fine brick residence, with brown-stone trimmings and a granite foundation. This was finished in 1880. The second was the remodelling of the old church into a school, and the building of a suitable wooden convent beside the new church. The school and convent were opened in 1886, the year of the consecration, Sisters of Mercy from Manchester, New Hampshire, being introduced to teach the children. Nine Sisters are now employed, seven of them being teachers, and the number of boys and girls who attend the school is 250.

The latest enterprise of the pastor is one of broad philanthropy, likely to disarm the prejudices which prevail to some extent among the non-Catholics of the city. Beside the parochial residence he has built and furnished, out of his private income, a handsome brick building, which will be dedicated to the public as a free library. The design and arrangement of this library are the fruits of Father Healy's ingenuity, while the execution of the idea is of the very highest order both in workmanship and material. It is his intention to stock the institution at the outset with five thousand volumes, and to the selection of these, with characteristic sagacity, he intends to devote a year of thought. The shelf-room will accommodate twice this number of books, and the conveniences for readers are excellent. The total value of this gift to the city will be fully $20,000.

Amid this fine group of buildings the church, of course, is the most inspiring. "The Fishermen's Church," as Boyle O'Reilly called it, it certainly looks sturdy enough to weather the gales of centuries, while the heaviness of the granite is relieved by an open Gothic tower, of shapely mould, in which one of the mellowest bells in the State is hung. The interior contains the finest organ in Essex County. Its altar is composed of various marbles, representing nearly every country in Europe. Two paintings on the walls beside the chancel were brought from Florence by the pastor in 1878, and represent the Italian and Flemish schools of art. The seating capacity of the main church is about 1,000. It is connected with the parochial residence by a brick extension of the latter, containing, among other apartments, the pastor's library, furnished with a thousand volumes.

Born in Bantry, County Cork, sixty-four years ago, Father Healy was fortunate enough to inherit a knowledge of the Gaelic tongue. Through study and practice, he acquired the Highland dialect, and, by means of the speech which they cherish so warmly, reached the hearts of his Scotch parishioners. He was ordained at Baltimore in 1868, and served three years as curate at St. James' parish, Salem, before coming to this field. In recognition of the valuable services rendered by him, he has been made a permanent rector.

About a third of the congregation are of Irish descent. This element, so important elsewhere, does not increase at Gloucester. It has been superseded in the granite works by Finns, and the deep-sea fisheries do not seem to attract it to any great extent.

The usual religious societies exist in the parish, and a part of the new library building is occupied by a temperance union of one hundred members, and a sewing circle. Two curates, Rev. Chas. W. Regan and Rev. Timothy W. Woods, assist the pastor in maintaining the faith of this unique and worthy people, and in encouraging them amid the vicissitudes which are part of the daily life of sailor folk.

CHURCH OF OUR LADY OF GOOD VOYAGE,

Prospect Street.

GLOUCESTER is fortunate in possessing the largest colony of Portuguese in Massachusetts, except those at New Bedford, Boston, Fall River, Provincetown and Cambridge. They are all Catholics, nearly all from the Western Islands, and the great majority seamen.

Until 1888 no steps were taken toward organizing them in a separate congregation. In December of that year a meeting was held, presided over by Rev. Joseph T. de Serpa, pastor of the Portuguese church in Boston at that time, and it was decided to build a church. Land was bought on Prospect street, about a half mile from St. Anne's parochial residence, in September, 1889. Three years later the foundations were laid, and July 9th, 1893, the basement, with a statue imported from Portugal, was blessed by a Portuguese clergyman, Rev. Felisberto Vieira de Bem, uncle of the newly appointed pastor, Rev. Francisco Vieira de Bem.

The church is of wood and sufficiently spacious. It serves its purpose of affording a place of worship in which these people may hear their own language spoken and follow the familiar ways of their country. Although shy and reserved, like all small races not educated by centuries of dispersion, they possess much natural intelligence. Many of the facial types seen among them are fine and strong, and singularly from what we call "foreignness."

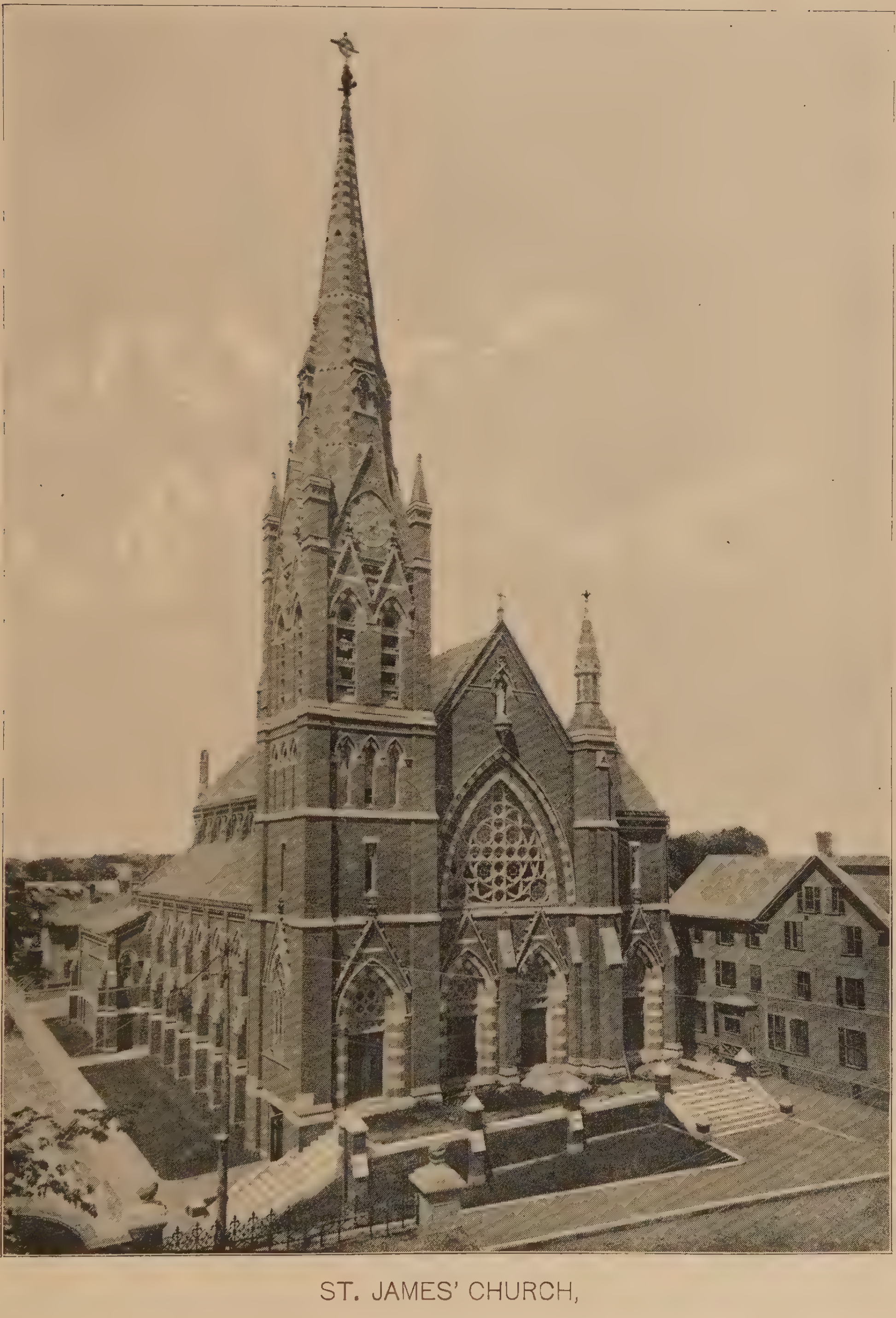
The present pastor was born in Boston in 1867, but was taken to the Western Islands at the age of nine months and educated there. He was ordained in 1890 at Terceira and came to Gloucester on the first of December in that year. The house which he occupies adjoins the church on the left, standing back some distance from the street. The congregation is estimated at over 1200, the actual number of natives of Portugal being, as already stated, 711.

HAVERHILL.

ST. JAMES' CHURCH.

HAVERHILL, on the left bank of the Merrimac, twenty miles from the sea, has a population of 30,000. The Catholics number more than a third of this total, and are divided into two parishes, English-speaking and French, of nearly equal size. Both parishes have schools for boys and girls, which are largely attended, and are in other respects excellently equipped.

The pioneer Catholics of the town appear to have been Irish refugees, who in the forties journeyed to Lawrence to join their compatriots there in the rites of worship. Rev. Charles Ffrench of Lawrence occasionally visited



ST. JAMES' CHURCH,
Haverhill, Mass.

them and held services in private houses; but the first resident pastor was Rev. John T. McDonnell, who, arriving in this country from Ireland in 1850, was immediately sent to organize a parish in Haverhill. His first efforts were directed to the building of a church, which was speedily accomplished, though the Catholics at this time did not number a hundred. In 1852, old St. Gregory's church, since converted into a parochial school, was dedicated. A parochial residence was erected near by, on the site of the present convent, and Father McDonnell was established in what proved to be for many years the centre of Catholicity in the entire surrounding country.

The growth of industries along the Merrimac brought a swift increase of population, largely from Ireland and French Canada, and in 1859 it became necessary to extend the church. A parochial school was also started in that year.

In 1872, Father McDonnell resigned his charge to Rev. Richard Cummins, also a native of Ireland, who had been assistant in the parish since 1868. This gentleman brought the enthusiasm of youth to his task and founded many flourishing societies during his brief pastorate; but he was not spared to carry out the policy of management which he had outlined, being summoned to his eternal rest in 1873. The parish at this time was still large, including all Haverhill, Bradford, Georgetown, and Groveland, and doubtless required a priest of uncommon physical resources.

Rev. William J. Daly, a native of Amesbury, near by, succeeded Father Cummins. His pastorship was conspicuous for work in the cause of temperance and religion. Father Daly served on the school board three years, and his departure to St. Joseph's parish, Boston, in 1878, was much regretted. The circumstances of his decease, while occupying the important position at St. Joseph's, have already been described.

Rev. James O'Doherty, at present permanent rector of the parish, found a large debt on the property and a congregation that strained the capacity of the church. In three years he had removed all financial encumbrances, and was ready to provide the increased accommodations which were needed. Land was bought at the junction of Primrose and Winter streets, and the corner-stone of a new church, St. James', laid in 1884. In 1886 the basement chapel was opened and the old church subsequently devoted to educational uses.

The parish school, conducted by Sisters of St. Joseph, enrolls 800 pupils, half of whom are boys. The sisters reside in a house, adjoining the school building.

Besides its church, house, convent, and school, St. James' parish owns a valuable cemetery, covering fifty acres of ground on Primrose street. The societies in the parish are exceedingly numerous and enjoy an excellent patronage. The church is a Gothic structure, built of brick, with sandstone trimmings and adapted to the accommodation of 1350 worshipers. The spire, 215 feet high, is furnished with an illuminated clock and an Angelus bell, and the decorations are rich throughout.

Father O'Doherty, the pastor, served in another St. Gregory's Church, that at Dorchester, before his appointment to the parish which he has now governed with such success for twenty years. He is assisted by two curates, Rev. John J. Graham and Rev. John P. Gorham. Bradford, a town near Groveland, recently annexed to Haverhill, is still a station under his charge. The natives of Catholic countries in Haverhill and Bradford are as follows: Irish, 2,230; Italians, 204; Portuguese, 1; French, 2,369. There are 1,700 English-speaking Canadians.

ST. JOSEPH'S CHURCH.

IN the year 1870 the French Canadians of Haverhill were numerous enough to found a St. Jean Baptiste Society, whose president was soon deputed to visit Bishop Williams and request the services of a Canadian pastor. Through the efforts of Father Garin, of Lowell, an oblate priest, Rev. Father Baudin, was sent to the town on Christmas Day, 1871. A hall on Water street had been fitted up as a chapel, and in that humble edifice Father Baudin held services and baptized two children. This was the foundation of the present flourishing parish of St. Joseph.

In the following May Father Lecomte succeeded Father Baudin. He in turn gave way to Rev. F. X. Casgrain, previously of Lawrence, who in November, 1872, was appointed first resident French pastor of Haverhill.

Services continued to be held in the hall until 1876, the pastor contenting himself meanwhile with a modest rented lodging. Finally, however, the growth of the congregation, both by new arrivals from Canada and by local increase, compelled the erection of a church and at the same time made it financially possible. December 17, 1876, Archbishop Williams blessed the edifice which stands on the corner of Grand and Locust streets, and administered confirmation to nearly a hundred persons. In 1878 a parochial house was added.

In 1886 Father Casgrain, who is now stationed at Fall River, retired from the pastorship at Haverhill in favor of Rev. O. Boucher. The principal achievement of the new pastor was the enlargement of the church, which, by an extension of forty-five feet, begun two years after his arrival, was made to accommodate 1100 worshipers. In the basement Father Boucher established a parish school, under the management of Grey Nuns of the Cross, from Ottawa. A house in the rear of the church was purchased after a time for the use of these ladies, who at first were obliged to put up with temporary quarters in the basement. It was their school that the Haverhill School Board attempted to abolish on account of the use of the French language in some of the studies. An appeal to the courts was necessary in order to establish the right of Canadian parents to educate their children in religious schools.

In 1892 the St. Jean Baptiste Society, to which the parish owed its inception, erected a splendid club-house at a prominent corner of the city, a portion of which is let to stores, while the upper stories contain a hall and the society rooms.

February 20, 1893, Rev. Elphege Godin, S.M., succeeded Father Boucher as pastor of the parish. The church being well established, Father Godin's first thought was to provide adequate school accommodations. In July he purchased a large tract of land in the centre of the Canadian quarter, and several months later acquired a house for the teachers whom he had in mind as instructors for the proposed institution. Rooms were rented meanwhile in the St. Jean Baptiste Society's club-house, and in September, 1894, four Brothers of the Sacred Heart from Arthabaskaville, Quebec, opened new classes for boys. Two years later their school building was ready for occupancy, and was dedicated by Archbishop Duhamel, of Ottawa.

At present the number of brothers employed in the boys' school is eight, and the number of pupils 350. About the same number of girls attend the girls' school, which is still conducted by Grey Nuns of the Cross.

In 1896 the parish celebrated its twenty-fifth anniversary. The congregation at that time numbered more than 5000 souls, and, though starting many years later, has reached a point of development, in numbers, equipment and property, fairly abreast of the English-speaking congregation at St. James'.

Father Godin is one of the best known of the Marist Fathers in this archdiocese, having served the French congregations at Lawrence, Boston, and North Cambridge. He has also traveled much in France, Louisiana and Minnesota; has acted as professor at the college of Three Rivers, Canada; and by his equal familiarity with English and French, as well as by higher qualities, possesses especial fitness for the position which he occupies. He is assisted by Rev. G. Poirel, S.M.

IPSWICH.

ST. JOSEPH'S CHURCH.

THE little town of Ipswich, just north of Cape Ann, possess several factories, which, with the farms and shell-fisheries, promote a rather gradual growth of population. The number of inhabitants is about 5,000, of whom one-fifth are Catholics. Rowley, an adjoining town, has a few Catholics, but no church.

As usual in country villages, the pioneer Catholics were obliged to journey to the nearest city in order to assist at the ceremonies of their religion. Until 1848 the place, with all its surroundings, was included in the jurisdiction of Salem; but Newburyport, which is nearer, became the centre of a parish that year, under the pastorship of Rev. John O'Brien, and the few Catholic families in Ipswich found their Sunday journeys changed in direction and shortened in extent. During the pastorship of Rev. Henry Lennon, Mass was said in private houses and in the Town Hall, Rev. John Brady, the present auxiliary bishop of the archdiocese, being among the clergymen who visited the town and performed this service. The dependence of Ipswich upon Newburyport continued until 1871.

In that year, Rev. Thomas H. Shahan was appointed to the parish of Beverly, which was made to embrace Ipswich and Manchester. With characteristic promptness he set about erecting a church in each of his missions. That in Ipswich was dedicated November 9th, 1873, several donations from generous Protestants in the town rendering its early completion a possibility. In 1875, Father Shahan was transferred to St. James' Church, Boston, and Ipswich passed under the care of his successors, Fathers Kiely, Denver, and William H. Ryan.

During Father Ryan's pastorship in 1889, the growth in all parts of the parish rendered a division necessary. Ipswich was therefore cut off, with its neighboring towns, Rowley and Hamilton, and Rev. P. F. Boyle, previously curate in the Beverly church, appointed first resident pastor. Father Boyle erected a parochial house, and managed his territorially large parish without assistance until the creation of a new parish in West Roxbury—St. Teresa's—summoned him to another field of labor. Rev. John M. Donovan, present pastor, was appointed January 1, 1896. He had previously served nearly nine years in St. Francis de Sales', Charlestown, and six years at Stoneham and Cambridge.

The twenty-fifth anniversary of the dedication of St. Joseph's was celebrated in November, 1898. It is a wooden building, seating 500 persons.

The land on which it stands was originally donated by Messrs. Brown and Jewett. The present pastor has paid off the mortgage on the church and added about 20,000 square feet of land to the property. He has also established a Catholic Lyceum and a Sunday School Library. A large proportion of the congregation is French, and instruction is given in both languages. The exact number of natives of Catholic countries in Ipswich is as follows; Irish, 137; French, 283. There are 600 English-speaking Canadians.

LAWRENCE.

CHURCH OF THE IMMACULATE CONCEPTION,

Chestnut Street.

METHUEN, north of the Merrimac river, and Andover, south of it, were deprived of territory in 1845 to make the town of Lawrence. Only a few years before this the industrial possibilities of the lower Merrimac had begun to be realized, and the dams and chimneys of Lowell had clustered about them a tributary population already numbered by tens of thousands. Lawrence, though of later growth, followed steadily in the wake of its sister city. In 1853 it was granted a municipal charter; and at the present time, though much behind in population, it resembles Lowell in its industrial and racial complexion sufficiently to justify the current coupling of their names.

The distribution of the foreign element, which is so noticeable a component in the population of both cities, varies in some respects. The Irish-Americans show about the same proportional strength in each, but the French-Canadians are far less numerous in Lawrence. Their place is taken by English, Scotch, and Germans, who are, of course, largely non-Catholic.

Nevertheless, the Catholicity of the two places seems to be relatively equal. The natives of Catholic countries in Lawrence are as follows: Irish, 7,487; French, 4,505; Italians, 263; Portuguese, 162. There are 1,350 English-speaking Canadians. The whole population in 1895 was 52,000.

As in Lowell, a religious order relieves the diocesan clergy of the care of a majority of the Catholic people. What the Oblates are to its elder sister, the Augustinians, in a certain sense, are to Lawrence. Five churches in the city proper, besides others at Methuen, Andover, Ballardvale, and Wilmington, have been placed under their control. Three of their city churches, including one which is simply a chapel for the small German congregation, are closely grouped in the heart of the city. Two others are at opposite ends. Supreme among all these is the vast St. Mary's, almost a cathedral in size, attached to which are an immense school, a handsome convent for Sisters of Notre Dame, and the community house of the Fathers.

Under the present arrangement nearly all of the Augustinians live together, as the Oblates of Lowell did until recently, and, with one exception, the churches under their jurisdiction in the city proper have no distinct territory assigned to them. The exception is St. Lawrence O'Toole's in the eastern section, which has lately been made a parish, with strict boundaries, a local pastor, and a parochial residence. The entire body of English-speaking Catholics (with a few Germans) living north of the river, is thus served by eleven clergymen of the same order, divided into one large central group and a small group at the eastern end of the city. The number of people so served is estimated at 16,000.

South of the river is a parish, St. Patrick's, under the charge of three diocesan priests; and the French Catholics throughout the city are united in a congregation of their own, possessing a centrally located house of worship, which is served by four priests of the Society of Mary. The Catholics of South Lawrence are said to number 2,500, and those of French descent throughout the city, 8,400. One institution of charity, the Protectory of Mary Immaculate, which combines the offices of an orphanage, a home for aged people, and a hospital, concludes the list of religious establishments. A weekly paper, *The Sunday Register*, disseminates Catholic news and on occasion defends Catholic rights and doctrines; the French have a paper of their own, *Le Progrès;* and there are several schools, which will be described in connection with the churches whose work they supplement.

This impressive showing is an outgrowth from very small beginnings. In the year 1842 there were six Catholics, three men and three women, living in the town of Methuen. These good people, encouraging each other in the faith, no doubt, walked nine miles to Lowell nearly every Sunday in order to attend divine service. When the mills started up and the building of dams and canals called for the labor of Irish immigrants, they were joined by others in their difficult journey. The next step was to secure a priest. This was speedily done; and the year 1845, in which the town charter was granted, marks also the positive introduction of Catholic practices through the visit of Rev. James T. McDermott.

Father McDermott, then pastor of St. Patrick's church, Lowell, said Mass in the house of Michael Murphy, at what is now Number 7 Newton street, South Lawrence. Persons living in 1894 vividly remembered the occasion, and some of the participants may be living still. Other visits, of increasing frequency, followed this first one; and it was scarcely a year before the congregation became numerous enough to require a resident priest.

In April, 1846, Rev. Charles Ffrench, the first pastor of Lawrence, visited the newly chartered town and began his labors as a promoter of Catholic interests there. After a few months of earnest effort, he was enabled to erect a small wooden chapel on Chestnut street, near where the present church of the Immaculate Conception stands. A school for Catholic children and for "young Irishmen of the place, now out of employment," appears to have been started under his encouragement. The Irish element even then constituted over a third of the 6,000 inhabitants; and before Father Ffrench's death in 1851 a second parish had been established for their benefit and a second church was under way. This was "old St. Mary's," the precursor of what is now the largest and finest church edifice in the city.

Rev. James H. D. Taaffe, who followed Father Ffrench, was, like him, a native of Ireland. His youth had been spent in India and at Mauritius, where he prosecuted his studies, returning to enter the Dominican order in his native land. He came to this country in 1849, and was sent to Lawrence about three months before the death of his venerable predecessor.

Already the congregation was outgrowing the little wooden chapel, in spite of the relief afforded by the new church, "old St. Mary's," on Haverhill street, and in 1854 Father Taaffe found himself confronted with the familiar problem of seating space. His energy soon surmounted the obstacle and effected the completion of the present church of the Immaculate Conception. In November, 1855, this fine building was dedicated. It is a brick Gothic structure of excellent capacity and design.

Father Taaffe continued to serve as pastor for seventeen years. Among the principal achievements of his administration was the founding of the Protectory of Mary Immaculate. This institution, which stands at the foot of White street, near the church, was dedicated February 9, 1868, only a a month before the death of its patron.

Following Father Taaffe, Rev. M. L. J. Doherty had charge of affairs for a year, during which he built St. Michael's church at North Andover. This was dedicated in March, 1869.

Under his successor, Rev. William Orr, who had been a curate with Father Taaffe, two other churches were built. One of these, St. Patrick's, South Lawrence, was dedicated in 1870, and two years later constituted a parish church with the North Andover chapel as a mission. The other, St. Lawrence O'Toole's, in eastern Lawrence, was dedicated in 1873.

In 1875 Father Orr was transferred to St. Paul's church, Cambridge, of which he is still pastor. His successor, Rev. William H. Fitzpatrick, remained in Lawrence only a few months. Upon his resignation the Immaculate Conception church and St. Lawrence O'Toole's were placed in charge of

ST. MARY'S CHURCH,

Lawrence, Mass.

the Augustinian order, which had been at St. Mary's since 1861. From this time the history of both churches begins to merge in that of St. Mary's.

The first Augustinian, however, who took charge of the district, lived in the parochial residence, adjoining the church, and in other respects occupied the position of a regular pastor. This was Rev. Daniel D. Regan, a native of the city. Father Regan remained until 1878, when he was succeeded by Rev. John H. Devir, of the same order.

At the close of Father Devir's pastorship, in 1887, a change was made in the administration of the Augustinian churches—then numbering four in Lawrence. All the priests of the order were gathered in a community house on Haverhill street, near the new St. Mary's church, which thus became the centre of a grand parish, with several tributary or mission churches. A particular priest is given special charge of each of these missions, and enters into close relations with the people in its neighborhood; but the title of pastors, commonly given these directors, is inexact, since they are subordinate to the superior of the community, the pastor of St. Mary's. Two clergymen, Rev. Maurice J. Murphy and Rev. John A. Whelan, have occupied this position in succession at the church of the Immaculate Conception.

One other change remains to be noted before leaving this sketch of the pioneer parish in what is, perhaps, the most Catholic city of its size in this archdiocese. During the summer of 1889, the parochial house, on White street, beside the church, was enlarged and remodeled as a residence for the Xaverian Brothers, who had been introduced in St. Mary's school as teachers for the boys. It is still occupied in this manner, being sufficiently convenient.

ST. MARY'S CHURCH,

HAVERHILL AND HAMPSHIRE STREETS.

IN the very heart of Lawrence, on a principal square, just opposite the Public Library, stands a group of buildings which emphasize, even to inexperienced eyes, the predominantly Catholic character of the city. The centre of the cluster is a vast granite church, presenting its façade on Hampshire street, between Haverhill and Bradford. On an opposite corner stands the convent of the Sisters of Notre Dame, a large house built of brick, fronting directly on the street, and too new to have acquired as yet that atmosphere of mellowness and reserve which we associate with the habitations of nuns. Beyond the church is the community house of the Fathers, similar in general character to the convent; and, opposite this, another structure of granite, apparently even huger than the church, excites interest by the contrast of its two open towers and its Roman architecture with the Gothic steeple of St. Mary's. One of the towers is surmounted by a cross, the other by a flag-pole, at whose extremity the assertive emblem of Christianity reappears in miniature. The union of these two symbols, typifying patriotism and faith, identifies the building at once as a Catholic school.

The church-like appearance of this school, which, in the exterior, has been little modified, carries us back to early days, when the little wooden chapel, over which this great pile grew, was the younger of two houses of Catholic worship that sheltered all the faithful of the city. Only two years after the arrival of Father Ffrench, and the founding of the Immaculate Conception church, the story of St. Mary's parish began with the coming to the city of Rev. James O'Donnell.

Services were first held by Father O'Donnell, in the fall of 1848, at Merrimac Hall, on the corner of Jackson and Common streets. By January, 1849, he had a wooden chapel on Haverhill street partly finished and ready for occupancy. This was the original St. Mary's.

Three years later the increase of population necessitated an enlargement. A granite church, of substantial size, was built around the wooden chapel, which was used during its construction and only gradually displaced. This new edifice was "old St. Mary's," the present school. It was dedicated, as a church, in 1853. About a year before, Father O'Donnell had established another church in Andover, three miles away, which he served in connection with St. Mary's.

Seven years later, in 1860, he was obliged to extend the parish church still further, increasing it to its present dimensions. About 2500 worshipers could now be accommodated at a single service. Schools had already been established, and in 1859 the Sisters of Notre Dame were introduced as instructors. A wooden house on Oak street served them as a convent until the completion of the new convent, already mentioned, in December, 1893. Their school-house was a wooden building on Haverhill street, no longer in existence.

Besides these tangible achievements, the pastorship of Father O'Donnell appears to have been rich in acts of duty performed without the hope of concrete commemoration. His work among the young men of his time was fruitful and systematic, resulting in the formation of several societies. As a citizen, also, he showed high public spirit, rendering a service to the community by checking "a senseless run" upon one of the local savings banks during the panic of 1857. His death, which occurred shortly after the rededication of the church, in 1861, was lamented by people of all denominations.

It was at this point in the history of St. Mary's parish that the Augustinian order was invited to assume control. After a brief study of the field by its commissary-general, Rev. Ambrose A. Mallen was sent to the city as its first Augustinian pastor. In 1865 he was transferred to the presidency of Villanova College near Philadelphia, and Rev. Louis M. Edge, the founder of the new St. Mary's church, installed as his successor.

Apparently it was the need of more spacious school accommodations that suggested to Father Edge the great undertaking which has resulted in the existence of the present St. Mary's church. Only a year after his arrival the corner-stone of this edifice was laid, and five years later, on September 3, 1871, the solemn ceremonies of dedication were performed.

The builder, however, had not lived to see the realization of his idea. His untimely death at Philadelphia in February, 1870, as the result of an accident, was the only cloud upon the rejoicings which attended this happy consummation. During the interim Very Rev. T. Galberry, the Superior of the Augustinian order, had superintended the construction of the edifice, acting as pastor until 1873. He was succeeded by Rev. John P. Gilmore, who had already been connected with the church for several years as an assistant.

During Father Gilmore's administration of affairs, which lasted eight years, several innovations were made. In 1880 the Lawrence jail was opened for the first time to Catholic ministers desiring to celebrate the divine service for its inmates. In 1878 St. Augustine's church, in the western part of the city, was erected, and in the following year Father Edge's plan of remodelling old St. Mary's into a school, which circumstances had postponed, was at length carried into effect. The interior was transformed, by the insertion of floors and partitions, into class-rooms and a hall, seating 1,200 persons. Up to this time, and, indeed, for some years subsequently, the boys, as well as the girls of the parish, had received instruction from the Sisters of Notre Dame, by a special exemption from their ordinary rule; the original boys' school having been St. James' Hall, which stood at the junction of Haverhill and White streets. The formal opening of the new school took place in 1880.

Two other additions to the property made in Father Gilmore's time require mention in the chronicle of his pastorship. The first is the residence of the Fathers, on Haverhill street, which is a brick building, provided with an office and other appointments, as well as living apartments. This was completed in 1873. The second is the chime of bells placed in the tower of the church at a cost of $10,000, and dedicated December 13, 1874. It was during his pastorship, also, that the Immaculate Conception church and St. Lawrence O'Toole's were joined with St. Mary's and St. Augustine's under the care of the Augustinians.

All these large undertakings, combined with general business depression, local strikes, and a mistaken financial policy, were now leading up to a catastrophe which for a time wrought havoc in the great Augustinian parish. A species of banking business appears to have been inaugurated at the church in early times, when the Irish immigrants were ignorant of fiscal methods and distrustful of strangers. The continuance of this on a large scale led to a confusion of accounts on the part of those having both funds—the secular deposits of the parishioners and their church contributions—in charge. A feeling of uneasiness was created and led to a "run" in 1883. The Fathers were unable to meet the demands upon them, but after some controversy in the courts a settlement was effected, and the process of repairing the damage which may have been done has gone on successfully to the present day, the honest Catholic people generously coöperating with their clergy in the resolve to render justice to the sufferers.

Just before the outbreak of this trouble Rev. Daniel D. Regan, who had been stationed at the Immaculate Conception church some time previously, was appointed to succeed Father Gilmore. The financial complications, however, called for a man of higher authority, and Very Rev. C. A. McEvoy, the provincial of the order, took up his residence in the city. After having restored harmony in his flock and guaranteed satisfaction to claimants, Father McEvoy withdrew, in 1886, imposing on his successor, Rev. James T.

O'Reilly, the task of carrying out the equitable policy which had been agreed upon.

The most important work of Father O'Reilly's pastorship has been his progressive liquidation of this debt, which has been reduced by about $270,000 in thirteen years. Next to this creditable result must be placed his labors in the interest of religious instruction. During his pastorship the Xaverian Brothers have been introduced to teach the older boys, the school building has been altered and its space more economically utilized, and finally the sisters have been transferred from their home on Oak street, which they had occupied over thirty years, to the new convent beside the school, which was erected for their accommodation at a cost of $48,000.

Branch schools have also been established at St. Lawrence O'Toole's church and at the German church of the Assumption, which is of recent origin. Other changes have occurred in the various missions attached to St. Mary's, all of which will be described under their appropriate headings.

In 1886 the Young Men's Catholic Association was founded under Father O'Reilly's guidance. Spacious quarters were provided for it in the lower portion of the school, and its membership has now risen to 300.

In the church itself watchful care has been expended to preserve the vast auditorium, seating 2,300 worshipers, in constant repair, and a chaste marble altar erected in the little side chapel, which projects from the main church toward Haverhill street, constitutes a feature almost unique. No pews are set in this chapel, but the floor is sparsely strewn with *prie-dieus*, suggesting the rapt solitary worshiper rather than the crowded congregation. And this is in fact the purpose of the sanctuary, to afford an asylum for meditation apart from the world's profanities in the presence of that which is divine. All day long devout men and women pass in and out of its portals, deriving the joy reflected from its surprising beauty as well as the consolations of prayer and undisturbed adoration.

Father O'Reilly's efforts in the cause of temperance have given him a more than local fame, and his standing in his order is indicated by his selection as delegate to the General Chapter held in Rome in 1895. In Lawrence, Father O'Reilly holds the position of prior, or superior over the Augustinian community, and his scholarship has been recognized by his fellow-citizens in his appointment as trustee of the Public Library.

He was born in New York State, the son of a Union soldier, and had taught mathematics in Villanova College, before entering upon his missionary work. The mathematical skill which he acquired in the professor's chair has received practical application, in Lawrence, not only in the virtual liquidation of a debt of $425,000 which confronted him at the outset of his pastorship, but also in the founding of the Merrimac Co-operative Bank, based on principles of mutual profit and advantage. April 5, 1899, he celebrated his silver jubilee.

Probably it is due to Father O'Reilly's devotion more than to that of any other man that the complicated affairs of this unique parish have been simplified and made easy. Whether the results of his work will be, as in so many other instances of unselfish labor, self-extinctive, remains to be seen.

The assistant clergymen attached to the church are as follows: Revs. Charles M. Driscoll, Peter Crane, Maurice J. Murphy, Michael A. White, John A. Whelan, Bernard B. Schmickler, Alfred H. Valiquette, and Charles G. McKenna.

ST. LAWRENCE O'TOOLE'S CHURCH,

Essex and Union Streets.

TO preserve the natural grouping of the Augustinian churches, it will be necessary to interrupt the chronological order at this point and consider St. Patrick's and St. Ann's out of the place which they would regularly occupy.

Like the Immaculate Conception church, of which it was originally a branch, St. Lawrence O'Toole's was not founded by the followers of St. Augustine, but by a diocesan priest. Rev. William Orr, pastor of the Immaculate Conception church from 1869 to 1875, was the gentleman who saw the need of this new church. It was built by him, in coöperation with the Catholics of eastern Lawrence, and dedicated July 12, 1873.

For two years Father Orr acted as pastor of both churches. When, soon after his transfer to Cambridge, they passed into the hands of the regular clergy, an acting pastor was assigned to St. Lawrence's in the person of Rev. J. J. Ryan, O. S. A. In 1886 Father Ryan was transferred to Andover. During his connection with the church he had caused it to be raised and a brick basement built underneath, in 1884.

Rev. John J. O'Brien, who succeeded him, remained in charge three years. In 1890 the present pastor, Rev. John M. Fleming, took up the labor which Father O'Brien had laid down to assume the pastorship of a church in Pennsylvania.

A school, conducted by sisters from St. Mary's, had been established in the basement of the church in 1889, the remoteness of this section from the centre of the city rendering this a necessity. The same cause has finally operated to make St. Lawrence's an independent parish. In 1898 its boundaries were fixed and a population of 3500 souls given in charge of Father Fleming. He has built a parochial house, which he occupies with one curate, Rev. Daniel J. Leonard, O. S. A.

The church, which is Gothic in style, seats 1100 persons. About 150 boys and girls are taught in the parish school, which at present occupies classrooms in the basement, or lower story, of the church.

Father Fleming is comparatively young for a pastor, having been born in Canada in 1862. He has been connected with St. Lawrence O'Toole's church since his ordination in 1889, with the exception of nine months which were spent at the church of the Immaculate Conception. A mission for the Italians of the city, who number several hundred souls, was conducted at this church in May, 1899 by Rev. William Repetti, O.S.A., of Philadelphia.

ST. AUGUSTINE'S CHURCH,

DOYLE AND WATER STREETS.

THIS church at Tower Hill, in the western part of the city, was built by Father Gilmore, of St. Mary's, and dedicated in 1878. Father Gilmore had previously organized a Sunday-school and celebrated Mass at the Town Hall in Methuen, and the two parishes, St. Augustine's and St. Monica's respectively, have been united up to the present time.

The Methuen parish was without a church from 1876, the year of its founding, until the administration of its recent acting pastor, Rev. Francis A. McCranor—a period of about twenty years. During all that time services were held in the Town Hall by the priests who officiated at St. Augustine's. These clergymen were, in turn, Rev. Edward C. Donnelly and Rev. M. A. White, both Augustinians, living at St. Mary's. The Sunday-school was conducted by Sisters of Notre Dame from the convent in Lawrence.

During the summer of 1894, Father McCranor, who had been recently assigned to Lawrence and detailed for special work at St. Augustine's, acquired a lot for a church in Methuen. The use of the Town Hall had been rendered obnoxious by the behavior of certain organizations, hostile to the Catholic church, which were then conspicuous in the place. The present St. Monica's, dedicated April 18th, 1897, is a Gothic chapel, seating 680 persons, and ample for the present needs of the very small Catholic population of this town of 5500 inhabitants.

Father McCranor, who acted as the pastor of these two wooden churches for four years, is, like Fathers Driscoll and Regan, a native of Lawrence, who, brought under the influence of the Augustinians in his youth, admired them and resolved to follow their way of life. In 1898 he was succeeded by Rev. Charles G. McKenna, of St. Mary's, who is now in charge. There is no school connected with this double mission.

CHURCH OF THE ASSUMPTION,

PARK AND LAWRENCE STREETS.

THE Germans of Lawrence have shown the same determination as their fellow-countrymen elsewhere not to be confounded with other nationalities. This appears to be true of Catholics and Protestants alike, though the latter are much stronger in numbers.

Until 1887 the German Catholics had no distinct organization. In that year a western priest, Rev. M. S. Sagg, visited the city and formed them into a congregation. In February, 1888, the little wooden church of the Assumption was built for them in a central portion of the city, and Father Sagg continued to minister to them until 1889, when failing health compelled him to resign. A year later he died, while on a visit to his former parishioners in this city.

After Father Sagg's departure the congregation was placed in charge of the Augustinians, and a German priest, ordained only a month before at

Philadelphia, was named as their director. Rev. Bernard B. Schmickler, the clergyman upon whom this responsibility was laid, is still laboring among his compatriots, though residing at St. Mary's with the other Augustinians. In 1890 he introduced the Sisters of St. Dominic as teachers in the school which Father Sagg had founded. Three nuns of this order are now employed in instructing sixty children. The congregation numbers only a few hundred.

Summing up the work of the Augustinians, we learn that they came to this city in 1861, taking St. Mary's parish and its mission church in Andover, the development of which is related under its proper heading. In 1875 they were given the Immaculate Conception church and St. Lawrence O'Toole's. In 1878 they built St. Augustine's, and in 1889 they received charge of the German chapel.

In 1887 all the churches in North Lawrence under their care were consolidated in one great parish, which also included Methuen, but in 1898, by the separation of St. Lawrence's, a change was made which may or may not prove to be the first step in a reversal of this process of consolidation.

ST. PATRICK'S CHURCH,

SOUTH LAWRENCE.

THE width of the lower Merrimac separates one portion of Lawrence from the rest of the city and gives it a special name and character. It was in this section, situated on the right bank of the river, that the first Catholic services were held, in 1845.

The population was small, however, as compared with that which grew up on the opposite bank, and no effort was made for twenty years to organize a Catholic parish. The faithful residing here crossed the river every Sunday and worshiped at St. Mary's or the Immaculate Conception church, according to their preference.

About 1868 Rev. William Orr, then at the Immaculate Conception church, took cognizance of the recent growth of this region and called a meeting of heads of families for the purpose of founding a church. His efforts were successful, and during the pastorate of Father Orr a wooden church was built on the site of the present St. Patrick's. It was dedicated March 17, 1870, and furnished accommodations for a thousand persons.

Until 1872 this church was attended by Father Orr and his assistants at the church of the Immaculate Conception; but in that year a separate parish was made, including South Lawrence and North Andover, where, in 1869, Rev. M. L. J. Doherty, Father Orr's predecessor, had built a chapel. The first pastor who presided over the new parish was Rev. James F. Murphy.

Father Murphy, who was formerly a curate at the Immaculate Conception church, promoted the interests of temperance, morality, and religion during a pastorate of nine years. In 1891 he was severed from his flock by death. The interment took place, amid a large concourse of mourners, at the Immaculate Conception cemetery.

Rev. Daniel S. Healy succeeded Father Murphy. His residence in South Lawrence was brief, lasting little more than a year. It was during this time, however, that the present St. Patrick's church was begun, the corner-stone having been laid in 1881 by Archbishop Williams. In May, 1882, Father Healy was assigned to another field of labor. His last pastorship was that of the Immaculate Conception church, East Weymouth, where he died in 1892.

Rev. Michael T. McManus, previously of West Newton, took up the labor of completing the edifice which his predecessor had put under way. In 1882 the basement was ready for occupancy, and work went steadily on until June 17th, 1894, when the finished structure was dedicated. It was twenty-five years since the first services were held in the wooden church, erected by Father Orr.

The present St. Patrick's is considered a fine building, varying in many particulars from the conventional type of Gothic architecture to which we are accustomed. It is built of brick with brown stone trimmings, and the main auditorium seats 1,200 persons. Its appointments are all on an expensive scale.

Besides the parish church there is a mission chapel at North Andover—a town of 3,000 inhabitants, which is under the care of the pastor of St. Patrick's. Irish Catholics had lived in this place since 1844. In 1869 Father Doherty, the clergyman already mentioned, began holding services in a hall, and subsequently erected a church, known as St. Michael's. This church was superseded by Father McManus, who has erected a more suitable structure.

The parochial residence, adjoining the church at South Lawrence, was also built by the present pastor. Besides these acquisitions of property, he has secured fifty acres for a cemetery, and land for a school to be established in the future. Meanwhile a debt of $50,000, which encumbered the parish at the time of his appointment, has been reduced to a nominal figure.

The number of souls in the congregation is officially estimated at 2,500. Two curates, Rev. John E. Cronley and Rev. Alex. J. Hamilton, assist the pastor in his various ministrations.

ST. ANN'S CHURCH,

HAVERHILL STREET.

THOUGH less numerous in Lawrence than in Lowell, the French Canadians still contribute an important element to the Catholic population of this city. Their numbers are estimated at 8,400. All of these are accommodated, with difficulty, one would suppose, in a single church, of good but not great capacity. Probably a straggling attendance at St. Mary's and the other English-speaking churches relieves the pressure on St. Ann's.

In 1869 there were only four hundred French Canadians in Lawrence. They were given religious instruction in their own language in the basement of the Immaculate Conception church. Knowledge of the success achieved by the French Oblates in Lowell reached them, and a movement was begun which resulted in a visit from Father Garin, and the holding of regular services in Essex Hall. After a while this was exchanged for a small church on Lowell street. The clergymen who officiated at this period were Fathers Baudin and Lecomte, both Oblates residing in Lowell.

The first resident pastor was Father Michaud, who came to Lawrence in 1873. During his pastorship the present church on Haverhill street was begun, and work upon it proceeded as far as the completion of the basement. At this point Father Michaud retired from his position, and there was an interim during which the congregation had no clergyman specially devoted to its welfare.

In 1875, Rev. Olivier Boucher took charge of the affairs of the parish, which seem to have become somewhat involved. Under his guidance the basement was completed, and the congregation, numbering in 1876 four thousand souls, provided at least with a house of worship.

In 1882 Father Boucher retired, and Rev. Elphège Godin, the well-known Marist, now pastor at Haverhill, entered upon his duties in this important centre of French Canadian colonization. Under his management the church was speedily finished and dedicated, the ceremony being performed by Archbishop Williams on Low Sunday, 1883.

The edifice thus successfully completed is built of brick, in the Gothic style, and fronts directly on Haverhill street, not far from St. Mary's. A small chapel occupies the lower story. The main auditorium, reached by a flight of stairs, and provided with galleries, is decorated in the French manner.

Not only the church, but the parochial residence and the parish school of St. Ann's, must be credited to the efforts of Father Godin, in co-operation with the devout and generous people of his flock. The former building stands beside the church, having taken the place of a previous dwelling which was moved to a site near the school, as a residence for the teaching sisters.

The school appears to have been founded in 1882. A frame building was erected on Haverhill street, the other side of Broadway, and in the beginning sisters from the Protectory, it is stated, took charge of both boys and girls, to the number of four hundred.

Having established the parish on a firm basis of prosperity, Father Godin, true to the missionary spirit of his order, removed to Minnesota, from which, however, he was soon recalled to continue his admirable work in the Boston diocese. A clergyman of the same society, Rev. J. M. Portal, succeeded him in 1888, and has pursued to the present time the same progressive policy.

The most noteworthy changes and improvements made by Father Portal have been in the school. In 1892 he erected St. Ann's College for boys, a large brick building near the former school-house, and at the same time introduced the Marist Brothers as their instructors. This is the order which conducts the boys' school in the great French parish at Lowell. Ten brothers are now engaged in Lawrence teaching 500 boys.

A second brick school, for the girls, has recently been erected beside the college. The number of female pupils is about the same, and they are taught by a band of Sister-servants of the Immaculate Heart of Mary from

Quebec. This congregation, sometimes known as the Sisters of the Good Shepherd, was founded in Canada in 1850, and devotes itself to the reformation of fallen women as well as to the education of youth.

Three priests, Rev. F. Remy, Rev. Pierre Danis, and Rev. Etienne Vinas, all members of the Society of Mary, assist Father Portal. The suburbs of the city are included under his jurisdiction. Unlike most of the French pastors, he is a native of France, having been born in the faithful province of Brittany.

PROTECTORY OF MARY IMMACULATE.

IN a small city it is not found practicable to specialize the various offices of charity and build separate institutions like those which do honor to Boston, and even Lowell. But in its single institution of charity, the Protectory of Mary Immaculate, which combines the functions of an orphanage, a hospital, and a home for the aged, Lawrence has been exceedingly fortunate to secure the services of an order of nuns distinguished for its adaptability and versatile skill. In this diocese alone the Grey Nuns, as they are affectionately called, manage enterprises so various as a Working Girls' Home, a Hospital for Incurables, a French School, instructing 1,100 boys and girls, and the Lawrence Protectory, which in itself contains four distinct departments.

The institution was founded by Father Taaffe in 1866, as a home for orphans and invalids. The building was dedicated in 1868. In 1894 it was much enlarged.

The original objects of the Protectory, which is stated to have been the first purely charitable institution in Lawrence, developed, in course of time, the spirit rather than the letter of its creation being observed. Helpless old people were taken in, as representing, perhaps, the orphanage of later childhood; and the nursing department has finally grown into a complete hospital and dispensary.

This feature of the institution was established in 1894. Besides the sisters, who act as nurses, there are three lay nurses, and a visiting staff of six physicians, including specialists. The wards and operating-room are well furnished, and the dispensary is equipped with an adequate pharmacy.

The number of aged people in the home department is now thirteen. Until recently men, as well as women, were taken, both in this department and in the hospital; but the pressure upon the space at the sisters' disposal finally became so great they have been obliged to limit their hospitality and their treatment to persons of the female sex.

In the orphanage, however, no such discrimination has become necessary. Over a hundred children are to be found here at any season of the year. The majority come from Lawrence, but some are sent from Lowell and other places. Many nationalities are represented, and some of the children are non-Catholics. The boys are not kept beyond the age of thirteen, but the girls are retained until they are somewhat more mature. Both sexes are taught, as well as fed, clothed, sheltered, and cared for, and efforts are made to provide them with homes and situations where their future lives will be happy and virtuous.

The number of Sisters at the Protectory is fourteen, including two lay nuns. Sister Archambeault has been the superior for four years, succeeding a long line of superiors, of whom the first was Sister Brennan, and the others Sisters Fernand, Hicky, Gaudry, Peinchaud, and McKenna, in the order named.

Though crowded for room in its noble effort to cope with the accumulating misery of a good-sized city, the Protectory is well supported, and its modest appeals for aid meet with generous responses. The commingled French and Irish character of the sisterhood in charge makes it common ground for these two elements; and the deep love of humanity, without reference to narrow distinctions, which marks their unselfish labor, attracts the regard and esteem of all classes of citizens. Besides their work at the Protectory, the nuns visit the sick poor at their homes, thus coming in contact with actual conditions of life, and strengthening their usefulness by a practical acquaintance with human nature when off its guard.

LYNN.

ST. MARY'S CHURCH,

South Common Street.

THE city of Lynn, with its suburbs, contains a population of 70,000 souls, less than a third of whom are Catholics. The manufacture of shoes, one of the best-paid and most attractive forms of industrial employment, has been kept to a great degree in the hands of native Americans. The place is, consequently, less foreign than any other of our principal cities, and the new-comers, moreover, who have succeeded the original inhabitants have not been so overwhelmingly natives of Catholic countries as is the case elsewhere. Irish-born citizens constitute less than a tenth of the whole population, and the French Canadians are not numerous enough to demand the attention of more than one clergyman.

There are at present four congregations in the city and ten Catholic ministers. The oldest of the congregations, St. Mary's, was founded in 1835. For nearly forty years it remained undivided, one large central church uniting the faithful in all parts of the city. In 1874 this place of assembly was outgrown, and St. Joseph's, the second parish, formed at East Lynn. In 1886 the French Canadians obtained a clergyman of their race, and in 1894 West Linn and Saugus were set off in the parish of the Sacred Heart.

The early records of St. Mary's parish lack minuteness of detail, but the general course of development is clear. West Lynn and Saugus had at one time an advantage over the central portion of the city in their nearness to the great highway from Boston to Salem and Newburyport; but the location of the railroad line along the shore, and the subsequent growth of the factories in the most easterly section finally determined the present distribution of the population. Meanwhile a colony of Catholic Irish had settled in each of the two centres. These were known as the Water Hill and the Black Marsh settlements. The first services for their benefit were held by Rev. William Wiley, of Salem, in 1835, the house of Lawrence Birney, at the corner of Water Hill and May street, which is still standing, being fitted up for the occasion. Once a month from that date visits were paid by the Salem clergymen; but the Black Marsh colony claimed its due share of attention, and the house of Peter Murphy, on Church street, down town, alternated with that of Birney and of Michael McMann on Boston street as a substitute chapel.

Among the priests who officiated at these gatherings the following are remembered, after Father Wiley: Rev. J. D. Brady, Rev. James Strain, Rev. T. J. O'Flaherty, and Rev. J. O'Brien. They are said to have held services in the Town House, at the corner of Blossom street. From 1835 to 1848 there was no church, the congregation being small; but about the latter year Rev. Charles Smith, of Chelsea, secured an old district school at the Arcade on Ash street, in the western part of the city, and Lynn was thenceforth a dependency of Chelsea. The building had been a meeting-house originally, and had passed from one Protestant Society to another before Father Smith acquired it. Renovated and remodeled in the usual manner, it served the people until its destruction by an "incendiary fire" in 1859.

Meanwhile Father Smith had died in 1851, and Rev. Patrick Strain became his successor as pastor of Lynn and Chelsea. Three years later Father Strain found it necessary to enlarge his little church, and at the time of its destruction by fire he was already contemplating the erection of a larger edifice. This untoward event hastened the execution of his purpose, but the matter of securing a site and funds required time. In the meanwhile Lyceum Hall on Market street was used, the choice of this central place of worship being evidently determined by the eastward drift of the population, which was now very marked.

The spot finally selected by Father Strain for the present St. Mary's church was on South Common street, near City Hall Square, which is still the very centre of life in the city. Here a plain brick structure, trimmed with granite, was erected on a site some distance back from the street. The auditorium is nearly level with the ground, and the church possesses no basement. In this simple edifice the entire Catholic population of Lynn worshiped until 1874, when the first of the three later parishes was set off, as already related.

Among the subsequent achievements of Father Strain's pastorate was the establishment of a parish school. A brick school-house was erected beside the church in 1880, and the Sisters of Notre Dame were invited to take charge. A wooden convent was purchased for their use, and occupied by them until 1895, when the present brick house was erected for the community by Father Strain's successor. Father Strain also erected a chapel at Nahant, known as the church of St. Thomas the Apostle.

In recognition of these achievements, and of his long fidelity to the interests of Catholicity in Lynn, he was made a domestic prelate with the title of

Monsignor in 1891. His death, on February 7, 1893, concluded a term of service of forty-two years in St. Mary's parish, to which he had been sent immediately after his ordination in France in 1850. He was buried in St. Mary's Cemetery, Lynnfield street, which had been consecrated in 1858 under his superintendence.

Rev. A. J. Teeling, who succeeded Father Strain in the permanent rectorship of this venerable parish, had made an enviable record in Newburyport, as pastor of the Immaculate Conception church. On assuming control of affairs at St. Mary's, he found it necessary to make several changes. In 1893 he erected a parochial residence fronting on South Common street. Two years later the brick convent for the sisters was built. The aisles of the church were widened by him, while the resulting decrease in seating capacity, from 1300 to 1100, was made good by the creation of a chapel, accommodating 400, in the lower portion of the school.

Father Teeling also recommended the division of his parish and the establishment of the Sacred Heart parish in West Lynn; and, since then, has erected a second chapel in West Lynn, the upper portion of which accommodates several hundred worshipers, while the lower part is divided into six class-rooms, where the younger boys and girls of the district are instructed by the Sisters.

In 1895, the functions of the school were expanded by the introduction of a band of Brothers of the Christian Schools. Older boys were now admitted, and the main school building enlarged to meet the new demands upon its space. The Brothers were provided with a cottage in the rear of the church.

At present the school employs four Brothers and twenty-four Sisters. The course for the girls includes high-school studies. About 1200 children, all residents of the parish, are enrolled. When Father Teeling came, the enrollment was 350.

St. Patrick's, West Lynn, and St. Thomas the Apostle's, Nahant, are still missions of St. Mary's, and the parish is not only the oldest, but the largest in the city, being estimated at 7000 souls. The church is free from debt, and the incumbrance upon the rest of the property is small. Both in front and in the rear of the edifice large open spaces are owned by the congregation, the ornamental possibilities of which the present pastor means to develop as the culmination of his sagacious policy.

Three curates, Rev. Francis P. Hannawin, Rev. Timothy A. Curtin, and Rev. James J. McCafferty, assist him in the care of the neighboring population and the service of the outlying missions.

The natives of Catholic countries in Lynn, Swampscott, and Nahant, are as follows:—Irish, 5656; French, 1060; Italians, 136; Portuguese, 7. There are 6500 English-speaking Canadians.

ST. JOSEPH'S CHURCH,

UNION STREET, EAST LYNN.

THE eastern part of Lynn contains a great number of factories and a working population which is largely Catholic. In 1874 the district east of the depot was set off as a separate parish and the task of organizing it entrusted to Rev. John C. Harrington, previously curate at St. Mary's.

A site was purchased at the corner of West Green and Union streets, and the corner-stone of the present edifice laid in 1875. Ten years later it was finished and dedicated. The materials are brick and granite, and the seating capacity is nearly 1200. Some of the factories in the neighborhood rival it in size, but its decorative character and its fine situation render it a conspicuous landmark in this portion of the city.

The rectory of the parish is on Green street, the other side of Union. Near this house the pastor has recently completed a parish school and a convent. The former building, which is of brick with stone trimmings, is three stories high and contains fourteen rooms, besides a hall seating 800 persons. The convent adjoining is constructed of wood in a residential style and contains thirty-two rooms. It will be occupied by Sisters of St. Joseph, who are to have charge of the school, when it is opened.

Besides this property the parish owns a cemetery on Boston street, near Cedar Pond; and St. Joseph's Temperance Society, which is affiliated with the church, possesses a brick club house, valued at $14,000. Among its features are a hall, seating four hundred persons, a reading room, and other apartments designed for the profit and recreation of its two hundred members, who have banded together in this noble and necessary cause.

The congregation is estimated at 6000 souls. About 400 of these live in Swampscott, a shore town of 3200 inhabitants, adjoining Lynn on the east; but as yet it has not been found feasible to select a satisfactory site for a chapel in their midst, and they are obliged to make the rather moderate journey, by regular and rapid conveyances, to St. Joseph's.

Father Harrington is a native of New York, but of Massachusetts training. His entire priestly life has been spent in Lynn, and he understands thoroughly the peculiar conditions of the Catholic population there. He has been pastor of St. Joseph's for twenty-five years. Rev. Patrick Colman and Rev. Edwin J. Dolan assist him in ministering to a congregation, which, like that of St. Mary's and the Sacred Heart, is almost wholly Irish-American.

CHURCH OF ST. JOHN THE BAPTIST,

CORNER OF ENDICOTT AND FRANKLIN STREETS.

THE shoe and leather industry does not seem to have attracted the French Canadians to Lynn, though in Marlborough and other places thousands of them derive their sustenance from this business. They are estimated at two thousand souls, worshiping for the most part in the church of St. John the Baptist in the central portion of the city.

The congregation was founded as the result of a mission given at St.

Joseph's church in 1886. Father Gadoury of Salem was the officiating priest, and the organization of the new parish was placed in his hands.

Land was bought for a church at the corner of Henry and Washington streets; but in May, 1887, this site was exchanged for one more suitable on Endicott and Franklin streets. Here the church was erected in the summer of 1887, its dedication taking place on December 4th. Two weeks later, Rev. John B. Parent, previously one of the assistants of Father Gadoury at Salem, was appointed resident pastor. In this position he has served to the present time.

The church, which faces on Franklin street, is a wooden structure, of good size and appearance. A wooden rectory in the rear, facing Endicott street, was erected in 1888. The growth of the congregation may be estimated from the number of families, which increased from 133 to 215 in the first three years of its history.

A small school is maintained in the rear of the church. Two lay teachers, a lady and a gentleman, are engaged to teach about a hundred pupils. Plans have already been drawn for a new school building on Endicott street, near the parochial residence. It will be a brick edifice, four stories high, and estimated to cost between $30,000 and $40,000.

The St. Jean Baptiste Society, composed of men, which is a feature of nearly all the Canadian parishes, numbers 130 members in Lynn, and the other church organizations are proportionately strong. Father Parent still ministers to this flourishing congregation without assistance. He is a native of Canada, and had acted as curate in that country before coming to New England. In this diocese his first connection was with the French parish at Marlborough. Subsequently he was transferred to Salem, where he assisted Father Gadoury in the establishment of the new parish at Lynn. With the exception of those who live in Saugus and other distant places, all the French-Canadian Catholics of the district are under his jurisdiction.

CHURCH OF THE SACRED HEART,

BOSTON STREET, WEST LYNN.

THE youngest of the Lynn parishes was set off from St. Mary's in June, 1894. The selection of a pastor to undertake the difficult task of its organization fell upon Rev. Denis F. Sullivan, of Malden, who had given proof of his qualifications for the post by thirteen years of continuous service under Father Flatley, of the Immaculate Conception church in that city.

At the time of Father Sullivan's coming there was neither church nor residence in the district, and not even a hall that could be hired. It was a time, moreover, of industrial depression; and finally, owing to their remoteness from St. Mary's, some parts of the district were neglected and indifferent.

Undaunted by these obstacles, Father Sullivan and the loyal band who gather at the summons of every worthy priest, set about the work of supplying a place of worship. For a year and a half they were obliged to hire a cigar factory on Wyman street, which seated 800 persons. It was a place whose associations were those of honest labor, at least, and quite as acceptable a home for the Sacred Host, no doubt, as the theatres and halls which circumstances have compelled other congregations to use at times.

During this short but unique experience, the construction of the present Sacred Heart church was under way. Land on Boston street had been contributed by the mother parish, the house standing upon which served as a temporary parochial residence. In 1895, the basement of the church was dedicated, and occupied thereafter by the congregation.

As yet the superstructure has not been added, various considerations having directed the pastor's attention for the time being toward other aspects of the parish work. As the basement seats 1030 and the congregation is estimated at only 3000, every practical purpose is served by the structure in its present stage. The altar and furnishings are tasteful, and the services are made attractive and at the same time instructive by a free employment of those picturesque representations which the church not only sanctions, but encourages. When completed, the edifice will exhibit a Romanesque design and will cost $85,000.

The building of a parochial residence next engaged Father Sulllvan's attention, and in 1896–'97 the present large structure was erected beside the church.

Saugus, with its four villages, Cliftondale, Pleasant Hills, Saugus Centre, and East Saugus, had been attached to West Lynn in the laying out of the lines of the parish. It was really the heart of old Lynn, and as early as 1855 a Sunday school for Catholic children had been started there. This was closed after a time, and Catholic piety seems to have been allowed to cool there in the interim. The appointment of a pastor, living near at hand and personally devoted to their welfare, seems to have brought about a re-awakening; and the dedication of a church on Adams avenue, Pleasant Hills, which occurred in the fall of 1898, promises to the faithful of this neighborhood that strengthening influence which comes from organization and mutual support.

The Church of the Most Blessed Sacrament accommodates 500 worshipers. Standing midway between Cliftondale and Saugus Centre, it is attended by the people of those villages as well as of Pleasant Hills; while the residents of East Saugus largely frequent the parish church at West Lynn.

Father Sullivan is a native of Boston. He was ordained in 1879 and served at Cambridgeport and Winchester before his appointment at Malden, whose boundary line is touched by the margin of his present agreeable and congenial parish. In the pioneer work which he has instituted in this region, mainly an industrial district, but not without rural elements, he is assisted by one curate, Rev. William J. McCarthy.

MARBLEHEAD.

STAR OF THE SEA CHURCH.

SETTLED by natives of the Channel Islands, which to this day are more French than English, Marblehead was a unique corner of the Puritan colony. Its inhabitants spoke a dialect, preserved peculiar customs, and manifested little of the thrift which made the greatness of other Massachusetts towns. At the same time they were fearless seamen, trained for this service in the deep-sea fisheries which formed the chief industry of the settlement; and no place of its size contributed more freely of its manhood to the American navy in the wars of the Revolution and of 1812.

The Marblehead dialect has become much modified in the course of two hundred and fifty years; and the fishing industry has been to some extent replaced by manufactures. A few Catholics were living here in the early days of St. Mary's parish at Salem, and the town was one of the group included in the jurisdiction of the pastors of that church.

Rev. Thomas H. Shahan, during his connection with Salem, visited the Marblehead Catholics, and took steps toward providing them with a place of worship. Services were held in private houses and in halls for some time, until finally, in 1859, according to the town history, the present edifice was erected. It was a wooden building, of modest proportions, occupying an elevated site at the corner of Rowland and Prospect streets. The dedication was to the patroness of mariners, Our Lady, Star of the Sea.

Until 1864, Marblehead remained a tributary of Salem, but in that year it was cut off, with Danvers, from the mother parish, and Rev. Charles Rainoni appointed pastor. Father Rainoni lived in Danvers until 1872, when the two towns were separated, and he removed to Marblehead, largely for the purpose of completing the new church which had been begun on Gregory street. A short while before the day selected for its dedication, this edifice was burned. The strong prejudices and rude traditions of the town lent color to the suspicion of incendiarism. Father Rainoni died a few years later, at the age of seventy-three.

Rev. Daniel S. Healey, who succeeded him in 1875, enlarged the original church, which is still used by the congregation, and seats 450 persons. After having seen much service in the sea-port towns, including Beverly, Rockport, and Weymouth, Father Healy died at the last-named place in 1892.

The third pastor of Marblehead, Rev. Theodore A. Metcalf, came of an old Boston family and was a convert to the faith. He had been rector at the Cathedral before his appointment to Our Lady's in 1881. During his stay at Marblehead, the Young Men's Catholic Temperance Society was formed. This organization possesses a club-house and does much to maintain the higher ideals of life among a class that is proverbially exposed to temptation.

In 1886, on the occasion of his transfer to the Gate of Heaven Church, in South Boston, Father Metcalf was succeeded by Rev. William Shinnick, who has been in charge of the parish for the past thirteen years. Father Shinnick had done missionary work in Australia before joining the ranks of the New England clergy, and just previously to receiving his appointment at Marblehead, he was for ten years stationed at St. James' Church, Salem.

The town numbers less than 8,000 inhabitants, the decline of the fisheries and the general drift toward large cities tending to reduce its population. The natives of Catholic countries are as follows: Irish, 355; French, 12; Portuguese and Italians, 4. There are about 400 English-speaking Canadians.

MERRIMAC.

THIS is a town of 2300 inhabitants, formerly known as West Amesbury. It was incorporated under its present name in 1876. The principal industry is the manufacture of carriages.

The original Catholic settlers of Amesbury went to Newburyport to attend services. Subsequently the church in Amesbury offered them accommodations near at hand, but as the journey was still considerable, about 1870 they began to hire Mechanics' Hall, which was fitted up as a chapel and served by the clergymen of St. Joseph's church. There were one hundred and fifty Catholics in the village at that time.

Towards 1884 their numbers had increased to such a degree that it was found feasible to erect a church. This edifice was dedicated in 1885 by Archbishop Williams, under the title of the Nativity of the Blessed Virgin. In 1891 the first resident pastor, Rev. Thomas Moylan, was appointed, and Merrimac ceased to be a mission of Amesbury.

Father Moylan, who had been curate at St. Joseph's under Father Brady, was already known to his parishioners and understood their natures and necessities. Among the events of his pastorate was the erection of a parochial residence near the church, on Green street. Recently he has been appointed pastor of the new All Saints' parish in Roxbury. His successor, Rev. John E. Hickey, died February 13, 1898. Rev. Jas. J. Fitzgerald, formerly of East Cambridge, after officiating for a short time, retired from the pastorate June 9, 1899, on account of illness, and was succeeded by Rev. Philip F. Sexton, previously assistant pastor of St. Philip's church, Boston.

West Newbury, a town of 1700 inhabitants on the southern bank of the Merrimac river, is now joined to Merrimac as a mission. Its chapel, St. Ann's, was erected in the eighties. Before its final attachment to the Merrimac church, West Newbury was a part of the Amesbury and Georgetown parishes in turn. The natives of Catholic countries in Merrimac and West Newbury are as follows:—Irish, 245; French, 30. The English-speaking Canadians number 160.

NEWBURYPORT.

CHURCH OF THE IMMACULATE CONCEPTION.

BY the virtues and ability of a succession of excellent pastors, the Catholic parish in Newburyport has been raised to a conspicuous position in the archdiocese. Its eminence is not due to the numbers of its congregation, however, not much more than one-quarter of the 15,000 inhabitants of the city being members of the Immaculate Conception church.

The presence of a goodly number of French Catholics here at the end of the last century is attested by the group of French names on the gravestones of the old burying hill. These refugees were visited by Father Thayer between 1792 and 1796, and Bishop Cheverus at a later date attended the Catholics of the town, making friends among all classes, as usual. Irish names now began to appear in the list of residents, and Newburyport was a small centre of Catholicity when Bishop Fenwick visited it in 1827. There are records of visits by Father Ffrench, in 1839, and Father Wiley, in 1840. Finally, the building of a railroad and the establishment of a cotton factory, brought in a body of Irish laborers, and in 1841 Rev. Patrick Canavan, then stationed at Dover, N. H., was directed to assume spiritual charge of these people and their families.

Father Canavan paid quarterly, and afterwards monthly, visits to this little flock. In 1844 their numbers had increased to such a degree that the need of a church became urgent. Accordingly, in 1844, a Baptist chapel, standing on the corner of Federal and School streets, was purchased and removed to a lot on Charles street. In 1848 this chapel became the mother-church of a great parish, over which Rev. John O'Brien was appointed pastor.

Father O'Brien's connection with Newburyport was brief, as the same year saw his removal to St. Patrick's church, Lowell, where his abilities found a wider field. On Christmas eve, 1848, Rev. Henry Lennon took up his abode in the town which he was to adorn by his presence for twenty-three years. Early in his pastorate the present church of the Immaculate Conception, on Green street, was erected, the ceremonies of dedication being performed by Bishop Fitzpatrick in 1853. The cost of the building was $20,000, certainly a large sum for so small a congregation. The parochial residence, on Court street, which was afterwards destroyed by fire, was acquired a few years later by Rev. M. Carraher, one of Father Lennon's assistants, and presented to the pastor as a gift from his flock. Among the successors of Father Carraher in the position of curate, was Rev. John Brady, during whose service the church in Amesbury was built, of which he subsequently became pastor.

Father Lennon died in 1871 and was succeeded by Rev. Arthur J. Teeling, under whose administration the parish was organized and developed into substantially its present form. Father Teeling was only twenty-seven when he came to Newburyport, and had spent the three preceding years of his priesthood at St. Patrick's, Lowell, under Rev. John O'Brien.

His first act was to purchase back the parochial residence, which had passed into the hands of one of his predecessor's relatives. Shortly afterwards an expensive monument to Father Lennon was erected under his supervision in front of the church; but alterations in the façade of the edifice, in 1877, necessitated a removal of this memorial and of the remains to the Catholic cemetery. This cemetery itself, embracing twenty-three acres, laid out with taste and care, had been purchased by Father Teeling in 1874. Land at the corner of Washington and Court streets had also been obtained as a site for the parish school which he had in mind. In spite of these outlays the church was freed from debt in the course of a few years, and in 1879 was solemnly consecrated—being the second church in the archdiocese to receive this special form of blessing.

In 1880 the erection of the long-promised school-house was begun. During the progress of this work the parochial residence, which stood near by, was burned, but the parish soon replaced it by another. May 28, 1881, the school was formally dedicated. In 1882 nine Sisters of Charity of Nazareth came from their mother-house in Kentucky and took charge of the institution, occupying a house as a temporary convent. In 1886 a larger convent was provided for them by the purchase of the Wills estate at the corner of Washington and Green streets. The school now gives instruction to 600 pupils, and the number of teachers is sixteen. Besides the central school-house there are two primary buildings at opposite ends of the city. A children's chapel and a parochial hall are connected with the main institution.

In 1893 Father Teeling was transferred to St. Mary's parish, Lynn, over which he still presides. His successor, Rev. William H. Ryan, a native of Salem, had made his mark as an administrator in the neighboring parish of Beverly, where he served for eight years before his removal to Newburyport. He will be twenty-five years a priest this December.

On the whole, few parishes are better equipped than that of the Immaculate Conception. The religious societies are numerous, and there are branches of the Foresters, Hibernians, and Knights of Columbus in the city. The natives of Catholic countries in Newburyport are as follows: Irish, 1,254; French, 493; Italians, 15. There are 650 English-speaking Canadians.

Father Ryan is assisted by Rev. J. B. Labossière and Rev. John J. Flood. He is a permanent rector.

HOME FOR DESTITUTE CATHOLIC CHILDREN.

BESIDES their church, schools, convent, parochial residence, and cemetery, the Catholics of Newburyport maintain a small Home for Destitute Children. This institution was established in 1892 under the care of the Sisters of Charity of Nazareth, who also conduct the parish schools. The capacity of the house, which is an unpretentious wooden building, is thirty, and three sisters have charge of the inmates. A similar institution is managed by members of the same order in Lowell, and their parochial schools, at Hyde Park and Brockton, are among the very best in the archdiocese. The essentially benevolent character of Catholic instruction reveals itself in this spontaneous overflow of zeal, and certainly establishes the sisters on a higher plane, morally, than that which is occupied by the ordinary bread-winning pedagogue.

PEABODY.

ST. JOHN'S CHURCH.

PEABODY, formerly South Danvers, received its present name in 1868. It is a place of about 10,000 inhabitants, and a seat of the leather industry.

Before 1868 the Catholic residents of the town went to St. James' church in Salem. With the separation from Danvers a new era in church affairs began. Rev. John J. Gray, who was pastor of St. James', encouraged the local members of his parish to take steps for the collection of a building fund. His suggestions were carried out and a fair held in Mechanics' Hall, Salem, which realized over $7,000. A lot of land was purchased, and, August 20, 1871, the corner-stone of St. John's church laid amid imposing ceremonies. Bishop Williams officiated at the services, and Father Hecker of the Paulist Community delivered the sermon. Christmas day of the same year Father Gray celebrated Mass, though the basement was still unfurnished and no heating apparatus had been introduced. In September, 1872, this portion of the building was completed, and services were held regularly from that time forth by one of the Salem priests.

In 1874 Rev. M. J. Masterson, curate for three years in St. James' parish, Salem, under Father Gray, was appointed resident pastor of Peabody. He immediately purchased a house in the rear of Chestnut street and applied himself to the task of finishing the superstructure of the church. November 30th, 1879, this labor was accomplished, and Bishop McMahon, of Hartford, performed the rites of dedication.

The structure is of brick with granite trimmings, 72 feet wide and 140 feet long, with a seating capacity of 1200. Its cost was $100,000.

In 1891 the erection of a large brick school-house was begun. The building was opened in 1893, under the charge of the Sisters of Notre Dame. About 160 boys and 330 girls are enrolled in its catalogue at the present time, and the dozen or more sisters also manage a flourishing Sunday-school. With its fine church and school, its devotional and benevolent societies, and its congregation of 5000 souls, St. John's parish is by far the most important church religious organization in the town.

Two curates, Rev. Patrick Masterson and Rev. James J. Murphy, assist the pastor in his manifold duties. The present year, 1899, witnesses the quarter centenary of his connection with St. John's as its pastor.

The natives of Catholic countries in Peabody are as follows: Irish, 1701; French, 56; Portuguese, 61; Italians, 9. There are over 400 English-speaking Canadians.

ROCKPORT.

ST. JOACHIM'S CHURCH.

EACH element in the name of this town has significance, for the granite that is dug from its quarries finds its cheapest route to market by water. Mining and sailing employ most of the male population, although farming and fishing are followed with some success, and there are a few factories. The number of inhabitants is about 5000.

About 1850 the Catholics of the town began to be numerous enough to excite attention and alarm among the natives. We are told that the granite cutters from Vermont and New Hampshire who were employed in the quarries at this time looked with disfavor on the intrusion of Irishmen into their occupation, and that on two occasions a house intended as a residence for Irish quarrymen was blown up with powder as an expression of their hostility.

The Irish Catholics continued to come, however, bringing their strange habits and unfamiliar faith. In 1850 they were numerous enough to enlist the attention of the clergy at Salem Rev. John McCabe of that city visited them during the year, and said Mass at Eureka Hall; but, owing to the scarcity of priests in this region, it was generally necessary for the Rockport Catholics to make the journey themselves to Salem or to Gloucester, when they desired to take part in the services of their religion.

In 1856 Rev. Thomas Shahan, of Salem, who had already purchased a church for the faithful in Gloucester, built a little chapel on Broadway, Rockport. Rev. Luigi Acquarone then became pastor of the whole Cape Ann district, dividing his time proportionately between its different towns. On his retirement, in 1871, Rockport became a separate parish, under the charge of Rev. Thomas Barry. During Father Barry's tenure the Sacred Heart church was built at Lanesville and the Rockport church, St. Joachim's, was improved. He was taken away by death in 1883. Rev. Daniel S. Healy, his successor, made still more extensive improvements and enlarged the structure.

In 1886 the present pastor, Rev. Thomas J. Tobin, took charge. Soon afterward he purchased the parochial residence on Broadway Avenue.

Lanesville, a village in the insular portion of Gloucester, is still a mission of St. Joachim's. Services were held there as far back as 1850, and the attendance at the chapel, which stands on Washington Street, between Lanesville and Bay View, is very satisfactory.

Father Tobin was stationed at Sts. Peter and Paul's, South Boston, and at the Immaculate Conception church, Salem, before receiving his appointment to the pastorship at Rockport. In the second of these parishes he officiated as pastor for two years, during the illness of his uncle, Father Hally.

The natives of Catholic countries in Rockport are as follows: Irish, 148; French, 38; Italians, 13; Portuguese, 11. There are 135 English-speaking Canadians.

SALEM.

CHURCH OF THE IMMACULATE CONCEPTION,

WALNUT STREET.

THIS quaint and quiet city, once the rival of Boston in enterprise, possesses a Catholic history of much antiquity and interest. Its first congregation was formed by Rev. John Thayer, of Boston, in 1790, out of the descendants of the exiled Acadians, together with a handful of foreigners from various maritime countries. This was before the coming to America of Dr. Matignon and Bishop Cheverus. For thirty years this little gathering of the faithful was kept together by the personal attention of Father Thayer, Dr. Matignon and Bishop Cheverus, without the means to erect even the humblest church. Land was bought in 1813, but sold again four years later. In 1821 a chapel was built at last—simple and small, unpainted without and unplastered within—but the fourth house of Catholic worship in all this province at that time, and dear, no doubt, to the volunteer builders who nailed its boards together at the close of their days of toil. This was St. Mary's church, for more than twenty-five years the only church in Essex County, and the mother parish, in a sense, of all that region.

At the time of its erection there were barely a hundred Catholics in Salem, and their pastor was the Bishop of Boston. The first clergyman appointed to live with them was Rev. John Mahony, who had presented himself to Bishop Fenwick in 1826, the first year of that prelate's episcopal career, and was immediately sent to Salem. The present pastor is the eleventh in succession from him, every one, with a single exception, a native of the island which has given Salem the greater number of its Catholic residents. At the present time over half of the people of the city, counting 34,000 inhabitants, are members of the church whose public worship was forbidden until 1790. They are divided into three parishes, of equal numbers, one of which contains only Canadians. They have founded and maintained one of those institutions of charity which demonstrate the depth of pity in Catholic hearts; and, while assimilating much of the refinement of their American neighbors, have proudly preserved the Christian virtues of their ancestors, as an inheritance not lightly to be cast away in pursuit of newer modes and tinkling phrases.

It would be pleasant to go back to the churchless days of Catholicity here, when the Quaker, Northey, and the Puritan minister, Bentley, faced odium in order to secure to their Catholic fellow-citizens, few then in numbers and nought in influence, the right to pray in public as they wished. But this field of inquiry, too extensive for these limits, has been covered exhaustively by Rev. Louis L. Walsh in his standard monograph on the subject.

When Rev. John Mahony came, as the first Catholic pastor, to St. Mary's, he had only three colleagues in the sacred ministry in New England, outside of Bishop Fenwick. The congregation was growing, however, for it now numbered two hundred souls in a population of 13,000. The boundaries of the parish embraced Lynn on the south, Dover, N. H., on the north, and Lowell and Waltham on the east.

In 1831, Father Mahony, who had superintended the building of St. Patrick's church in Lowell, was transferred to that growing centre of Irish population and succeeded by Rev. William Wiley. The church was finished and dedicated during his ministry of three years, and the records of the period show a list of twenty-two converts baptized by him. For this work his own experience peculiarly fitted him, since he had been born a Protestant and accepted the faith, when a young man, from conviction of its truth.

Leaving Salem in 1834, Father Wiley was succeeded by Rev. John D. Brady, who, like his predecessor, was ordained at Boston. Dover was set off in his time, to the relief of the hard-worked pastor. In 1836 the first parochial residence was purchased, near the church on Mall street. A total of 59 baptisms in 1838 shows a rapidly growing population, approaching, perhaps, a thousand.

In 1841, Rev. James Strain, an elder brother of Monsignor Strain, of Lynn, succeeded Father Brady. Owing to dissensions that had arisen in the previous pastorship and continued without abatement, he was transferred to Waltham in 1842. There, and at other places, like all his predecessors, he performed active and fruitful missionary work until his death.

Rev. Thomas J. O'Flaherty, the fifth in succession, was a physician who took orders under Bishop Fenwick in 1829 and rendered useful service to the diocese both as a priest and as a controversial writer. His translation of Count de Maistre's "Letters on the Spanish Inquisition," brought much valuable information within the reach of readers of English, and his exposition of Catholic doctrines at Salem were rewarded by a continuance of the small stream of conversions which had fertilized the church in that town from the beginning. He was engaged in laying out a cemetery when his promising career was suddenly interrupted by death.

This event took place in 1846, on the eve of the Irish famine. Between 1845 and 1850, the population of Salem increased by 3500, and most of the new-comers were Catholics from Ireland. Rev. James Conway, still another of Bishop Fenwick's neophytes, was their pastor during the eleven momentous years that followed. He had been educated as a surveyor, and in the early days of his priesthood had served the Indians of Maine. Before coming to Salem, he had been pastor of St. Peter's church, Lowell, for several years.

Father Conway left a most honorable record of his stewardship at Salem. In 1850 the flock numbered 4,000 souls, and needed to be divided. Accordingly the second church of the city, St. James', was erected under his supervision, and a new parish formed in the western part of the city. The Sisters of Notre Dame were introduced by him in the fall of 1855 and installed in a school house and convent, set up on the site of the present school. They were insulted and almost attacked by the hostile natives, but persevered in their labors with immediate success. Finally, at the time of his death he had advanced almost to the point of completion the erection of the edifice which was to succeed old St. Mary's, the present Church of the Immaculate Conception.

Among other incidents of his pastorate worthy of notice was a visit from Father Mathew in 1849, which is commemorated by a statue on Central Square, erected in 1887 by an admirer of the apostle of temperance. It was about this time, in 1850, that Rev. T. H. Shahan came to St. Mary's as an assistant to Father Conway.

In 1857, this beloved pastor died, and was buried in the local cemetery. A great concourse followed the funeral cortege, and the far-away Penobscot Indians held memorial services in honor of their former missionary.

His successor was the young curate of former days, Rev. T. H. Shahan, who already held the pastorship of St. James' Church. For four years Father Shahan governed both parishes, returning in 1861 to St. James'. During this time he completed the new church of the Immaculate Conception, which was dedicated in 1858. It was built of brick, in the Romanesque style, and still serves as the parish church, with a few alterations.

Rev. Michael Hartney, the eighth pastor, had been ordained at the Cathedral in 1857, and served under Father Shahan before his promotion to the pastorship. One of his first acts was to convert the old church into a school-house for boys. It was used for this purpose from 1863 to 1866 and then abandoned. In 1877 the timbers were torn down, and in 1880 the granite foundation removed, portions of both base and superstructure being preserved to make part of the tower of the present church. In 1886 the land on which this ancient tabernacle once stood was sold.

In 1864, Father Hartney erected an altar of Caen stone, which gave completeness to the interior fittings of the church. For several years he labored among his flock alone, and won their regard by his devotion. His death, in 1868, was, like those of Fathers O'Flaherty and Conway, quite unexpected.

Rev. William Hally, who took charge in 1868, had been with Father Shahan at St. James' for a time, and, consequently, was not unacquainted with the city. Under Father Harkins, one of his curates, now bishop of Providence, a French congregation was gathered in the basement, as will be related in the account of St. Joseph's parish; and, several years later, in 1880, a bell-tower was erected over the side of the church from materials partly saved from the destruction of old St. Mary's. In 1883–4 the present convent and girls' school were erected.

Father Hally's health did not permit an active participation in affairs on his part at all times, and many of the details of these improvements were carried out by his assistants, among whom were several men since widely known as pastors. In 1877, he retired in favor of Rev. P. J. Hally. He still lives in retirement at Newton Highlands.

Rev. P. J. Hally, the tenth pastor, introduced the practice of holding services for Catholic prisoners in the County Prison and the Almshouse. The interior of the church was much improved by him, and the parish school extended by an addition in the rear for boys. The original boys' school, in which Judge Joseph G. Fallon and Hon. John E. Fitzgerald, among others, had taught, had been closed in 1868.

In 1896 Father Hally resigned his pastorship to take up missionary work among the negroes. He was succeeded by the present pastor, Rev. John D. Tierney, formerly of Rockland, who, among the priests at his disposal, was considered by Archbishop Williams the worthiest to fill this honorable and venerable post. Father Tierney has improved the property, especially the parochial residence, which stands on Union street, opposite the Hawthorne house. He has also bought land on Lafayette street, in the growing southern section, for a chapel which will eventually be built there. The schools, under his care, now instruct 630 boys and girls, and there are sixteen Sisters of Charity from New Jersey engaged in the work, this order having superseded the Sisters of Notre Dame.

The church, which is in the old part of Salem, harmonizes well with its staid surroundings. Its seating capacity, with the galleries, is 1300. An interesting service is that which is held in the basement each Sunday for some 500 Polish parishioners by Rev. J. Chmielinski, the energetic Polish pastor of Boston. If the Poles under his care develop as the Canadians did under that of Father Harkins, the future of Catholicity in New England has some surprises in store for the contemplation of its twentieth century beholders.

The regular congregation is estimated at 6,000. Many of these work in the coal trade, which makes of this port an important point of distribution to the interior. A leather business was at one time flourishing in the city, but this has almost departed. As a result the Irish population, which has no ancestral accumulations to fall back upon, remains in a state of only moderate material prosperity ; but of its civic and religious merits words of high praise are spoken.

Revs. Francis Walsh, David J. Murphy and John V. Cronan assist the pastor in this parish, which has been the training-school and the avenue to promotion of so many worthy young clergymen during its one hundred and nine years of existence.

The natives of Catholic countries in all Salem are as follows: Irish, 3,952 ; French, 3,726 ; Italians, 35 ; Portuguese, 6. There are 1,500 English-speaking Canadians.

ST. JAMES' CHURCH,

FEDERAL STREET.

WHEN the immigration of the famine years had brought thousands of Irishmen to Salem, a new parish and an increase of the clergy became necessary. In 1850 plans for a church in the western part of the city were submitted by Father Conway, then pastor of St. Mary's, to Bishop Fitzpatrick, and in the same year Rev. Thomas H. Shahan was sent to assist him in his broadened labors. The young curate identified himself with the erection of this succursal temple and attached himself closely to the people in its neighborhood. If the plans were those of Father Conway their execution must be credited largely to Father Shahan. At the same time he took charge of the mission work, which was then very extensive, at Danvers, South Reading, and elsewhere.

In 1854, while the church was still unfinished, a new parish was formed with Father Shahan as its pastor. Three years later, on the occasion of Father Conway's death, the bishop expressed his confidence in his former assistant by appointing him director of both churches and pastor of all Salem. In this capacity he procured the completion of the present Immaculate Conception church and of old St. James', both of which were dedicated on the same day, January 10, 1858. Three years later Father Shahan requested to be assigned to St. James' again, and this petition was granted, Father Hartney taking his place at the mother church. He did not remain long at St. James', however, being assigned to Taunton in 1864.

During these fourteen years of domicile in the city he had endeared himself singularly to the parishioners. A parochial school for boys was opened by him in St. James' parish in 1852, and subsisted, amid many difficulties, until 1868, when, like the similar enterprise at St. Mary's, it was discontinued. The introduction of the Sisters of Notre Dame and the founding of a girls' school did not take place until 1864, nine years after the coming of this order to the city; but the school, then established in Nonantum Hall, has been maintained up to the present day, and now occupies quarters in the old church.

Rev. William J. Daly succeeded Father Shahan, and remained four years. He is remembered more particularly for his connection with St. Joseph's church, Boston, of which he was pastor at the time of his death in 1883.

From 1868 to 1893 Rev. John J. Gray administered the parish, and it was during this period that most of the improvements now visible in the property were made. The old church, which is built of wood in a simple but dignified style, was converted by him into a parochial hall with school-rooms in the rear. The convent of the sisters by its side and the parochial residence opposite are also fruits of his energy. But the greatest of his undertakings was the new church.

The corner-stone of this edifice, which is a large Gothic design in brick and granite, was laid in 1891. The work of erection was progressing satisfactorily, when the death of the pastor in 1893 caused a temporary set-back. To the parishioners, however, the loss of so estimable a man as he is described to have been, was more distressing than the momentary interruption of the undertaking which they had started together.

Rev. M. J. McCall, of Concord, was sent to complete the edifice and maintain the high spiritual tone of the district, in 1894. His prudent management lessened the debt and affairs were prospering to the satisfaction of all, when a radical defect in the construction of the church was discovered, and it became necessary to take it down and rebuild it. The persons responsible for this loss, which amounted to many thousands of dollars, escaped the penalty of their carelessness or incompetency.

In the face of this discouraging incident, Father McCall has persevered and expects to finish the building soon. At present only the basement is in use.

Much valuable property is owned by the parish, and a judicious expenditure of its income, in addition to the regular revenues, will undoubtedly reveal excellent results in the near future and cancel the effects of this recent misfortune.

St. James's parish is remarkable for the number of clergymen who have grown up within its borders and imbibed high ideals of life from the examples set before them in the persons of its clergy. An aged nun in the convent still recalls the boyhood of Rev. Dr. O'Callaghan, whom she instructed in the rudiments of Christian doctrine, and Monsignor Griffin, Fathers Cuffe, Hurley, O'Rourke, McCarthy, and many others may be mentioned among the priests whom the district has sent forth.

The present population retains this stamp of sincere devotion. A temperance organization, said to be the oldest in the archdiocese, numbers 300 members and owns a club-house on Warren street; and a St. Vincent de Paul Society has been started to relieve the poverty made more pressing of recent years by what seems to be the gradual departure of commercial vigor from the city.

The congregation, Irish-American in the best sense of the term, is estimated at about 6,000. In the school, which is conducted by fourteen Sisters of Notre Dame, 390 girls receive instruction in primary, grammar, and high-school branches. Three curates, Revs. Peter F. McCall, John J. McGrath, and George W. Haley, assist the pastor.

ST. JOSEPH'S CHURCH,

LAFAYETTE STREET.

IN keeping with the high standard set up by its English-speaking sisters, the French parish of Salem presents an exhibition of success which is surpassed by few if any of the dozen similar congregations in this archdiocese.

The first attempts at uniting the Canadians and instructing them in the language with which they were most familiar, were made by Rev. Matthew Harkins, while he was curate at the Immaculate Conception church. In 1872 he began the practice of assembling them for special services in the basement, which was continued by Rev. George Talbot, a French-Canadian priest, and afterwards by Father Harkins again until 1873.

In that year, with the consent and approval of the Canadians, whose regard he had won by frequent displays of interest in their welfare, Father Harkins secured for their use a Sailors' Bethel, on Herbert street. A few months later Rev. Olivier Boucher took charge of his fellow-countrymen in Salem, and remained with them until 1875, when he was transferred to Lawrence. Father Talbot returned for a time, but was finally succeeded, in 1878, by Rev. J. Z. Dumontier.

The stay of this clergyman did not extend beyond a few months. In September Rev. Octave Lepine became pastor, and in 1879 he, too, gave way, being replaced by Rev. F. X. L. Vezina.

Under Father Vezina many improvements were made. An estate was purchased in 1881 on Lafayette street, South Salem, where most of the Canadians still live. On this site a church was erected, and opened for services in 1884. The dedication took place August 25, 1885.

On that day the present pastor, Rev. J. O. Gadoury, came to the parish as assistant priest. During the year that followed Father Vezina retired to Canada to rest, and Father Gadoury, in his absence, purchased and remodelled the parochial residence beside the church. In May, 1886, Father Vezina returned, but remained only a year, finally resigning his position in favor of Father Gadoury, who during this time had founded the French church in Lynn. Father Vezina is still living in Canada.

The growth of the parish since the present pastor assumed control has been very marked. In 1892 he founded a large school on Harbor Square, in the rear of St. Joseph's church. A four-story brick building, having a hall on the ground floor and twelve large class-rooms, was erected, and near this a wooden convent for the Grey Nuns, who teach the children of both sexes. The city authorities donated a short street for use as a play-ground. At present there are over 900 pupils.

Recently a boarding department has been added, and about fifty boys and sixty girls from outside the city are now received at the institution. The acceptance of this new responsibility speaks well for the courage of the sisters, and the large attendance already secured is a proof of the confidence which their previous success has inspired among Canadian parents in other cities as well as Salem.

No Canadian parish is complete without its St. Jean Baptiste society. That in Salem numbers 500 members. There is also a Union St. Joseph, with 300 members, and branches of the Artisans Canadiens and the Catholic Order of Foresters, besides several flourishing religious organizations. The congregation fluctuates in numbers, according to the conditions of trade in the manufacturing establishments which give employment to most of its members, but the average figure is over 5000. They come very largely from the region of Quebec.

The church, which is of wood, seats 1000 worshipers, with the aid of galleries. In the basement is a grotto dedicated to Our Lady of Lourdes. The whole property manifests a skill in management, and a degree of loyalty on the part of the Canadian pastor and people, which compare favorably with those of other races.

Two curates, Rev. Jos. M. L. Lévesque and Rev. Jos. A. Pelletier, assist the pastor in ministering to the French Catholics of Salem and the suburbs.

CITY ORPHAN ASYLUM,

Lafayette Street.

THE charity of a Catholic layman, Thomas Looby, assisted by the congregations of the two Salem churches, created this well-known institution, which is similar in its purposes to the Protectory of Mary Immaculate at Lawrence, and, like that asylum, conducted by the Grey Nuns. Its original home was a house at the corner of Bridge and Washington streets, purchased by Mr. Looby in 1866 for the sum of $10,000. The Grey Nuns were invited by him personally to take charge. In 1871 the Asylum was incorporated, and a year later, by the death of its founder, received an additional endowment of $5000. This fund enabled the institution to enlarge its scope and remove to the commodious quarters which it now occupies. The site on Lafayette street was secured for $20,000, and the building which stood upon it removed to the opposite side of the street and fitted up as a temporary home, while the new structure was in process of erection. In 1875 the front part of the present asylum was dedicated, and the house occupied as a temporary home was subsequently sold.

The debt upon the new building was large, but by perseverance and economy the sisters canceled it in 1890. Four years later a large extension was added to the rear of the building, furnishing space for a chapel, a hall, school-rooms, and a boys' dormitory. In 1895 a wooden dwelling on the left of the Asylum was purchased, and after certain alterations, fitted up as a home for convalescents. Rev. J. O. Duchesneau, the chaplain of the institution, occupies quarters in this building.

Substituting this home for the hospital and dispensary at Lawrence, the work of the Salem Asylum and of the Protectory in that city is nearly identical. About 125 boys and girls, many of them orphans, and all more or less destitute, are sheltered and taught until they are of an age to be self-supporting. Places are found for the boys when they are fourteen years old, but the girls are kept longer. Twenty-two old ladies and invalids are also provided with a home and kindly cared for. A large proportion of these two classes contribute nothing for their maintenance, while the rest, many of them wards of the city, pay only nominal sums.

The sisters at the Asylum number twelve. Sister Ried, the late superior, was mother-vicar of the order for the Eastern States. The present superior is Sister M. Geoffrion.

The building itself is built of plain brick, in a substantial manner, and is set far back from the street. In its tastefully furnished reception room hang, besides portraits of Archbishop Williams and Madame D'Youville, the foundress of the Grey Nuns, those of Mr. Looby and his wife, who seconded him in his many works of charity, and of Rev. John J. Gray, the pastor of St. James' church. Father Gray had been director of the Asylum for many years, and his death, occurring in 1893, when they had just undertaken the improvement of the property, was a severe blow to the sisters whom he had befriended.

NORFOLK COUNTY.

BROOKLINE.

CHURCH OF THE ASSUMPTION,

HARVARD STREET.

BROOKLINE, though larger than many cities of the Commonwealth, still prefers the town form of government. It is the most purely residential suburb of Boston, possessing almost no industries. Nevertheless more than a third of its 16,000 residents are Catholics, who find employment in the metropolis or in the service of the wealthier citizens.

Mention has been made in the general history of a private chapel at the home of Thomas Walley in 1815. But the first Catholic congregation was organized in 1852 by Rev. John O'Beirne, who held services in Lyceum Hall for nearly two years. At the end of that time he was able to erect a little church on Andem Place, which was dedicated September 24th, 1854. In January of the following year Father O'Beirne was obliged to leave his parish on account of ill health, and Rev. J. M. Finotti, the noted antiquarian, assumed charge of the district in his absence. In 1856 Father Finotti was appointed pastor and continued to perform the duties of this position until 1872.

On Thanksgiving Day, 1855, the chapel on Andem Place was visited by a destructive fire, not unaccompanied by circumstances which pointed to malicious conspiracy. The building was replaced by the pastor and incidentally enlarged to a seating capacity of 1000. After residing at the episcopal house in Boston for a few years, Father Finotti built a parochial residence on Harrison Place, from which he exercised jurisdiction over Brookline, Brighton and other towns in the neighborhood. His "Biographia Catholica Americana" is an authoritative manual of early American Catholic literature, and his collection of books, coins and curious articles attracted much attention. From 1873 to 1876 he was pastor of Arlington.

Rev. Patrick F. Lamb, who succeeded to the pastorship at Brookline, lived only a year in this position. Ill health compelled him to travel south in the hope of recuperation. On his way home he died, July 2, 1873, in New York city.

Rev. Lawrence J. Morris, the present pastor, was appointed immediately after the death of Father Lamb. In October of the same year he purchased a lot of land on Harvard street for a new church. To this an adjoining corner parcel was added in 1878, and in 1880 work was begun upon the edifice. In October, 1882, the basement was occupied for the first time, and on Sunday, August 22, 1886, the rites of dedication were performed.

The Church of the Assumption is built of brick and brown stone in a modified Gothic style. The tower stands over the gospel transept instead of the façade, the arrangement of the entrances is novel, and the interior is sombre. On the whole its departures from the conventional pattern are refreshing, and the Catholics of Brookline may congratulate themselves upon possessing a church which compares favorably with any in the archdiocese.

An ample rectory adjoins the church on Linden Place, and there is much property connected with the parish which still awaits development. The societies are numerous and flourishing, and include a Reading Circle and Young Men's Literary Association.

Father Morris served as assistant at Waltham for four years before taking charge of Brookline. In the care of his flock he is assisted by two clergymen, Rev. John A. Butler and Rev. George A. Costello.

The natives of Catholic countries in all Brookline are as follows: Irish, 3325, a large portion of these being unmarried domestics; French, 44; Italians, 23; Portuguese, 6. There are also about 1300 English-speaking Canadians.

ST. LAWRENCE CHURCH,

BOYLSTON STREET.

LIKE all the suburbs of Boston, Brookline has increased rapidly in recent years, the gain in population between 1890 and 1895 amounting to more than 33 per cent. The western section, towards Holyhood cemetery and Chestnut Hill Reservoir has always contained a Catholic element, and in the development which has come and will continue to come in that region, this element is certain to figure prominently.

The present St. Lawrence's parish is an outgrowth of the timely recognition of these tendencies by the pastor of the Church of the Assumption. The site on upper Boylston street was selected and acquired by him, and the church erected as a mission chapel. The first services were held on Easter Sunday, 1897, and two weeks later the edifice was dedicated. In January, 1898, a new parish was defined, and Rev. Thomas F. McManus, previously curate at St. Peter's church, Lowell, invited to undertake the task of organizing it. During the first year of his pastorship Father McManus built the parochial residence, a large frame cottage of fourteen or fifteen rooms, standing beside the church.

The church, which is of wood and rough stone, sets back into a ledge which has prevented the excavation of the basement to its full length. The upper auditorium, however, seats 500 worshipers, and the basement is adequate for Sunday-school purposes. The exterior is unconventional and attractive in design.

The congregation, which has been relieved by the building of this church from the necessity of proceeding to the church of the Assumption, two or more miles away, is said to number eight or nine hundred, chiefly

Irish-Americans with a sprinkling of Canadians. Besides ministering to their religious wants and superintending the parish property, Father McManus holds services in summer at Holyhood Cemetery.

CANTON.

ST. JOHN'S CHURCH.

THIS is a manufacturing town of less than 5000 inhabitants. It was originally the south precinct of Dorchester and seems to have received its first regular Catholic guidance from Sts. Peter and Paul's parish in South Boston, which was also formerly included in the Dorchester township.

As early as 1840 the missionaries who visited Quincy are believed to have extended their journeys now and then to Canton. In 1854, Father Strain of Lynn and Chelsea is said to have held services in West Canton in the "Stone Factory Chapel." Subsequently Father Fitzsimmons of South Boston officiated in the same place, but afterwards purchased land in South Canton for a church, which he erected in 1855.

Rev. P. F. Lyndon succeeded Father Fitzsimmons at South Boston, and, with his assistants, Fathers Callaher and Flatley, divided what time and energy he could spare from the wants of his immediate parishioners among the people of Canton and the adjoining towns. In 1861, a new parish was made, with Canton as its centre, and Rev. John Flatley, who had had particular care of that section previously, was appointed pastor.

Owing to the increase in population, the old church in South Canton soon became too small. In 1868, the present church in Canton was erected and dedicated through Father Flatley's efforts. It is a wooden Gothic structure, situated in the rear of the railway station. The cost is said to have been $16,000, and the seating capacity is nearly 800.

Under Father Flatley's guidance Catholic interests in this neighborhood prospered. In 1872, Stoughton, which, with several other towns, had been a mission of Canton, and which already possessed a church, was made a separate parish. In 1882, the Davis estate, comprising eleven acres with a valuable house, and situated near St. John's church, was purchased for $10,000 and utilized for parish purposes. In 1883, a school was erected in the rear of the church, and the Davis mansion remodelled into a convent for the school Sisters of Notre Dame, who were given charge of the children.

By this time the parish had shrunk from its large dimensions of earlier days, and in 1888 its pastor, having done his work well, was transferred to St. Peter's church, Cambridge. Rev. Joshua P. Bodfish, who succeeded him, has added the present rectory to the valuable property owned by the congregation.

Father Bodfish was born in Falmouth in 1839. He followed the sea in his early years, served in the navy during the Civil War, and afterwards became an Episcopal minister. Entering the Catholic Church he was ordained in 1866 by Cardinal McCloskey. For ten years he was a member of the Paulist Community. Coming to Boston, he was made chancellor of the archdiocese in 1881, and in 1886, rector of the cathedral. In 1891, he celebrated the silver jubilee of his ordination to the priesthood. As a Catholic representative of the Puritan stock, he has frequently addressed non-Catholic gatherings.

The school gives instruction to 264 boys and girls, and the number of sisters is nine. One curate, Rev. Joseph T. McKeon, assists Father Bodfish.

The natives of Catholic countries in Canton are as follows: Irish, 755; French, 33; Italians, 12; Portuguese, 1. There are 150 English-speaking Canadians.

COHASSET.

ST. ANTHONY'S CHURCH.

COHASSET, with 2500 inhabitants, and Scituate, in Plymouth County, which is about the same in population and of similar character, form one parish with two churches.

Both of these edifices were erected through the efforts of Rev. H. P. Smyth, who was at one time pastor of Weymouth. The church of the Nativity in Scituate was completed and blessed by him in 1872, and St. Anthony's, Cohasset, a year later, the rites of dedication in the latter instance being performed by Bishop Williams. The previous records of Catholicity in this region are meagre, but Bishop Cheverus had visited Scituate and Carver in 1797.

Hingham, Cohasset, and Scituate were missions of Weymouth until 1877, when they became a separate parish, with Hingham as the centre, and Rev. Peter J. Leddy as pastor. Father Leddy died in 1880, and was succeeded by Rev. Gerald Fagan, who purchased a rectory in Cohasset. In 1886 Cohasset and Scituate were detached from Hingham and organized as a parish by Rev. M. J. Phelan. In October of that year Father Phelan resigned and was succeeded by Rev. Ignatius P. Egan.

Father Egan improved and enlarged the churches in both towns under his care, and took a warm interest in the advancement of his flock, which consisted partly of Portuguese fishermen. He was one of the boy-soldiers of the Civil War, having enlisted at sixteen in the First California Cavalry. Subsequently he entered holy orders and became curate of St. James' church, Boston, and St. Francis de Sales' church, Charlestown. July 3, 1897, he was taken from the midst of his loving parishioners.

Rev. Charles F. Cowen, a native of Boston, who had been assistant in the parish since 1893, succeeded to the pastorship. In 1898 his connection with Cohasset ended, and he was succeeded by Rev. William H. McDonough, formerly of St. Peter's church, Lowell. The congregation has been estimated at a thousand souls, and Father McDonough is assisted by Rev. Daniel M. Murphy.

The natives of Catholic countries in Cohasset and Scituate are as follows: Irish, 344; French, 45; Portuguese, 120; Italians, 1. There are 150 English-speaking Canadians.

DEDHAM.

ST. MARY'S CHURCH.

THE first Catholic services in Dedham are said to have been conducted by Rev. James Strain, of Waltham, in 1843. As usual, the place of meeting in those days was the house of some member of the tiny congregation.

In 1846 Rev. P. O'Beirne, the pastor of St. Joseph's, Roxbury, took charge of Dedham and the surrounding country. Temperance Hall, on Court street, since destroyed by fire, was rented by him as a temporary chapel until the former St. Mary's church on Washington street was erected in 1857. This was a small structure seating 600 worshipers. Six years later a Universalist church in South Dedham was purchased and remodeled for the accommodation of the residents of that section. South Dedham has since become Norwood, and the church is still frequented by the Catholics of that town under the title of St. Catherine's.

Father O'Beirne's jurisdiction ended in 1866, when Rev. John P. Brennan became resident pastor. In June, 1867, he purchased land and a house on High street, converting the latter into a residence for himself, and dedicating the former to the purposes of the new church, the ultimate necessity of which he foresaw from the growth of the Catholic population.

In the same year, also, an interesting episode in the Catholic history of the town was initiated. A hotel, known as the Norfolk House, had been purchased in the previous year by the Sisters of Charity in Boston with the design of establishing a school. This institution, known as St. Mary's School and Asylum, was actually put into operation, with Father Brennan's support, and carried on during the term of his pastorship. In 1879 it was closed.

Two years before this Father Brennan's health had begun to give way, and he was obliged to resign. After a brief rest he was assigned to Foxborough, and subsequently to Taunton, where he died. Rev. D. J. Donovan, his successor, improved the church in South Dedham during his brief tenure of the office of pastor.

In 1878 Rev. Robert J. Johnson, previously curate at Sts. Peter and Paul's church, South Boston, took charge of the parish. Within a year he had erected a chapel, St. Raphael's, for the portion of his flock residing in East Dedham, making the third Catholic church in the old town limits. Two years later, on October 17, 1880, the corner-stone of the present St. Mary's was laid, on the site originally acquired in 1867 by Father Brennan.

In the erection of this church generous assistance was furnished by two non-Catholics of the town. Mr. A. W. Nickerson donated $10,000, as a proof of his regard for the Catholic people and their public-spirited pastor, and Mr. John R. Bullard gave the valuable granite which went into the construction of the edifice.

In 1890 Rev. John H. Fleming, previously of Ayer, was appointed to succeed Father Johnson, who thereupon returned to his old district, South Boston, as pastor of the Gate of Heaven church. At the same time Norwood was set off as a separate parish, and the new pastor thus enabled to concentrate his efforts on the completion of St. Mary's.

In the first congregation which assembled in 1843 to greet Father Strain, there are said to have been eight persons. In 1884 the number of Catholics was estimated at 2,000, and to-day it is much greater. One curate, Rev. Charles P. Heaney, assists Father Fleming. The church, though in constant use, is not quite ready for dedication.

The natives of Catholic countries in Dedham are as follows: Irish, 957; French, 58; Italians, 19; Portuguese, 1. There are 250 English-speaking Canadians.

FOXBOROUGH.

ST. MARY'S CHURCH.

FOXBOROUGH, which contains about 3200 residents, and Wrentham, on the Rhode Island border, with 2500, are united in a single parish. In 1857 Rev. M. X. Carroll, previously of Salem, was appointed pastor in this section. After the usual experiences in houses and halls he managed to erect a small church in 1859. This was destroyed by fire March 1, 1862, and Father Carroll subsequently assigned to another part of the diocese.

For some time no regular priest attended the Catholics of Foxborough. This neglect was remedied in 1872, when Rev. P. Gillic, of Attleborough, undertook the erection of a second church. The work begun by him was completed by Father Gouesse, of Walpole, and in 1873 the new edifice was ready for occupancy. The parishioners remained in charge of Father Gouesse until 1877, when their house of worship was again visited by the flames on September 12th. Again Father Gouesse took up the work of restoration. In a year he had completed a third chapel, but the care of it proved too much for his waning strength, and in 1879 he requested that the mission be assigned to some younger pastor of the neighborhood.

For a short time this policy was pursued, and Rev. J. Griffin, of Franklin, attended Foxborough. Afterwards Rev. John P. Brennan, who had resigned the pastorship at Dedham, had more special charge. He was relieved temporarily by Rev. Maurice Fitzgerald in 1882–83.

In 1885 Rev. Patrick H. Callanan was appointed to the position. His energy manifested itself in a series of improvements most of which are still extant as visible evidences of the results possible to a flock and pastor working together in sympathy. In 1886 the church was enlarged by him, and about a year later was dedicated. While adding to the property Father Callanan diminished the debt, which by January 1, 1888, had entirely disappeared. In achieving this result, however, he had expended too much of his own vital force, and in 1889 he was compelled to travel to recover his health. He is now stationed at Newton Lower Falls, where his record is similar to that at Foxborough.

Rev. John F. Broderick, the present pastor, who in 1890 succeeded Father Callanan, built a parochial residence in 1896. The congregation is very small in both towns, but the Catholics of Wrentham have supported a chapel of their own for many years and the parish church at Foxborough is centrally located and of creditable appearance.

The natives of Catholic countries in Foxborough and Wrentham are as follows: Irish, 275; French, 38; Portuguese, 1. There are over 200 English-speaking Canadians.

FRANKLIN.

ST. MARY'S CHURCH.

FRANKLIN, a town of 5100 inhabitants, possesses a variety of manufacturing industries in which many Catholics find employment.

The first service was held in 1849 by Rev. Charles O'Reilly, who assembled five Catholics of the place in a house on Lincoln street. In 1851 the town hall is said to have been granted to the Catholics for use on Sundays. Priests from the neighboring parishes came monthly and held services there, among others Rev. M. X. Carroll, of Foxborough, Rev. P. Gillic, of Attleborough, and Rev. M. McCabe, of Woonsocket, R. I. In 1864, through the exertions of Father McCabe, a cemetery was acquired in the town.

Seven years later the old Congregational church, erected in 1788, was purchased as a house of worship for the Catholic flock, which was now of respectable size. This building was renovated and dedicated as the present St. Mary's. It stands before a common in the heart of the town, and possesses every advantage of location besides much attractiveness and convenience in its design.

From 1872 to 1876 the worshipers in this historic building were attended by Father Gouesse, of Walpole. In 1877 the first resident pastor, Rev. James Griffin, previously of St. Francis de Sales' church, Roxbury, was appointed. The parochial house, west of the church, was promptly erected through his efforts. For a short time Father Griffin had charge of the Foxborough church as well as his own, but this burden was soon relinquished to Rev. J. P. Brennan. In 1885 Father Griffin died and was succeeded by Rev. John M. Mulcahy.

Father Mulcahy, who had served for ten years in the Gate of Heaven church, South Boston, improved the church property during his pastorate, besides advancing the spiritual interests of his people. In 1891 he was promoted to St. Malachi's parish, Arlington.

His successor, Rev. Martin J. Lee, the present pastor, was also a graduate of a South Boston parish, having acted as curate under Rev. W. A. Blenkinsop for twelve years. His pastorship at Franklin has been marked by many improvements. In 1893 the Fitzpatrick estate, comprising land and a large dwelling house, was purchased by him and adapted for school purposes. About 225 boys and girls are now instructed in this institution by five Sisters of Charity from Emmettsburgh, the only band of this order in the archdiocese who are employed as parochial school teachers.

Sunday-schools were opened by Father Lee at City Mills, Unionville and South Franklin, and various sodalities either developed or brought into being. Among his successful devices to interest the young was a band of twenty-five pieces. At present he labors without assistance in behalf of a congregation recently estimated at nearly one-third of the town.

The natives of Catholic countries in Franklin are as follows: Irish, 378; French, 133; Italians, 64; Portuguese, 1. There are 350 English-speaking Canadians.

HOLBROOK.

ST. JOSEPH'S CHURCH.

HOLBROOK, formerly East and South Randolph, became a separate town in 1872. It is a seat of the shoe industry, containing 2300 inhabitants. Associated with it ecclesiastically is Avon, a smaller town situated between Brockton and Randolph.

When Randolph was made a parish in 1851 the people of Holbrook attended St. Mary's church, which had been erected in West Randolph a year or two before. The villages were only two miles apart, and the highway connections were excellent. As the population increased, however, it became necessary to assign a curate to particular duty in the missions. Rev. James J. Kelly, who was appointed assistant to Rev. Thomas O'Brien in 1879, had charge of Holbrook before its establishment as a parish in 1887, and after that was fittingly named its first pastor.

Land was bought by Father Kelly in a central situation and St. Joseph's church erected with all possible speed. May 3, 1888, the exercises of dedication were performed in the new edifice by Archbishop Williams. It is a wooden Gothic structure, built on a brick foundation, of neat workmanship and adequate seating capacity. In 1892 Father Kelly erected a parochial residence beside the church. In 1897 he was transferred to the newly created parish of St. Edward, in Brockton, where he and his former curate in Holbrook, Rev. William E. Keating, still labor together for the interests of religion.

Rev. David J. Herlihy, the present pastor, had been associated for several years with Rev. Robert J. Johnson, at Dedham, as well as in South Boston, and possessed ample acquaintance with the ways and needs of Catholic congregations in the smaller towns. His congregation at Holbrook numbers 600 souls, one-sixth of whom are French. In Avon there are 500 more, nearly all of whom are Irish-Americans. Over a quarter of the whole population is Catholic, the precise number of natives of Catholic countries in 1895 being as follows: Irish, 269; French, 41; Portuguese, 2. There are 125 English-speaking Canadians.

St. Michael's church, Avon, which is tributary to Holbrook and regularly attended from that place, is a neat wooden chapel erected in 1872, by Rev. M. J. Burns, of Randolph. Although two priests have been thought necessary to perform the labors of the parish in the past, Father Herlihy at the present time ministers to both towns without assistance. His departure from the Gate of Heaven church in South Boston was made the occasion of many substantial tokens of regret, mingled with congratulations at so well-earned a promotion.

HYDE PARK.

CHURCH OF THE MOST PRECIOUS BLOOD,

MOUNT NEPONSET.

HYDE PARK was incorporated in 1868, its territory being taken from Dedham, Milton and West Roxbury. Its population at the present time is 12,000.

The congregation was first organized in 1870 by Rev. Thomas McNulty, of St. Gregory's church, Dorchester. Services were held in Music Hall, then located on Everett Square in the heart of the town, and Rev. William J. Corcoran, assistant at St. James' church, Boston, was appointed first resident pastor.

Land had been purchased by Father McNulty on Hyde Park avenue, the thoroughfare leading north to Boston, as a site for a church. Upon this property Father Corcoran erected a chapel, to be known as the Church of the Epiphany, which, however, was destroyed by fire on January 2, 1875, before its dedication. For a time the parishioners were assembled in the Town Hall, pending the removal of Music Hall, their earlier place of worship, to Hyde Park avenue. The latter building, remodelled into the semblance of a church, was used in this manner for several years.

In 1877, Father Corcoran was transferred, and Rev. M. Conlan became pastor. A large lot of land between Maple and Oak streets, on the eminence known as Mt. Neponset, had been secured by his predecesssor, but no steps appear to have been taken toward erecting a church upon it until 1880, when Rev. Richard J. Barry was appointed to direct the parish.

On July 4, 1880, the corner-stone of the present church was laid, in the presence of Archbishop Williams and a large concourse of spectators. Three years later a bell was hung in place and blessed by Bishop De Goesbriand, and September 13, 1885, the final ceremonies of dedication were performed. Messrs. Robert Bleakie, John S. Bleakie and Daniel Sheedy, had contributed generously toward the end which was now happily consummated.

In 1888, Father Barry was transferred to St. Cecilia's parish, Boston, where he still remains. He was succeeded by Rev. James J. Chittick, formerly pastor of St. Peter's church, Plymouth, who has established a strong parochial school, cancelled a debt of $30,000 on this property, and founded a flourishing Young Men's Catholic Association.

The church, which is conspicuous from its height and situation, is built of brick and brown stone in the usual Gothic style. In the rear, on Oak street, stands the parochial residence, a modest cottage which was included in the original purchase made by Father Corcoran.

A similar building on Maple street, formerly used as the rectory, has been extended and fitted up as a convent for the Sisters of Charity of Nazareth, who give instruction to the children of the parish schools. Nearly 850 pupils are enrolled at the present time, and the excellence of the teaching and the spiritual tone may be judged from the fact that several non-Catholic parents have elected to send their children to this institution in preference to the public school. The school buildings are three in number—one in the old property at Mt. Neponset, one at Readville, and one in the section known as Corriganville.

Father Chittick was born in Boston in 1850. Ordained in 1873, he served in Abington two years, and afterwards for nine years at St. Peter's church, Dorchester, leaving that district to become pastor of Plymouth. December 20, 1898, he celebrated his silver jubilee. With him are associated in the labor of the parish and the esteem of the community Rev. George A. Lyons, also a native of Boston and a graduate of the American College at Rome, and Rev. Augustine D. Malley.

The natives of Catholic countries in Hyde Park are as follows: Irish, 1,176; French, 138; Italians, 27; Portuguese, 1. There are 950 English-speaking Canadians.

MEDWAY.

ST. JOSEPH'S CHURCH.

MEDWAY and Bellingham, two small towns situated in the south-western corner of Norfolk County, form a parish which is administered by two clergymen. The population of Medway is now about 3000. That of Bellingham is 1500.

The early Catholic residents of Medway were dependent upon the pastors of the several parishes in manufacturing towns to the west and north for opportunities to practise the forms of their religion. After the creation of the great Milford parish, in 1857, they enjoyed the special care of its pastor, Rev. P. Cuddihy and his assistants for many years. St. Clare's church is referred to in the history of the town as having been organized at Medway Village in 1864

When the Holliston parish was formed, in 1870, with Rev. R. J. Quinlan, the present pastor, in charge, Medway was assigned to him as a mission. The present church of St. Joseph was started by him and almost completed when the influx of Catholics determined the authorities to define still another parish. Accordingly Medway and Bellingham were set off in 1885. The little town of Millis, with a few hundred residents, had been separated from Medway early in the same year.

The first local pastor, Rev. Matthew T. Boylan, directed his efforts toward the completion of the church, which was ready for dedication November 21, 1886. A rectory standing on the corner of Barber and Village streets, was also purchased and occupied by Father Boylan. In July, 1888, he was transferred to St. Catherine's church, Charlestown, over which he still presides.

Rev. Thomas B. Lowney, who succeeded to the pastorship at Medway, effected many improvements in the church and house. The present St. Brendan's church, in North Bellingham, was begun under his direction. In 1896, on the death of Rev. P. A. McKenna, of Marlborough, he was assigned to the Immaculate Conception church in that city.

Rev. Daniel J. Keleher, Ph.D., is the present pastor. Dr. Keleher had been professor of science in St. John's Seminary for several years before accepting this appointment and is well known as a teacher to all the younger generation of New England priests.

St. Joseph's and St. Brendan's are both neat wooden chapels, the former seating 650, the latter 400. The congregation has been estimated at one-third of the whole population. The natives of Catholic countries in Medway and Bellingham are as follows: Irish, 405; French, 104; Portuguese, 1. There are 150 English-speaking Canadians.

NORWOOD.

ST. CATHERINE'S CHURCH.

NORWOOD, which was known as South Dedham until 1872, has gained steadily in population, and now contains nearly 5000 residents. Rev. James Strain, of Waltham, is supposed to have held services in the village at an early date. Subsequently, in the later forties, Rev. P. O'Beirne, of Roxbury, assembled the Catholic settlers in the house of Patrick Fay on the corner of Prospect and Nahattan streets in the northern part of the town. As their numbers increased, Union Hall and Village Hall were rented successively for occasional gatherings. Temperance Hall in Dedham was also frequently used.

In 1857 the old St. Mary's church on Washington street, Dedham, was erected, but this was several miles from the southern end of the township. When the opportunity, therefore, to secure a church in that section offered itself, it was gladly accepted by Father O'Beirne and the Catholics of Norwood. In 1863 the Universalist meeting-house, recently abandoned for more attractive quarters, was deeded to them, and remodeled in the usual manner for use as a Catholic church. The exercises of dedication were performed August 3, 1863.

In this chapel the congregation was convened regularly from that date, first by Father O'Beirne or his assistants, and afterwards by the clergymen of the newly formed Dedham parish. Among the latter Rev. John P. Brennan, Rev. D. J. Donovan and Rev. R. J. Johnson, the pastors, may be mentioned as exercising general superintendence, while the various curates, beginning with Rev. John D. Tierney, in 1875, were brought into closer connection with the outlying mission. Father Donovan, the second pastor, enlarged and improved the church.

In 1890, about the time of the transfer of Father Johnson to his present post, Norwood was separated from the mother parish and Rev. James B. Troy appointed its pastor. His first step was the acquisition of property adjoining the church, on which the present parochial residence, with another house, stood. Since his accession the congregation has continued to increase, and now numbers more than one-third of the population of the town. In 1854 it was estimated at 100 souls, and in 1884 at 800.

St. Catherine's church, originally built for the Universalists in 1829, shows the simple dignity of its years. It is a plain wooden building, seating 500 persons or more.

Father Troy, who still presides over the young parish, was born in Boston in 1854. For twelve years after his ordination by Cardinal Gibbons in 1877, he labored at St. Joseph's church, Roxbury. He has removed the financial incumbrances resting on the property at Norwood, and may be trusted to neglect no measures that will promote the advantages of his people. He is assisted by one curate, Rev. James F. Stanton.

The natives of Catholic countries in Norwood are as follows: Irish, 597; French, 14; Italians, 7; Portuguese, 1. There are 225 English-speaking Canadians.

QUINCY.

ST. JOHN'S CHURCH,

GAY AND SCHOOL STREETS.

THE population of Quincy, which had risen above 20,000 at the last census, is overwhelmingly foreign. Irish, Canadians, Swedes, Scotch, English, and Italians, in the order named, are the principal elements which augment the descendants of the earliest settlers. All of these, even the Swedes, contribute in a greater or less degree to the Catholic congregation. For the accommodation of this large and scattered flock four churches have have been built: one in Quincy village, the parish church, one in West Quincy, one in North Quincy, or Atlantic, and one at Hough's Neck. There is still another chapel in South Braintree, which is under the same jurisdiction.

The first Catholic who settled in this town was Sir Christopher Gardiner, about whom, however, not much is known. He made his home in Squantum in the autumn of 1629 with a young lady, supposed to be his cousin, and one or two servants. Charges were brought against him by the heads of the Massachusetts Bay settlement, but he escaped arrest until a reward was offered to the Indians for his capture. Through their efforts he was taken prisoner and brought before Governor Bradford at Plymouth, and thence transported to Boston. On his return to England this unwelcome interloper preferred complaints against the colony, which were dismissed by the Privy Council.

About two hundred years later, in 1826, a priest named Pendergast is said to have visited President Adams, and requested his kind offices in locating and assembling the few Catholics then residing in the town. Rev. Charles D. Ffrench subsequently came on a similar errand and held services from time to time in a private house. As the flock grew in numbers towards 1839 the school-house in West Quincy was procured for their use and Rev. T. F. Fitzsimmons, of South Boston, appointed their spiritual director. The prejudices of the time caused them to be expelled from these quarters, but a Protestant church at East Milton was generously placed at their disposal. Afterwards the hostile feeling died down, and services in the school-house were renewed. At this time there were about a hundred Catholics in the town.

It was in West Quincy that the first church, the present St. Mary's, was built, the exercises of dedication being performed by Bishop Fenwick, September 18, 1842. Father Fitzsimmons was succeeded as pastor by Rev. P. O'Beirne in 1843, and the latter clergyman in 1845 by Rev. Bernard Carraher, the first priest who came to Quincy to live. A large part of Norfolk and Plymouth counties were included in his jurisdiction, and several of the parish churches in the towns of this region were originally missions from Quincy.

In December, 1848, Rev. John T. Roddan, a lecturer and controversialist of note, and a contributor to the *Pilot* and *Brownson's Review*, became pastor. In 1850 a church was built for him in Randolph, and during the following year he removed his residence to that town. Quincy, however, continued to receive a large influx of immigrants and demanded much of his attention. The purchase of a lot of land on Gay and School streets in Quincy proper and the dedication upon this site of a wooden church, November 23, 1853, under the patronage of St. John, indicate the direction which the new growth was taking. The quarrying business, which had developed in West Quincy about 1825, had recently been reinforced by a brisk trade in hand-made shoes, which had its seat in the centre of the town. With these industrial movements a change in the population took place. The new church stood almost on the spot which formerly an Episcopal church had covered for nearly a century, disputed only in its appeal to the religious instincts of the townsfolk by a Congregational meeting-house.

In 1856 Father Roddan, who still resided at Randolph, was summoned to the pastorship of old St. Vincent's church in Boston, and Rev. Aaron L. Roche designated to succeed him. Father Roche, with his various assistants, continued to minister to both churches—that in West Quincy and that in Quincy Village—until 1863, when a general re-arrangement of parish lines took place. Abington, with its missions, was assigned to Father Roche; Bridgewater to Rev. L. S. McMahon, and Quincy to Rev. William Halley.

In March, 1864, Father Halley purchased a house on Gay street, near St. John's church, which thenceforth became the principal church of the parish. During his pastorship, Weymouth, Hingham, Randolph, and other towns were detached as the growth of population called for more and more churches and ministers.

In 1867, Father Halley was made pastor at Salem, and Rev. James F. Sullivan named as his successor. Father Sullivan died about 1871, and was succeeded by his curate, Rev. Francis A. Friguglietti. Under the new pastor's direction, a larger church—the present St. John's—was built on the site in Quincy proper, and dedicated June 14, 1874. In the following year St. Mary's, in West Quincy, which originally seated only 250 persons, was enlarged to nearly double that capacity.

In 1878, the Church of the Sacred Heart, on Hancock street, in North Quincy, was dedicated, and in 1879 St. Frances' church, in South Braintree, near the Mayflower Park station. The chapel at Hough's Neck, which is only opened in summer, was erected later. The parochial house, standing in the rear of St. John's church, was built in 1882, and several acres of adjoining land are the property of the parish, to be used as future needs may prescribe.

Until 1876, Father Friguglietti performed his labors without assistance; but at the present time four clergymen, Rev. John P. Cuffe, Rev. Julian E. Johnstone, Rev. William J. Foley, and Rev. John J. Casey, are associated with him. The services in the various churches are conducted in rotation by these priests; but each of the Sunday-schools is in charge of a particular director, who identifies himself with the children of that section.

St. John's church, the largest of the group, is built of wood on a stone foundation. The style is Gothic, and the plan and ornamentation agreeable. Its congregation is the most important, that of St. Mary's coming next in numerical strength. The churches at North Quincy, South Braintree, and Hough's Neck are comparatively small chapels, adapted to the attendance, which in these sections is rather light.

Catholic societies are numerous in Quincy. The Knights of Columbus, the Foresters, and Ancient Order of Hibernians, all have one or more branches. There is a Young Men's Literary Association at Quincy, possessing a well-equipped club-house, and a Temperance Society at West Quincy, which owns one of the best halls in the place.

The Catholic population is described as fairly prosperous and advanced, and friendly relations are maintained with other classes of people, Fathers Cuffe and Johnstone being members of the School Committee. The natives of Catholic countries in Quincy and Braintree are as follows: Irish, 2,283; French, 574; Italians, 587; Portuguese, 16. There are also 1,700 English-speaking Canadians.

RANDOLPH.

ST. MARY'S CHURCH,

North Main Street.

RANDOLPH, the home of Miss Wilkins, and the source of her types, is not thought of as a shoe-town or a stronghold of the Catholic religion. Yet a third or more of its 3,000 residents are Catholics, and the industries which temper the rural character of the place are all that save its declining population from extinction.

Its early history as a parish is connected with that of Quincy. Rev. P. O'Beirne of St. Mary's church, West Quincy, is mentioned as having purchased land for a church in Randolph, and put in the foundation. Rev. John T. Roddan, one of his successors, erected the present church and caused it to be dedicated in 1850 by Bishop Fitzpatrick. In the following year he bought a house in Randolph and came there to live. From that date until 1863 Quincy, the mother-parish, was a dependency of her offspring.

Father Roddan performed important work in the various missions which were then included in the Randolph (or Quincy) district. Among his achievements in the town itself was the purchase of a cemetery. In 1856 he was transferred to Boston and succeeded by Rev. Aaron. L. Roche.

Father Roche continued the work of development in the adjoining country, giving special attention to Abington, where he built a church. On the completion of this edifice, in 1863, a new parish was formed with Abington as its centre and Father Roche as pastor.

Father Walsh, who succeeded him at Randolph, lived only two years in his new position. He was followed by Rev. James McGlew, who removed to Chelsea at the end of a year. From 1866 to 1869 the pastor was Rev. W. J. J. Denvir, who, like his predecessor, was transferred. Rev. M. J. Burns, the next pastor, enlarged the church and built a chapel at Avon. After his death, in 1873, Rev. James E. O'Brien became pastor, and remained four years, being assigned at the end of that period to St. Peter's church, Cambridge.

Rev. Thomas O'Brien, the eighth pastor on this exceptionally long list, erected a new parish house. He was popular among his parishioners, and his death, in 1888, was felt as a severe loss. During the preceding year Holbrook and Avon had been set off as a separate parish under the care of Rev. James J. Kelly, who had been Father O'Brien's assistant.

Rev. James J. Keegan, the next pastor, had served as curate nine years at St. Augustine's, South Boston. Through his efforts the church was remodelled and, on the completion of the improvements, re-dedicated in 1888 by Archbishop Williams. He also purchased land in the rear of the church for a school in 1891, graded and adorned the church property, and improved the cemetery. On the death of Father Qualey, in 1897, he was assigned to Woburn, and Rev. Daniel J. Gleeson advanced to the vacancy in Randolph.

St. Mary's church is Romanesque, with a granite basement. The sodalities connected with the church are numerous and well attended, and there is a Young Men's Catholic Lyceum, which owns a valuable club-house.

The present pastor was born in Ireland in 1851, but ordained by Archbishop Corrigan in this country. Before coming to Randolph he served as curate in Cambridge and Newton, and for nearly ten years at St. Patrick's, Lowell. The present curate is Rev. Wm. T. Deasy, Rev. Henry A. Walsh, who served in that capacity many years, being now at Woburn with his former pastor.

The parish, once so wide in extent, has been greatly reduced in course of time, and there are now no missions attached to it, all the surrounding towns having churches, except Milton on the north, which is attended from Dorchester. The natives of Catholic countries in Randolph are as follows: Irish, 417; French, 11; Italians, 1; Portuguese, 1. There are 80 English-speaking Canadians.

STOUGHTON.

CHURCH OF THE IMMACULATE CONCEPTION.

THE population of Stoughton is 5,300, that of Sharon, 1,700. Out of this total of 7,000 a strong Catholic parish has been formed, requiring the services of two priests.

The seeds of religion were sown here by Rev. J. T. Roddan of Quincy, who celebrated Mass in a private house in 1848. A year later Rev. T. F. Fitzsimmons of South Boston visited the town and held services in the house of Robert Porter. An acre of land was purchased by him at the corner of Canton and School streets, where the present church stands, but he was unable to keep it, and, in course of time, resold it to the original owner.

During the pastorship of Rev. P. F. Lyndon at South Boston, one of his assistants, Rev. John Flatley, gave particular attention to Stoughton. In 1859 he re-purchased a part of the lot which Father Fitzsimmons had relinguished, and directed the construction of the present parish church, which was dedicated in the fall of that year. In 1861 he was made pastor of the newly-created parish of Canton, and the church at Stoughton was formally placed under his authority. During this period land for the parochial residence was bought. The congregation, numbering at first only 150 souls, increased rapidly and soon outgrew the means and facilities of the clergy in the neighboring town.

In 1872 Stoughton was made an independent parish and Rev. Thomas Norris appointed its pastor. Father Norris erected the parochial residence in 1875 and otherwise exerted himself faithfully for his parishioners, but his health gave way under the strain of his labors and he was obliged to resign in 1878. He is at present associated with Rev. John F. Cummins in the Sacred Heart parish, Roslindale.

The present pastor, Rev. James M. Kiely, succeeded Father Norris in

1878. Believing strongly in religious education, he erected a school in 1882 in the rear of the church, at the same time purchasing a convent for the sisters in charge, at the corner of Perry and Winter streets, less than a quarter of a mile away. He has also erected a gymnasium near the school, and has replaced the original church in Sharon, erected by Father Flatley, but destroyed about 1893, by the present chapel of Our Lady of Sorrows.

The church of the Immaculate Conception seats seven or eight hundred worshipers, and, with the property clustered about it, forms a conspicuous landmark on one of the principal corners of Stoughton Centre. The school now enrolls 250 boys and girls, who are guided and instructed by a band of Sisters of St. Joseph.

Father Kiely was ordained in 1869, and had acted as pastor in Beverly for three years before receiving his appointment at Stoughton. He has been assisted for several years by Rev. Edward J. Curtin.

The natives of Catholic countries in Stoughton and Sharon are as follows: Irish, 636; French, 20; Italians, 37. There are 300 English-speaking Canadians.

WALPOLE.

ST. FRANCIS' CHURCH.

WALPOLE is a town on the Neponset river in the heart of Norfolk County. Its excellent water-power has given rise to manufacturing industries, and about a third of the 3000 residents are Catholics.

The early history of the parish is peculiar and not unromantic. Most towns have possessed a church before they obtained a pastor, but Rev. Francis Gouesse had resided in Walpole three or four years before any movement was set on foot for the erection of a church. During that time, however, he was not idle. From 1872 to 1876 he had charge of the Catholic congregation in Franklin, which is seven or eight miles southwest of Walpole, and from 1872 to 1877 of the congregation in Foxborough, which is nearly as far away in a southerly direction. For three years, also, services were held in the Union Mill at Walpole, secretly, we are told, on account of the state of feeling in the town.

In the acquisition of the site for St. Francis' church similar secrecy and no little finesse appear to have been found necessary. Father Gouesse removed to Boston for a while in 1876, allowing it to be inferred that he had left the place, while a friend purchased a parcel of land. On this lot the zealous clergyman and his parishioners dug and laid a foundation in the following summer. In June, 1878, the basement was ready to be occupied. Work went on gradually until on Christmas day, 1882, the upper church was used for services. The edifice is built of wood in the Gothic style. A residence was erected afterwards at the right of the church.

Father Gouesse is the oldest priest in the archdiocese, and has had as varied an experience as any. Born in Laval, France, in 1817, he studied theology at St. Sulpice, but came to America before being ordained. For several years he was superintendent of St. Mary's Orphan Boys' Asylum in New Orleans, afterwards taking up missionary work in Michigan and in Indiana. Finally he settled in New York, but was obliged to return to France for a brief period of rest. In 1869 he came to Massachusetts, relieving the pastors of several parishes at times, notably those at Southbridge and Randolph. In Marlborough he organized one of the most flourishing Canadian congregations in the archdiocese. Proceeding from that city to Walpole, he found occupation in the neighboring missions, and prudently waited till the time was ripe before incurring the cost of the present parish property.

His congregation is chiefly Irish-American, the natives of Catholic countries in Walpole being as follows: Irish, 324; French, 28; Italians, 9; Portuguese, 1. There are 150 English-speaking Canadians.

WELLESLEY.

ACADEMY OF THE ASSUMPTION.

WELLESLEY was set off from Needham and incorporated in 1881. It has few industries, and the atmosphere created by Wellesley College renders it a delightful seat for institutions of a similar character.

Amid these congenial surroundings the order of Sisters of Charity whose mother-house is at Halifax, and who were already established in the archdiocese at St. Patrick's school, Roxbury, have founded an academy of somewhat unusual plan and scope. An estate of two hundred acres, owned by Dr. Cullis and originally designed by him as the site for a Consumptives' Home, was purchased for the sisters in 1893. Its location, at Wellesley Hills, is of the most salubrious character, and the large houses on the property, three in number, were found suitable for the purposes of the academy in its modest beginnings. One was converted into a convent, another into an academy for young ladies, and the third into a boarding school for small boys, between the ages of five and fourteen.

There are at present 61 pupils in both institutions. The facilities for recreation on the grounds are exceptional, and the conspicuous success of the sisters at St. Patrick's school is a guarantee of the excellence of the education which they give. There are twelve Sisters of Charity, under Sister M. Bonaventure, as superior, and eight Sister-servants of St. Martha,—members of a new order, founded in St. Hyacinthe, P. Q., in 1883. The Sisters of Charity are a branch of the order founded by Mrs. Seton, and their educational methods are as enlightened as the home and hospital work, done by other members of this great sisterhood. It is hoped in time to give a collegiate character to the institution.

WEYMOUTH.

CHURCH OF THE SACRED HEART,

Weymouth Landing.

THE town of Weymouth, containing over 11,000 residents, is divided into four principal villages, each of which possesses a Catholic church. All four were erected during the pastorship of Rev. Hugh P. Smyth, which lasted from 1869 to 1882. Until 1882 there was only one parish. Since then there have been two, one embracing the churches of the Sacred Heart and of St. Francis Xavier, in Weymouth Landing and South Weymouth respectively, the other, the churches of the Immaculate Conception and St. Jerome, situated in East Weymouth and North Weymouth. The former of these parishes will, for convenience, be considered first.

The earliest visits of Catholic clergymen recorded in the town are those of Rev. John T. Roddan and Rev. Michael Lynch, of Quincy, who began coming here in 1851. Services were held in private houses in East Weymouth, and afterwards in Tirrell's hall at Weymouth Landing. About 1856, Father Roddan's successor, Rev. Aaron L. Roche, of Randolph, took charge and built a church on Middle street, near the Town Hall, in the southern part of East Weymouth. In this chapel the Catholics of the town were assembled by Father Roche and his assistants until 1868, when Father Hennigan became pastor. In 1869 the church was destroyed by fire, and Rev. Hugh P. Smyth succeeded to the pastorship.

The first of the four churches built by Father Smyth was St. Francis Xavier's in South Weymouth. This was dedicated in May, 1871, by Bishop Williams. It is a wooden structure situated on Pleasant street, seating about 500 persons, and still used as a mission of the Sacred Heart church, which was the second church erected by Father Smyth.

The location of St. Francis Xavier's proved inconvenient to the people of Weymouth Landing, and it was found necessary to hire again Tirrell's Hall, in which the Catholics of the town had been convened in early days before the erection of their church on Middle street. Subsequently, in 1873, an old tavern, known as the Wales Estate, was purchased and fitted up as a temporary chapel. In 1876 a costly edifice of brick and stone, the present church of the Sacred Heart, was erected on the adjoining land and the former tavern converted into a parochial residence.

Three years later the church of the Immaculate Conception was built in East Weymouth, and two years after that event, St. Jerome's church in North Weymouth. In 1882, the churches were divided in the manner set forth above, and in 1883, Father Smyth was assigned to Plymouth.

His successor in the Sacred Heart parish, which he had retained after the division, was Rev. John J. Murphy, a native of Rockland, ordained in 1873. Before receiving his appointment at Weymouth he had served as curate at Waltham. The labors of the parish fall in part upon Rev. John B. Holland.

The seating capacity of the church is given as 500. East Braintree is included in the parish as a station.

The natives of Catholic countries in all Weymouth are as follows: Irish, 926; French, 162; Italians, 137; Portuguese, 2. There are 375 English-speaking Canadians.

CHURCH OF THE IMMACULATE CONCEPTION,

East Weymouth.

THE church of the Immaculate Conception was built in 1879, as already stated. In 1881 the church of St. Jerome in North Weymouth, locally known as Old Spain, was added to the three churches already existing. The care of these proving too much for one pastor, they were set off as a distinct parish in 1882, and Rev. Jeremiah E. Millerick appointed to take charge.

Father Millerick was succeeded in 1887 by Rev. Daniel S. Healy, previously located at Beverly, Marblehead, and other places. This clergyman died July 5, 1892.

Rev. Michael E. Begley, his successor, had been professor in St. John's Seminary, Brighton, from 1886 until the time of his appointment here. He is a native of Newton Upper Falls, and served in St. Mary's church in that place after his ordination in 1880. One curate, Rev. Maurice Lynch, assists him in administering the two churches connected with the parish.

The church of the Immaculate Conception is built of wood on a granite foundation. In its rear is the parochial residence. St. Jerome's church is smaller, but adequate for the congregation which assembles within its walls. All the usual religious societies are found in the parish, and its affairs are managed in a conscientious and frugal spirit, well adapted to the circumstances of the people.

PLYMOUTH COUNTY.

ABINGTON.

ST. BRIDGET'S CHURCH.

THE population of Plymouth County is about one-fifth as great as that of the city of Boston. It is scattered in twenty-seven towns, only eight of which possess parish churches. The foreign element, though important, is subordinate, and the conditions which face a Catholic clergyman are not unlike those which prevailed in other parts of the archdiocese forty or fifty years ago.

Abington, a manufacturing town of 4200 inhabitants, has been an important centre of Catholicity in this county. Several of its pastors have been men of exceptional worth and zeal, through whose efforts three, at least, of its outlying missions have acquired churches of their own, and subsequently become independent parishes.

Before 1850 services were held for the few Catholics of the town by clergymen from Quincy, among whom Rev. Bernard Carraher and Rev. J. T. Roddan are mentioned. In 1851 Father Roddan became pastor of Randolph, and from that place began to devote more particular attention to the increasing Catholic element in Abington. In 1854 he purchased seven acres of land in East Abington, now Rockland, with a view to erecting upon it a church. In course of time, however, another location was preferred, and Father Roddan's purchase became a Catholic cemetery.

From 1856 to 1863 Rev. Aaron L. Roche discharged the duties previously fulfilled by Father Roddan at Randolph. Among these was that of serving the people of Abington, whose numbers now warranted and necessitated the building of a local house of worship. A lot in Abington was obtained, and in 1863 the present church, standing at the corner of Plymouth and Central streets, was erected. The ceremonies of dedication were performed on November 25th by Bishop McFarland, of Hartford.

A new parish was now formed, including Abington, Rockland, Whitman, Hanover, Hanson, Halifax, Marshfield, Kingston, Plympton, Duxbury and Plymouth. Over this large area, but comparatively small congregation, Father Roche was appointed pastor.

Upon his death in 1869, Rev. Michael Moran assumed charge of the district. In 1872, he was transferred to St. Stephen's parish, Boston, where he died.

Rev. James C. Murphy, his successor, purchased an estate for a church in Rockland and erected a church in Plymouth. In 1876, he was transferred to the latter town, where he labored until his death in 1879.

Rev. William P. McQuaid, the next pastor, accomplished excellent results in the development of the missions. In 1880 he erected churches at South Abington and at Hanover, and in 1882 at Rockland. In 1883, Rockland and Hanover, with Pembroke, were made a separate parish and assigned to the spiritual care of Rev. John D. Tierney, now of Salem. South Abington, afterwards known as Whitman, remained a mission of Abington until very recently.

In 1887, Father McQuaid became pastor of St. James' church, Boston. Rev. John F. Mundy, now of Cambridgeport, governed the parish for a time, but soon gave way to Rev. George J. Patterson. Father Patterson improved the rectory and grounds and bought land for parish purposes in the rear of the church. He also gave encouragement to the Young Men's Catholic Lyceum, an association founded in 1878 and occupying quarters in the old Town Hall, opposite the church. In 1897, Father Patterson was transferred to St. Vincent's church, South Boston, and Rev. P. H. Billings, the present pastor, was given charge.

St. Bridget's, which is a wooden church, in the Gothic style, seats 860 worshipers and is centrally located. The congregation numbers nearly one third of the population, and is principally Irish-American, with a sprinkling of Canadian French. In the past there have been curates in the parish, but until recently Father Billings performed his duties without assistance, all the outlying missions have been detached and the district made co-extensive with the town of Abington. Early in January, 1899, Rev. J. J. O'Donnell was assigned to St. Bridget's as curate.

The natives of Catholic countries in Abington are as follows: Irish, 345; French, 21; Italian, 1. There are 100 English-speaking Canadians.

BRIDGEWATER.

ST. THOMAS AQUINAS' CHURCH.

BRIDGEWATER and East Bridgewater, with a joint population of 7500, possess two Catholic churches, in charge of a single pastor. Services are said to have been held in the former town in 1849 by Rev. Father Ahearn, of Taunton, and subsequently by Rev. A. L. Roche, of Randolph and Abington. The houses of Lawrence Cleary and Terrence Lynch were used as the place of assembly.

Some time in the later fifties a church was begun, under the superintendence of Father Roche, and land for a cemetery purchased in the rear. In 1863, a parish was established, and Rev. Lawrence S. McMahon, afterwards bishop of Hartford, appointed its pastor. Father McMahon purchased a rectory near the church. In 1864 he was succeeded by Rev. Bernard O'Reilly, who remained two years, passing from this position to the pastorship of St. Joseph's church, Boston. He, also, became a bishop.

Rev. M. T. Maguire was pastor from 1866 to 1869, when he was transferred to Marlborough. During this period he improved the church, acquired a new cemetery and reduced the debt upon the property. Failing health pursued him during his pastorship at Marlborough, and he died in 1870.

Rev. John A. Conlin, who succeeded him at Bridgewater, had been the first resident pastor of Marlborough. In 1874 he built a new rectory, and in May, 1879, procured the dedication of the church, which he had previously enlarged and decorated. The ceremony was performed by Archbishop Williams and the edifice placed under the patronage of St. Thomas Aquinas. In June, 1888, Father Conlin died. He is described as a scholarly man and a priest of fine character. Rev. William E. Kelly, a curate in the parish since 1884, succeeded him.

St. Thomas Aquinas' church is a brick structure. In 1898–99 the pastor remodeled and enlarged it to a seating capacity of over 600 and added a tower with other ornamental features.

The Catholics of East Bridgewater appear to have been gathered together for the first time by Rev. T. B. McNulty, of Brockton, in 1862. The following year witnessed the purchase of a church which had served the Universalist and Methodist congregations in turn before it became the property of the Catholics. In 1869 Father Conlin took charge of this town as a mission, and it has been under the care of the Bridgewater clergymen ever since.

March 5th, 1893, the old edifice was destroyed by fire. Through the energy of the Catholic pastor and people, materially aided by the generosity of Mrs. Benjamin Bliss, a resident of the town, a new church was erected and dedicated in 1894 to St. John. This is a wooden structure, of tasteful design, with a brick foundation and a tower of an ornamental character.

The present pastor is a native of Salem. A long curacy at Marlborough preceded his assignment to Bridgewater. He is aided in his labors by two clergymen, Rev. Daniel H. Riley and Rev. Cornelius F. Hennessy.

The natives of Catholic countries in Bridgewater and East Bridgewater are as follows: Irish, 799; French, 164; Italians, 8; Portuguese, 54. There are nearly 250 English-speaking Canadians.

BROCKTON.

ST. PATRICK'S CHURCH,

MAIN STREET.

THE city of Brockton, with a population of 33,000, does not appear to be strongly Catholic. As in Lynn, the shoe trade continues to attract not only a respectable portion of the old American element, but many foreigners from non-Catholic countries. The Swedish colony at Brockton is larger than in any other city of the Commonwealth, except Worcester and Boston, and the French Canadians are not numerous. On the whole not much more than one-fourth of the city can be safely set down as Catholic.

The experiences of the early settlers of this faith were similar to those of all who sought employment in the towns near Boston. A priest from the capital is said to have visited them and held services in a house about the year 1845. Subsequently the pastors in Quincy and Randolph provided for their necessities as far as their limited opportunities allowed. Numbers of the faithful made the journey to Randolph on Sunday, in order to attend the services regularly held in that place. After the dedication of St. Mary's church in 1850 this practice became more and more common.

For those who were unable to travel so far the Randolph priests made occasional trips to Brockton, assembling the Catholics in private houses or halls. In 1856 their number was found to have increased to such a degree that a local pastor was desirable. Accordingly Rev. Thomas B. McNulty was sent to organize a parish in the town. He was a native of Ireland who had come to America three years before and ministered to congregations in Lowell, Salem and Bridgewater. His settlement in Brockton proved to be a permanent one, as he resided there till his death in 1885, and the first thirty years of Catholic history in the city must always be associated with his efforts and leadership.

Soon after his arrival Father McNulty purchased land on Main street, near Wales' corner, in the southern part of Brockton Centre, for a church. The present edifice was erected by him on this site, and dedicated May 22, 1859, by Bishop Fitzpatrick. The land and building are stated to have cost $30,000, the former embracing about three-quarters of an acre. As originally constructed, the church furnished accommodations for seven hundred persons, but the present seating capacity is about a thousand. The church is 125 feet long and 60 feet wide and is built in a substantial manner of brick and stone. In its architecture the ordinary Gothic gable and spire are combined with Romanesque details, and there is no pretence at pomp or elegance.

A parochial residence was erected by Father McNulty in 1878. It is a wooden building adjoining the church. In 1884 the congregation was estimated at more than 2,000 souls. It was increasing rapidly in 1885, when the venerable pastor died, after nearly forty years of service in the priesthood.

Rev. Michael Dougherty, who had been curate in the parish for some time, was appointed its second pastor. To his efforts the people of the city owe the establishment of St. Patrick's parochial school. The school-house, which is built of brick and provided with excellent appointments, was started by him in 1886, and would doubtless have been brought to completion by his zeal but for the illness which prematurely terminated his life on July 2, 1887. Rev. Edward L. McClure, who succeeded him, finished the work which his predecessor had begun, and in 1889 purchased a dwelling-house on Bartlett street for the Sisters of Charity of Nazareth, who were employed as instructors in the school. Before the acquisition of this house the Sisters had resided in Montello, which was a convenient centre for the Sunday-school work which they performed at Whitman and Avon.

Father McClure has reduced the debt of the parish, improved the church, and bought a new cemetery, besides developing the parish school. About 530 pupils are now gathered in this institution under the care of fourteen Sisters. The congregation, which was reduced by the creation of St. Edward's parish in 1897, is noted for the number of Catholic societies which it includes. Among these a Total Abstinence Society may be mentioned as particularly vigorous, and there are branches of the Hibernians and Foresters, with 500 and 600 members respectively, each in possession of a suitable hall.

The present pastor was born in Ohio and ordained in 1871. He acted as curate in Woburn until 1877, and was pastor at Georgetown from that date until his transfer to Brockton, ten years later. He is assisted by Rev. Hugh M. Smith and Rev. Michael F. Crowley.

The natives of Catholic countries in Brockton as follows: Irish, 2,719; French, 322; Italians, 197; Portuguese, 18. There are 1,650 English-speaking Canadians.

CHURCH OF THE SACRED HEART,

COURT STREET.

THE Canadians of Brockton formerly worshiped in St. Patrick's church. As soon as their numbers warranted the step, a special pastor was appointed to organize them, in the person of Rev. George A. Rainville. In 1891 this clergyman came to the city, residing for some time in the rectory of St. Patrick's parish. The first census of the French population disclosed a total of 125 families. Services were held for them by Father Rainville in the basement of the existing church.

In 1892 the Torrey estate, containing an acre and a half of land, on Court street, beyond the railroad station, was purchased as a site for the proposed new church. Work was begun that summer and pushed with such dispatch that services were held on Christmas day. On Sunday, February 26, 1893, the exercises of dedication were performed by Bishop Brady.

The church is a large wooden building, constructed after the model of most of the French Canadian churches, with a high studded basement and flights of steps leading up to the main auditorium. On one side of it stands the parochial residence, erected by Father Rainville on the site of the old court-house from which the street derives its name and which he occupied at first as a rectory. On the other side is a house used as a school for the children of the parish, who are gathered here to the number of thirty, under the charge of a lady teacher.

The present French population consists of nearly 200 families. The St. Jean Baptiste society numbers about 100. Most of the parishioners come from upper Canada, but there are some Acadians.

Father Rainville, who presides over this little parish, was born in Canada and ordained in 1883. After some years of labor as instructor and as parish priest in his native land, he came to New England and was assigned to the now flourishing Canadian congregation at Marlborough. In 1889 he was transferred to Cochituate, and in 1891 to Brockton. As yet he has found no need of an assistant in his labors at the last-named place.

ST. EDWARD'S CHURCH,

MONTELLO.

A SECOND parish of English-speaking Catholics was formed in Brockton in 1897. Its territory includes the northern portion of the city, known as Montello from its elevated character, and destined, it would seem, to a marked industrial development in the future. Connections with the centre of the city are easily made by steam cars or the electric line, and the section, in consequence, has been favored with a residential element, in addition to the workers in the local factories.

St. Edward's church, which is located between Montello and Main streets, is intended for ultimate use as a school-house, and reveals this character in its design. It is built of wood, and the chapel provides accommodations for 800 persons. July 25, 1897, it was blessed by Father McClure, of St. Patrick's church, and Rev. James J. Kelly, the incoming pastor, and the separate existence of the parish dates from that period. Father Kelly has since erected a parochial residence near the church. The total value of the property is now over $30,000.

Although the district is not a strongly Catholic one, the congregation is estimated at 1500. About 100 of these are Poles and about 400 Lithuanians. The various elements appear to live in harmony, the Lithuanians having donated a sanctuary lamp to the church on Christmas day, 1897. Visits are paid to them by the Polish and Lithuanian pastors of Boston for the benefit of those who cannot speak English fluently, and recently there have been indications of a movement to establish a separate Lithuanian congregation.

Father Kelly was born in Boston in 1854, and has spent his whole priestly life in the neighborhood of his present post. After his ordination, in 1878, he was made assistant to Rev. Thomas O'Brien, of Randolph, and during the illness of that clergyman for many years bore the chief burden of parish administration. In 1887 he was named first pastor of Holbrook, of which he had had charge before, while it was a mission of Randolph, and the church and residence, as well as other improvements in that parish, are the products of his management. He is assisted by Rev. William E. Keating, who was also his associate at Holbrook.

HINGHAM.

ST. PAUL'S CHURCH.

THE quaint seashore towns of Hingham and Hull, containing a population of less than 6000 inhabitants, are united in a single parish, which is attended by one clergyman.

The district has never been strongly Catholic, but about 1870 Rev. Hugh P. Smyth, of Weymouth, decided that the scattered groups in Hingham, Cohasset and other places along the shore required a church of their own. In May of that year the present St. Paul's church was begun. A year later it was finished and dedicated.

Until 1877 Hingham remained a mission of the Weymouth parish. Its first pastor, Rev. Peter J. Leddy, appointed in that year, had been curate in Weymouth for some time and possessed a thorough acquaintance with the people and their needs. After three years of service, during which he attended the churches at Cohasset and Scituate, as well as St. Paul's, his health broke down under these arduous labors and he was called to his eternal rest.

Rev. Gerald Fagan, who succeeded to the pastorship, remained in charge until 1896. During that time Cohasset and Scituate were detached, but the work was still difficult, owing to the exposed character of the coast and the scattered nature of the Catholic population, and Father Fagan undoubtedly earned his promotion to the pastorship of the Church of the Assumption in East Boston.

Rev. Ambrose F. Roche, who had been a curate in Quincy since 1880, was appointed his successor. Besides St. Paul's church he has charge of a chapel, St. Mary's, at Nantasket, and visits Hull village, at the tip of the peninsula, at regular intervals. In summer the congregation is greatly increased by the influx of boarders and cottagers. Rev. James A. Barrett assists the pastor.

St. Paul's church stands opposite the railroad station at the corner of Leavitt and North streets, and in summer may now be reached by a rapid open-car ride from any portion of the beach. It is a wooden structure, built on a granite foundation, and seats about nine hundred worshipers.

The natives of Catholic countries in Hingham and Hull are as follows: Irish, 539; French, 10; Portuguese, 10; Italians, 90. There are 300 English-speaking Canadians.

MIDDLEBOROUGH.

CHURCH OF THE SACRED HEART.

THIS is one of the largest townships in the State, covering more than sixty square miles, and the Catholic parish is even larger. Numerically, however, this state of things is exactly reversed. The town was settled from Plymouth at a very early date, and the descendants of the Pilgrims still supply a good part of the labor for its industries. The population numbers nearly 7,000, but the Catholics are less than a seventh—a proportion which few, if any, of the other parishes in this archdiocese fall below.

The handful of Irish immigrants who lived here before 1850 were obliged to resort to Taunton, twelve miles away, for the various offices of their religion. In course of time Father Ahearn, the pastor at Taunton, came to Middleborough and held services in the homes of Richard Tobin, on Jackson street, and of Mr. Keefe, on Water street. Subsequently, the old Town Hall and Pierce's Hall were used, as the general tide of immigration made itself felt even in this secluded inland district.

After the building of the Bridgewater church by Rev. A. L. Roche, of Randolph and Abington, the Catholics of Middleborough and the surrounding towns repaired to that place to take part in the divine sacrifice. Bridgewater became a parish in 1863, under Rev. L. S. McMahon, who, with his successors, Fathers O'Reilly and Maguire, bestowed more particular care, than they had received before upon the people of this region.

During the pastorate of Rev. J. A. Conlin land was acquired for a church in Middleborough, and a serviceable structure erected. The exercises of dedication were performed by Archbishop Williams on June 11th, 1881. Three years later the chapel of the Sacred Heart became a parish church.

The first pastor, Rev. Olivier Boucher, remained in charge only a year, being assigned in 1885 to the French parish at Haverhill. Rev. Patrick J. Sheedy succeeded him, and continued to minister to the scattered population of the parish until 1889, when he was transferred to Ayer.

The third pastor, Rev. James H. O'Neil, bought a parochial residence near the church, and also acquired a cemetery of convenient location within the borders of the town. In 1896 he was promoted to the parish at Rockland, and Rev. Nicholas J. Murphy, the present pastor, took his place.

The church is an unpretentious wooden building standing at the corner of Oak and Centre streets.

Father Murphy works over this large territory without assistance, paying regular visits to the State Institution for the Poor at Titicut, or North Middleborough.

The natives of Catholic countries in Middleborough are as follows: Irish, 215; French, 100; Italians, 29; Portuguese, 45. There are 150 English-speaking Canadians.

PLYMOUTH.

ST. PETER'S CHURCH.

THE population of Plymouth is now about 8,000, well mixed with foreigners from the various countries which constantly supply our land with new, vigorous blood. Not a few of these later comers owe allegiance to the church which is founded on a rock even older than that selected to commemorate the landing of the Pilgrims.

If tradition and surmise could be credited, there were French Catholics at Plymouth before the coming of the Mayflower, and even among its passengers, one, the soldier, Standish, clung secretly to the faith which his fellows abhorred. It is certain that Druilletes, the Jesuit missionary, visited the town in 1650 and was entertained by Governor Bradford.

Nearly half a century later the first authentic Catholic settler made his appearance. In 1694 a French privateer, cruising off the Massachusetts coast, was wrecked in Buzzard's Bay. Its officers and crew were sent to Boston as prisoners of war, but a young physician, Dr. Francois Le Baron, having exhibited his skill in response to a sudden emergency, was retained as town doctor for the people of Plymouth, who had no satisfactory medical attendance. Dr. Le Baron, who was only twenty-six years old, married Mary Wilder, a Puritan lady, in 1695. A marble tablet on the Burying Hill, Plymouth, records his death in 1704. He was a Catholic throughout his life; but his descendants naturally assimilated with the other colonists, to whom they were bound by ties of blood as well as of association.

Before the Revolution a band of the exiled Acadians were sent to Plymouth; but their fugitive presence here establishes no chain of continuity which the historian can pick up and link with the existing organization of the church.

Two exiles from Ireland, John Burke and Michael Murphy, appear to have been the real pioneers of the faith in Plymouth. As early as 1813, their presence was made known to Bishop Cheverus, of Boston, and that prelate was invited by their tolerant employer, Joshua Thomas, to hold services for them at his home. Two parlors in the house were opened for the use of the Bishop and his congregation of two. Subsequently, Mr. Thomas' home became a hotel, known as the Central House, and its connection with Catholic history ceased.

Towards 1850 the fellow-countrymen of Burke and Murphy began to arrive at Plymouth in larger numbers. Railroads were built, industries started up, and the fisheries continued to employ many hands. Missionary visits were paid to these early Catholics by the clergymen stationed at Taunton and Quincy, and afterwards by those of Abington, when that town became a parish.

In 1873, Rev. James C. Murphy, the third pastor of Abington, laid the foundations of the present St. Peter's church in Plymouth. Three years later he was summoned to preside over it as pastor, the growth of the town having become sufficient to warrant its separation from the mother parish. As resident priest he was enabled to give exclusive attention to the completion of the edifice begun under his auspices, and on July 4, 1879, he and his congregation were gratified by a second visit from the archbishop, when the ceremonies of dedication were performed. A few months later Father Murphy died.

His successor, Rev. D. B. Kennedy, remained in charge three years. A parochial residence, situated in the rear of the church, had been secured by Father Murphy, and the parish was now provided with the necessities of its existence.

After the removal of Father Kennedy to Danvers in 1882, Rev. John D. Colbert, now pastor at Hopkinton, who had labored with him as curate, administered the affairs of the church for a short time. Rev. Hugh P. Smyth was then appointed pastor. During his brief residence in Plymouth a chapel was erected at Kingston, five miles to the north. The total population of this town is less than 2,000, and the Catholics are only a small fraction of the number. They are not, and should not be neglected, however. St. Joseph's church, which seats 300 worshipers, is centrally located, and receives regular visits from the priests of Plymouth.

In September, 1882, Rev. P. J. Hally succeeded Father Smyth. His efforts at reducing the debt on the property were successful, and in 1884 he was transferred to the pastorship at Wakefield, rising from that position in 1887 to the important parish of the Immaculate Conception, Salem.

Rev. John J. Chittick entered upon the duties of government which Father Hally had abandoned, and in four years of service, during which he gave much attention to the wants of the young men under his charge, proved his fitness for the position of pastor at Hyde Park, which he still holds.

Rev. John F. Cummins followed Father Chittick, and displayed his usual energy in the conduct of affairs. Through his efforts a cemetery was obtained for the Catholics of Kingston. In 1891 he was assigned to Hopkinton, and from there in 1893 to his present station at Roslindale.

The present pastor, Rev. John J. Buckley, was born in Boston in 1854, and served as curate for thirteen years at St. Patrick's church, Roxbury, before coming to Plymouth. He is assisted by one curate, Rev. Charles A. Ullrich, the successor of many worthy priests who have occupied this position and since, in several cases, been promoted to pastorships. The church, a Gothic structure, is built of wood on a brick foundation, and provides seating room adequate for the needs of the Catholics of the town. Few among these people can trace any line of ancestry to the original settlers, but the majority may claim kinship with the Catholic poet who laid at the base of the Pilgrims' monument the fairest wreath of appreciation which it wears.

The natives of Catholic countries in Plymouth and Kingston are as follows: Irish, 312; French, 72; Italians 206; Portuguese, 41. There are 400 English-speaking Canadians.

ROCKLAND.

CHURCH OF THE HOLY FAMILY.

ROCKLAND, which was formerly East Abington, became a separate town in 1874. Its population, which is now over 5,000, exceeds that of the mother town, and its parish is also the more flourishing, requiring the services of two clergymen.

The first Mass offered up in this section was read by Rev. J. T. Roddan, of Randolph, at the house of John O'Brien on Bigelow avenue. This was in the later forties. Subsequently, in 1854, this clergyman bought land between Abington Centre and East Abington with the intention of building a church which should accommodate the Catholics of both villages. A temporary or apparent shift of the population toward Abington prevented the execution of his plan, and in course of time two churches, instead of one, were built, neither occupying the site originally selected.

Rev. A. L. Roche, successor of Father Roddan at Randolph, built the first of these, St. Bridget's, in Abington in 1863, and thereupon became first pastor of the Abington parish, which included Rockland and many other towns. His successor, Rev. J. C. Murphy, who took charge of the district in 1872, bought land on Union street in East Abington, but no steps were taken toward the erection of the second church until the accession of Rev. William P. McQuaid.

In 1882, Father McQuaid, after removing the old tavern which occupied the site, erected the present church of the Holy Family. It was dedicated June 25, 1882, and almost completed when, in 1883, Rev. John D. Tierney took charge, as the first pastor of a new parish, including Rockland and Hanover. Father Tierney remodelled the old tavern, which now stood at the rear of the church, into a parochial residence, graded and adorned the grounds, and finished the church. In October, 1896, he was assigned to the venerable parish of the Immaculate Conception in Salem, and Rev. James H. O'Neill, previously pastor at Middleborough, sent to succeed him.

The church of the Holy Family is built of brick and stone, in the Gothic style, and seats 900 persons. Its location is central and commanding. Practically all the congregation are Irish Americans, and most of them derive their support from the manufacture of shoes, which is the chief industry of these midland Plymouth towns.

Attached to Rockland as a mission is the old town of Hanover, several miles eastward. Hanover contains over 2,000 inhabitants, a few hundreds of whom are Catholics. About 1880 a small wooden chapel was built for these people by Father McQuaid. Since 1883 it has been attended by the Rockland clergymen.

The present pastor is a native of Amesbury. He served as curate at St. Vincent's, South Boston, for ten years, and was pastor of the extensive parish of Middleborough from 1889 to 1896. He is assisted by one curate, Rev. John M. Gallagher.

The natives of Catholic countries in Rockland and Hanover are as follows: Irish, 656; French, 19; Italians, 12; Portuguese, 2. There are 250 English-speaking Canadians.

WHITMAN.

CHURCH OF THE HOLY GHOST.

SOUTH ABINGTON, like East Abington, has out-grown the mother town. In 1875 it was separated from Abington, afterwards receiving its present name of Whitman. It is now the fourth town in Plymouth County in population, having nearly 6,000 inhabitants, and its industries are flourishing and diversified.

The church of the Holy Ghost was built by Father McQuaid in 1880. It is a wooden, Gothic building, seating 600 persons. In 1884 the Catholic population of South Abington was estimated at 500. In 1895 it had risen to 1,400. As such a rapid growth demanded recognition, the present parish was formed in March, 1897, and Rev. James F. Hamilton, previously of East Boston, appointed its first pastor. Under Fathers McQuaid and Patterson, with their assistants, religious societies had already been organized in the town, and the field was a well-cultivated and promising one for the initial pastorate of a young priest. Father Hamilton is assisted by Rev. John J. Cronin.

The natives of Catholic countries in the town are as follows: Irish, 427; French, 67; Italians, 5. There are over 200 English-speaking Canadians.

SCATTERED CLERGYMEN.

BESIDES the clergymen already mentioned as connected with the various churches and institutions, there are a number who are temporarily absent from duty in this archdiocese or miscellaneously employed. Among these are Rt. Rev. William H. O'Connell, D.D., rector of the American College at Rome; and Rev. John J. Griffin, Ph.D., Rev. Charles F. Aiken, S. T. L., Rev. Edmund T. Shanahan, D.D., Rev. John T. Creagh, J. C. D., professors in the Catholic University at Washington. Rev. Maurice O'Connell and Rev. Michael F. Sullivan are pursuing courses in the same university.

The priests who are serving in other dioceses are as follows: Rev. James W. Hickey, Lincoln, Neb.; Rev. Joseph A. V. Fitzgerald, St. Paul, Minn.; Rev. Joseph P. Mahar, Baltimore, Md., and Rev. Patrick J. Buckley, with Dean McNulty, Paterson, N. J. Revs. John F. Purcell, of Quincy, John P. Phelan, of Brighton, and James J. Farrell, of Everett, have recently returned to the Springfield diocese, with which they are formally associated. Rev. John B. Keleher has joined the Jesuits, and Rev. John I. Lane the Augustinians.

Rev. William F. Powers was until recently an editor of the *Sacred Heart Review*. Rev. Henry A. Barry lives at 72 Mt. Pleasant avenue, Roxbury, near the Carmelite Convent, and Rev. O. Boucher at Haverhill.

Those absent on sick leave are Rev. Theodore A. Metcalf, Rev. Francis S. Wilson, Rev. Patrick B. McManus, Rev. John J. Moore, Rev. John Gibbons, Rev. William F. Riordan, Rev. James Campbell, Rev. M. J. Phelan, Rev. William F. Fennessey and Rev. Daniel P. Scannell.

THE DIOCESE OF PROVIDENCE.

BY REV. A. DOWLING.

CHAPTER I.

THE COLONY AND CATHOLICS.

Bishop Eric in Rhode Island—Roger Williams and "Soul Liberty"—The "Religious" Clause in the Charter—No Catholics in the Colony in the First Century—Frequency of Irish Names in Colonial Times—Anti-Catholic Enactment—The French in Rhode Island—Repeal of Anti-Catholic Law in 1780—Refugees from the West Indies.

THE diocese of Providence comprises the entire State of Rhode Island, and Bristol and Barnstable counties of Massachusetts, besides the island counties of Dukes and Nantucket. Just enough of Plymouth County in Massachusetts belongs to this diocese to make a connecting link between Bristol and Barnstable Counties. It is not a large diocese, every parish being within easy reach of the episcopal city except Provincetown, on Cape Cod. It is not an old diocese, for it was founded only in the spring of 1872. Providence, however, had been the seat of a bishop since 1844, when the diocese of Hartford was made, and Bishop Tyler chose the largest city in his diocese to be his cathedral city.

If one were to follow respectable precedents, one might claim for Rhode Island the honor of having been visited by a bishop in the days of St. Bernard. The diocese of Gardar, in Greenland, was founded by Pope Paschal II. in 1112. Rhode Island writers usually begin local history with the Northmen, which is a marked deviation from those erudite historians of three centuries ago who began all things satisfactorily with the Flood. It has been clearly demonstrated that the Vinland of the Sagas lay within the narrow limits of this State, and Mr. Richard Clarke, who has written very acceptably the obituaries of many bishops of this country, has carefully noted this circumstance and given a place to Bishop Eric of Gardar, who made a visit to Vinland and perhaps died there in the middle of the twelfth century, in his lists of the illustrious dead. Perhaps, in the end, we shall be made to see that the Old Stone Mill at Newport is after all only a Baptistery—which, indeed, would be significant, and should not be unwelcome to the Baptists of this State.

The diocese of Gardar is not, however, the diocese of Providence, nor may we now fear any clashing of jurisdictions between the present and the past. Whatever the interest of the discovery, the Northmen bear as little relation to us as do the roving Irish monks whom St. Brendan led across the seas in the sixth century.

The founders of Rhode Island were not Catholics. Roger Williams, who was a leader among them, was, however, by no means a bigot. The famous letter which he wrote, defending his position on religious liberty, shows him to have been a man of very tolerant mind. "There goes many a ship to sea," he says, "with many hundred souls in one ship whose weal and woe is common and is a true picture of a commonwealth or a human combination or society. It hath fallen out sometimes that both Papists and Protestants, Jews and Turks, may be embarked in one ship: upon which supposal, I affirm that all the liberty of conscience that ever I pleaded for, turns upon these two hinges: that none of the Papists, Protestants, Jews or Turks be forced to come to the ship's prayers or worship if they practice any." The other hinge was the safety of the crew and the security of the voyage, and for these Mr. Williams believed that all should coöperate, that is, in civil matters, all the members of a community should obey the laws; in religious matters, their own consciences. This letter is deservedly the foundation-stone of Rhode Island's claim to superior virtue in regard to religious liberty. Other reasons, however, had no little to do with the seeming indifference to religious matters which made this colony a by-word to Massachusetts and Connecticut, as a godless place. "Rhode Island," said the amiable Cotton Mather, "is a colluvies of Antinomians, Familists, Anabaptists, Anti-sabbatarians, Arminians, Socinians, Quakers, Ranters, everything in the world but Roman Catholics and true Christians." "The people were negligent of all religion till about the year 1722," writes Humphries. "The very best were such as called themselves Baptists or Quakers, but it was feared that many were Gortonians or Deists." In such surroundings it is not surprising that the spirit of compromise which begets religious toleration should have formulated the principle of "soul liberty."

If some of the accounts of early times are true, the founders of Rhode Island were not troubled much about religion. It was many years after Providence was founded that the first meeting-house was built. The dead, who in other New England towns were buried in the church-yard, were usually interred in the orchards in Providence. It is by no means certain that Mr. Williams himself believed for any length of time in the principles of the Baptists, and Newport was in large measure the home of the Quakers, while Warwick was dominated by the Messianic Samuel Gorton. On every side Rhode Island was surrounded by enemies—by the wrathful Puritans of Plymouth and the Bay, and the later colonies of Connecticut. Shut out from their conferences and conventions and left to herself, she became in some respects an outlaw. Of one thing was she certain, that there should be no "state religion" within her bounds. "We have not felt the new chains of Presbyterianism, nor in this colony have we been consumed with the over-zealous fire of the so-called godly Christian Magistrates. Sir, we have almost forgotten what tythes are, yea, or taxes either to Church or Commonwealth."

So wrote Gregory Dexter, the Town Clerk of Providence, to Sir Harry Vane in the first years of the colony.

In the charter granted to the colony in 1663 by King Charles II, a clause granting liberty of conscience holds a singular place in the history of colonial charters. This document was prepared by the Colony's delegate, John Clark, of Newport. But the clause on religious liberty fitted in with the Declaration of Breda made by the King when only a Pretender in 1660. It runs: "It is our royal will and pleasure that no person within the said colony at any time hereafter shall be any wise molested, punished, disquieted or called in question for any differences in matters of religion; . . . but that all and every person and persons may from time to time and at all times hereafter freely and fully have and enjoy his and their own judgments and consciences in matters of religious concernments throughout the tract of land hereafter mentioned; . . . any law, statute or clause of this realm, to the contrary hereof in any wise, notwithstanding."

Certainly it seems that by this charter an asylum was opened to Catholics who were then persecuted in England. But the question arises, were there any Catholics in this colony then? There is very little likelihood that there were any. If Irish names were sufficient evidence of a man's faith, as some think, then there were not a few Catholics in the colony from the beginning. In 1677, Michael Kelly was a freeman of the colony, and in the same year Charles McCarthy and Thomas Dongan appear among the incorporators of East Greenwich. As the years go by, the number of Irish names increases. In Bristol there were Finneys or Feeneys, Carys and Fords from the time of the settlement of the town. There were Harringtons in North Kingstown from the beginning of the eighteenth century. There were Caseys in East Greenwich from the same time. A glance at the publications of births and marriages which took place in this colony will reveal a long list of Irish names—Morans, Connors, Robinsons, of Ireland; Burks, Carters or Cotters, Murphys, etc, etc. But it is one thing to discover the traces of Irish infusion in the colony and another to connect them in any way with the Catholic religion. Perhaps they had been Catholics; perhaps they had never heard the name of Catholic. In 1680, the Governor and Council, replying to the inquiries of the London Board of Trade, say with regard to the importation of slaves, "we have few or none, either of English, Scots, Irish or Forreighners, onlely a few blakes (blacks) imported." This, of course, does not touch the question of Irish freemen. A little further on they answer, "As for Papistes, we knows of none amongst us." Now the Governor and his Council may have been dissembling, as they had no mind to tell the Board of Trade any more than it was good for the Board to know, but we have no good reason to doubt their word.

In spite of the love which the people of Rhode Island have always professed for "soul liberty," a law disfranchising Roman Catholics appears on the statute book. It appears in the first collection of laws printed and published in 1719 and runs as follows: "And that all men, professing Christianity and of competent estates and of civil conversation, who acknowledge and are obedient to the civil magistrate, though of different judgments in religious affairs (Roman Catholics only excepted), shall be admitted freemen and shall have liberty to choose and be chosen officers in the colony, both military and civil." The date of this act is given as the 1st of March, 1663, in the lifetime of Roger Williams, nay, at the very time when he was serving on the Committee of the Assembly appointed to codify the laws.

Is this date authentic? Rhode Island writers say it is manifestly not. In the first place no such law appears in the Records of the Assembly for 1663–4. Then the charter granting the amplest liberty to all religions had just been granted and it would have been impolitic, to say the least, to have thus insulted the friends of the king who was always favorable to Roman Catholics. Moreover, in 1680 there were no Catholics in the colony and therefore there was no reason for passing such a law in 1663, while it cannot be imagined that Roger Williams would have given countenance to such discrimination. It was interpolated, so they maintain, some time before 1705, perhaps at the recommendation of the King's Commissioners in 1699. Others say it was not inserted until 1719 or even later. The law, all agree, was never acted upon. No test oath was ever administered in this colony and no questions ever asked as to the religion of the candidates for freemen. Moreover, it is one thing to disfranchise from the rights of citizens and another to exclude from entrance into the colony. Now Rhode Island never excluded Roman Catholics from her shores, which is a mercy to be grateful for. Perhaps, too much insistence is placed on the question of religious liberty, as professed in this colony, by those eager to prove the pre-eminence of this colony in every civic virtue. There is no doubt that it was a rarity to find a colony which, as the Boston Congregational ministers wrote in 1721, granted such "choice liberty to Protestants of all denominations." But that this liberty extended beyond the Protestants, in the minds of the bulk of the people, is very doubtful.

There is little or no trace of the Catholic Acadians in this colony. In the distribution of the exiles Rhode Island seems to have had no share. Perhaps the suspicions which the Puritans and the home government had of Rhode Island, even so late as 1748, made the British commander unwilling to sow any more malcontents in a district which furnished shelter to buccaneers and pirates, and whose sailors on the high seas did not scruple to attack the British flag of merchantmen if only the cargo and the armament warranted the risk.

The odious law against Roman Catholics was repealed in February, 1783, when all "the rights and privileges of the Protestant citizens of this State" were declared to be "fully extended to Roman Catholic citizens." There was a special reason for the repeal of this act at that time, because for a full year from the summer of 1780 to the summer of the following year, the French troops were in Rhode Island and left the best impressions and a great deal of money also, in the colony. If in no other way than by hastening the repeal of this law, the French army did something for the church. In other respects they were soldiers. Many of them were skeptics. A good many of them were young and they flirted incontinently with the demure little Quakeresses of Newport, drank tea with them till they nearly fainted with the punishment of it and danced minuets with all the girls who had danced with Lafayette. No colonial lover had ever made such vows as these young blades registered; or professed to see so many goddesses in drab and brown as did these gay young officers during that tedious winter. Several of them married Rhode Island wives and took them to Europe with them. Others settled in Providence. Some became good Free Masons, and for the rest their religion sat as lightly on them as ever it did on a soldier. Their priests were with them, however, and the association of the French name with that of the Catholic religion undoubtedly did something to raise the ban against the church. Not a few of the "Frenchmen," it is interesting to remark, bore names like De Mullens, Blessing, De Macarty, Stack, Hogan, De Lynch and Dillon. The commandant of the fleet was De Ternay or Tierney, and one of the chaplains was named Lacy. Their presence in the State had been the first acquaintance which many of the colonists had with the church. Some, indeed, knew it at a distance from their frequent trips to the West Indies. Some, indeed, knew it from having plundered Catholic churches, as did that bold Captain Potter, of Bristol, who captured Oyapec in the Caribbean Sea in 1744. Perhaps once or twice, captured priests had been seen in Newport, but nothing was known of their religion, and less was thought of it, until the French army of deliverance came to the State.

After the Revolution there were few or no Catholics in this territory until the flight of the French residents of San Domingo and Guadeloupe in 1793. Some of them came then to Newport and Bristol and remained there a few years, till 1810 at the latest. Bishop Cheverus of Boston was well known and much thought of in many parts of Rhode Island, which he visited frequently.

Presently the tide of Irish immigration set in, at first scarcely noticed or felt, but gaining in volume with every year. The older order passed away. Colonial views disappeared and the church became a power in the community, counting her subjects by hundreds of thousands.

CHAPTER II.

THE CHURCH OF THE IMMIGRANT.

The First Resident Priest in this District—What He Found in Rhode Island and Southeastern Massachusetts—His Scattered Parish and His Parishioners—The First Church Property Bought in the Diocese—Mr. Wilkinson's Donation—Bishop Fenwick's Visitations—The Churches and their Architect—The Oldest Records in the Diocese—The Irish Immigrant.

ON the 4th of January, 1828, the Rev. Robert Woodley, a young Southern priest, but three days attached to the diocese of Boston, was sent by Bishop Fenwick to Providence to look over the ground with a view to establishing himself as the pastor of a territory which should embrace the whole of the present diocese of Providence and something more.

At that time the towns of Pawtucket and Providence were becoming known all over the country as the centres of cotton and woolen manufactures.

Once a year the papers announced that the President was wearing a suit of American cloth made in Pawtucket; and no tariff bill in those days ever went through Congress without having occasioned a protest or called for a council from the Providence Association of Mechanics and Manufacturers. Newport, on the other hand, was languishing, its native population going South and West, and very little besides the government buildings at the fort to attract able-bodied but needy "foreigners." Taunton, like Providence, was enjoying the beginning of the "boom" which came to home manufactures about 1830. Fall River was an inconsiderable place and New Bedford was still merely a whaling town. In 1828 men were talking of a railroad which should run from Boston to Providence. It was not completed for nearly seven years, but meanwhile the work was going on intermittently and the laborers were nearly all Irish and Catholic. The first permanent settlement of Catholics in Woonsocket had been brought about by the Blackstone Canal, that most costly experiment which was scarcely opened when the ruinous competition of the freight train forced it out of business. There were few or no Catholics in other parts of Rhode Island, and even those who worked in the towns were few in number and unsettled in character.

Providence, the largest town in the district, had a population of only 16,832 in 1830, which was a gain of about 4000 inhabitants in the decade between 1820 and 1830. In 1830, Newport had only 8,010 inhabitants, and in the next ten years her population remained almost stationary. The other towns were even less considerable than these, and it was principally in the towns that the Catholic immigrant was found. In the entire district, comprised in the present diocese of Providence, there were in 1828 perhaps less than a thousand Catholics. Indeed, if we were to trust ourselves to Bishop Fenwick's Memoirs, we should say that in this very year there were in round numbers just two hundred and fifty Catholics in the five towns of Pawtucket, Providence, Taunton, Fall River and Newport. In his calculation, Pawtucket might count on a congregation of one hundred souls; Providence and Taunton, each on fifty; Newport and Fall River, each on twenty. Definite as these figures are, we have reason to doubt their accuracy, for in the year 1827 Father Patrick Byrne, of Boston, had given the sacraments to one hundred and fifty adults at the government works in Newport, and had heard the confessions of between twenty and thirty at the "Coal Pits," or as they are known to-day, the Coal Mines, half way between Fall River and Newport. Moreover, in 1828, it was deemed not unwise to make a purchase of land in Newport at a cost of $1100, which would certainly have been a very imprudent proceeding if the congregation at Newport did not exceed twenty souls. The bishop's calculation is moreover open to question in the case of Pawtucket by the statement in his diary, made by Mr. James Lenox, presumably a Protestant resident of Pawtucket, that there were, in the autumn of 1827, between two and three hundred Catholics in Pawtucket alone, and that they were increasing rapidly.

It was, perhaps, the prospect of rapid increase which gave insistence to the frequent petitions sent by the Catholics of these towns in the latter part of

1827 to Bishop Fenwick for a resident priest in Pawtucket or Providence. They would build a small chapel, they said, either in Pawtucket or Providence, it rested with the bishop to say which, and as for a priest's support they thought there were enough Catholics in the State to make that a matter of no anxiety.

Just at this time, Father Woodley applied to Bishop Fenwick for admission into the diocese of Boston. He had been a student at Georgetown College when the Bishop, as yet a Jesuit, had been its rector. Perhaps it was Fenwick's presence in Charleston, S. C., that drew him to that city as a priest. At any rate the bishop held a high opinion of Father Woodley's piety and virtue. They were both "natives," a distinction which few of the Maryland Catholics of those days lost sight of. But the congregations to which Father Woodley went were entirely "foreign" and Irish.

Most of the Irish in Providence and Pawtucket in those days came from the North of Ireland. When the Non-Importation Agreement of 1768 went into effect one of the first places to bestir itself in the interest of home manufactures was Providence. On the 13th of February, 1768, there appeared in the *Providence Gazette* an advertisement inviting tradesmen to the Northern colonies "to transport themselves from Great Britain or Ireland into these delightful colonies quite removed out of the paw of oppression." A specific invitation was directed to all sorts of tradesmen in linen and woolen manufactures. The increasing number of Irish names which appear from this time on, in the newspapers and records of the day, shows that this invitation was not unheeded. It would be a mistake, however, to suppose that early Irish immigration was exclusively Catholic. Nothing could be more misleading. Among the preachers who enjoyed reputation in Providence sixty or seventy years ago not a few were Irishmen or bore Irish names. The Methodists heard with favor for a time the Rev. Mr. Finigan. The Baptists built a church for the Rev. John Maginnis, and no man in the State enjoyed a wider reputation than the Rev. Mr. Dowling, the antagonist of priests and the enemy of Romanists. In 1828 the pastor of the Westminster Congregational Society was named Farley, and over on Weybosset street the aged Mr. Wilson, school-master and divine, held the pulpit in the Round Top church which he had built. That church still bears the name of "Paddy" Wilson's church among some of the older Catholics, who keep the tradition that before a priest resided in Providence, Catholics, desirous of getting married, used to have the banns published in "Paddy" Wilson's church, and the ceremony performed by Mr. Wilson himself on the ground that though not a Catholic, he was an Irishman which was the next thing to being a Catholic—a statement, however, which is open to much question.

These preachers of Irish name and birth indicate that there were many Irish Protestants in Providence in the beginning of the century, a fact which should excite no surprise when it is remembered that they came chiefly from the bleacheries of the north of Ireland. Not a few of the young Catholic Irishmen whom Father Woodley met on his first visit to Pawtucket had Protestant wives—immigrants like themselves from "the old country."

Few as they were, they received the priest with open arms. He was delighted with his reception and wrote the Bishop from Pawtucket that he thought he would have no difficulty in raising at once a thousand dollars towards building a church either in Providence or Pawtucket. In the early spring of 1828 he made a visitation of his parish. In Taunton he found fifty Catholic men and altogether about eighty souls. He hired a school-house for them to meet in, on Sundays and promised to say Mass for them once a month. In Newport, he met with further encouragement. Indeed he was so elated by the experiences of the past two months in his new district that when some sharp customer, perhaps in the inn where he lodged, offered to sell him a school-house and lot for $1100, he jumped at the offer and wrote to the Bishop for permission to buy at once. It was centrally located, he said, and a congregation of four or five hundred persons—far more than he had then or might hope to have for many a day—could be easily accommodated in it. The owner, he also assured the Bishop, would allow five years to pay it in. In such glowing terms did he describe the transaction that the Bishop immediately sent him permission to close the bargain, and the first money expended by Catholics for religious purposes in the State of Rhode Island went for the purchase of a church lot and building in Newport, April 8, 1828. A "school-house" in 1828, and in Newport, was neither large nor luxuriously appointed. It had previously been a private venture on the part of its owner, Mr. Eleazar Trevett, "gentleman," as he describes himself in the original deed, and had been rendered less remunerative by the newly established "free" school system, which in the late 20's, Newport copied from Providence. It was small and mean and situated on a neglected street—now Barney street—and it excited nothing short of disgust in Bishop Fenwick when he saw it on his first visitation to Newport on All Saints' Day, in 1828. He could only think that some shrewd "Yankee" had tricked the simple Father Woodley into giving two prices for a lot with a frontage of fifty feet on an out-of-the-way street in a declining town "like Newport."

At that time Father Woodley visited Newport every other week, saying Mass when in Providence in the old Mechanics' Hall, "opposite the market," in the present market place. He spent the rest of his time wandering about saying Mass here and there where he found Catholics sufficiently interested or numerous to need or to care for his ministrations. Thus it happens that traces of Father Woodley may be found throughout the entire diocese of Providence, and even in parts of Connecticut. His flock consisted chiefly of young men with the fever of restlessness in their blood. They came and went as the spirit listed. When hard times came to New Bedford there were few or no Catholics left in the town. So one priest complained to the Bishop at a much later day. Let word come through the *Truth Teller* of New York, or through some badly scrawled letter of "a townie" that there was good work and big pay to be got on the Susquehanna or in Georgia or in far-off Illinois, it did not cost them much to pull up their stakes and depart. They were immigrants, usually from Ireland, not infrequently, however, after a residence, more or less protracted, in the manufacturing towns of England.

They had very little money. There was indeed very little money then in the country. Their chief capital—and nothing was more needed then for the development of the country—was their youth and strength. They usually headed for the cities. The hungry man always does. Irish immigration, however, in comparison with what was to follow, had scarcely begun in 1830. In the next ten years, Providence or Rhode Island was not greatly affected by it. New Orleans doubled its population during the decade; New York added more than a hundred thousand to the list of its inhabitants. Providence, on the other hand, gained but a little more than 5000 in the interval, and though a city in 1840, had only 22,042 inhabitants at that date.

In the early days, Rhode Island gave not a few evidences of the traditional liberality it has always laid claim to. A kindly spirit of good will animated the editor of the *Providence Patriot*, Mr. William Simons, to welcome and encourage, in 1828, the efforts of Father Woodley to raise funds for building the first church in Providence. At a time when it was not unusual to say all manner of harsh things of Catholics, Mr. Simons always took a stand on fair play and toleration. When he became associated with the *Providence Post*, and the fortunes and the fate of the Dorrite party in later years, he was even more open in his display of good feeling towards the "foreigners" and their religion; and though it was often said that he acted in this way in order to gain influence and votes for his party, one may very well believe that the motives of his toleration and fairness were simply derived from the principle which all professed to admire, but which, unfortunately in regard to Catholics, too many failed to put into practice.

Mr. Simons' hope that the Catholics would be assisted by the wealthy men of the community in building a chapel for divine worship was realized sooner, perhaps, than he expected. In the August of 1828, Mr. David Wilkinson, the manufacturer, gave a fine lot, one hundred and twenty-five feet square, to the Catholics of Pawtucket as a site on which to build a church. It is still part of the church property of St. Mary's parish, Pawtucket. Mr. Wilkinson was a brother-in-law of Samuel Slater, the famous cotton manufacturer. The industries of the country were then in their infancy, and their success was scarcely assured. But a few years before, even so keen a man as Jefferson had declared that he believed the fortune of the country lay in the development of agriculture rather than in the development of manufactures. He had changed his mind since, but there were many, especially in the South, who held his former opinion. The tariff bills which followed the war of 1812 nearly paralyzed the feeble industries of the country. The air was getting clearer in 1830, and the prospects of the manufacturer brightening. Everything was done to attract skilled labor, and to keep high the tone of morality among the operatives. The first Sabbath-school ever established in this country was established at Pawtucket by Mr. Slater for his operatives; and the benevolent spirit of supplementing labor by the training of the mind and heart, which at a later day made Lucy Larcom and the mill girls of Lowell famous, was not unknown in this community.

Bishop Fenwick was delighted with the gift when he saw it on his visit to Providence, a fortnight later. He came, accompanied by a young man named Tyler, then a deacon, who, a few years afterwards, was made the first bishop of Hartford. On Sunday, the 14th of September, 1828, the bishop had an opportunity of looking over the congregation assembled in Mechanics' Hall, Providence. There were nearly five hundred, he thought, at Mass, and he administered confirmation to five candidates. He urged all present to do something soon towards building a chapel in Pawtucket.

It was customary for Bishop Fenwick on these visitations to preach both in the morning and afternoon. An hour scarcely sufficed him for his discourses, and it seems to have been none too long for his listeners. He always looked over the congregation for Protestants and was much pleased to see them before him. He thought that the church would, in course of time, greatly increase its members in these parts; but he looked for great gains from conversions, apparently believing that once the case of the church was fairly stated there was no alternative left for the honest Protestant but to "come over." In his long experience he found much to justify this hope. Traveling as few men in those days traveled, in stage and packet, making long journeys frequently, in close quarters with all sorts and conditions of men—usually with Protestants—he had been greatly impressed both with the ignorance of the Catholic religion shown by them and their honesty when rightly approached. His portly form, his merry laugh, his droll stories and varied experiences made him an agreeable traveling companion, and won for him many friends. Whenever, therefore, he visited a new town he looked for Protestants, and regularly noted in his diary their presence or their absence, or their behavior. This was especially true before the burning of the convent at Charlestown in August, 1834. After that catastrophe and the scant justice he received, both from the courts and the Legislature of Massachusetts, his spirit was broken and never completely revived.

His priests were often young men of little experience and he was their only ecclesiastical counsellor. He drew the plans for their little churches and instructed them in the manner of securing bids and watching specifications. With all his care no end of annoyance usually attended the building of these little churches. The Catholic priest had not then established his credit in the community and the banks would not loan him money. He would have to go to Boston and borrow from the Irish Charitable Society at a good rate of interest, and be very thankful if he got so high a sum as $500 from them on any terms; or, if the worst befell him, he would have to apply to the bishop, who, from some source or other, would scrape together the few hundred dollars he needed to satisfy the carpenter's claim or to stave off ligitation.

A church 60x40 was of the favorite dimensions, and in 1828 there was not a Catholic congregation in Rhode Island or in South-Eastern Massachusetts which would not have been lost in so spacious an edifice. To raise $1200, which was needed to build the first church at Pawtucket, Father Woodley had to take up collections in Boston and, also, to borrow money from the bishop. It was completed in the fall of 1829 and "looked well in its coat of white paint, with green doors and Venetian blinds" on that November morning, when Bishop Fenwick, returning from the First Provincial Council of Baltimore, and accompanied by Bishop Rosati, of St. Louis, and Fathers Blanc and Jeanjean, might have been seen trudging along the Pawtucket pike with many a backward glance for the Boston stage, which they left in Providence undergoing repairs. It was the first Catholic church built in Rhode Island and the second piece of property owned by the Catholics in the State.

Father Woodley was not particularly successful as a missionary. He found it hard to get a bare living, and the fact that he was a "native" did not help him in any way with his flock. Three hard years of disappointment and discouragement he spent, with creditors besetting him on every side, and then, practically driven away, he withdrew to join the Jesuits at Georgetown, D. C. He died at Port Tobacco, Md., in 1857.

He was succeeded by the Rev. John Corry, who had been ordained a few months before in the cathedral at Boston. Taunton and Providence fell to his charge December 29, 1830. Father Corry was a strong, determined man, a "pioneer" priest in pioneer days. He was very successful because he knew how to use the vigorous measures necessary to insure success. He did not spare those who opposed him. He made very devoted friends and very bitter enemies, as was natural for a man of his temperament in his circumstances. For twelve years or more he was connected with the diocese of Boston and officiated at Taunton, Fall River, Newport and Providence. He bought the first land and built the first church in Taunton in 1830. The oldest deed of property held by Catholics in Fall River was drawn in his name, and he was the builder of the first little church in that bigoted town. He also enlarged the property at Newport and saw to it that a more convenient wooden church replaced the old school-house of 1828. Finally he was the purchaser of the first portion of the land on which the present cathedral in Providence now stands. At no time was he missionary of the whole district, once allotted to Father Woodley, but, first assigned to Taunton and Providence and then relieved of Providence in 1832, and ranging along the line of the Old Colony Railroad from Boston to Newport till 1837, and, finally, in 1837, given charge of Providence only, his name appears on all the oldest baptismal records and in connection with the oldest deeds of church property in the present diocese of Providence.

Whatever records there were older than Father Corry's time have disappeared except the three deeds of property at Pawtucket and Newport, which were made out in Bishop Fenwick's name and kept in Boston. The oldest baptismal record at the cathedral in Providence begins in September, 1837. That of Newport in 1835. Taunton's is a little older, but the first entry in all was made by Father Corry.

What was rare in those days, he was a practical advocate of temperance, and won favor with his Protestant neighbors by thus chiming in with the popular movement. He was on good terms with Protestants, which was more than could be said of his relations with many of his own flock.

The quarrels of those days—insignificant as they often were—would not be worth even a passing notice now, were they not so typical of the establishment of the church in a new country by an uneducated but good-hearted class of immigrants. The descendants of those very people read to-day with astonishment the accounts of the turbulence and disorder of various congregations of "foreigners" in many dioceses of this country, ignoring the fact that these regrettable outbreaks, this un-Catholic insolence, and this disrespect for authority which shock one's sensibilities to-day in others, were found sixty years ago in quite as offensive a form among the Irish immigrants as they are now among the Catholic immigrants of any other nationality.

Among the Irish immigrants of sixty years ago, there were many elements of discord. The "county" rivalries were active and intense. All over the country Irishmen moved in groups and companies, stalwart young men, "townies" and "cronies" and kinsmen. One county's men would secure employment on "the works"—whatever they were, the canal, the railroad, the levee—and straightway they raised a ban against the employment of Irishmen of any other county. It went hard with the intruder who dared to join the gang without the proper credentials of county and family and name. The county distinctions of "the old country" are now a matter of amusement to the descendants of the first Irish immigrants: they were vastly otherwise then, and the traditions of the fierce faction fights along the railroads or on the canals read like the repulsive stories of a semi-civilized race.

The priests of those days did a unique work in quelling the disturbances in the "shanties," and in breathing a better spirit of Christian charity into the hearts of the impulsive young fellows whose boast was that they would "as soon fight as eat." In the Catholic, or rather in the Irish, papers of the '30's and '40's, such as the *Truth Teller*, of New York, the *Boston Pilot*, the *American Celt*, reference is frequently made to the heroic efforts of the priests to maintain peace among the Irish laborers. When the railroad reached its terminus and "the job" was over, many of the laborers usually remained where they were, either "squatting" on vacant land, or buying or renting land where it was cheapest. They still sought work in groups, they still lived in close neighborhood with their townies and "men from the one part;" they still married wives of their own county. In this way the Irish Catholics settled in our towns and cities almost on county lines. There was a "Cork Hill" or a "Kerry Hill" in many of the towns and cities of this diocese. So also there was usually a locality where nearly all the Catholics came from "the north" and were "Far Downs," or even where all came from some particular township of a county, as Ballybay or Ballygar.

The houses of the first settlers indicated their condition and their means. When Bishop Tyler came to Providence in 1844, he took up his residence in the priests' house, in the rear of Sts. Peter and Paul's church—a tiny cottage built by Father Fitton which consisted of three rooms, the indispensable kitchen, a little bed-room and a room for all work. When he bought property for an episcopal residence shortly afterwards, he sold the other house which was immediately removed by the purchaser on a low-gear truck. It is doubtful if many of his parishioners in those days were more comfortably lodged than their bishop. Here and there to-day are to be seen the one-storied houses, long and low, of the first Catholics or the Irish emigrants of the '30's. They did not seem so poor in those days as they do now, for there was not so much wealth in the community then as now, nor did rich men care so much for display. The young, fresh, Irish girl who went out to service came into much closer relationship with her mistress then than she does now. She received a training in domestic arts, and chiefly in economy, which served her in good stead when she became the head of a modest household herself. Oftentimes she had to face the persistent attempts of her zealous employers "to rescue her from the priests," "to snatch one more brand from the burning," but usually she withstood the arts and the arguments of her simple-minded mistress, who was puzzled to know how Mary could be honest and above reproach and yet a Catholic.

The great impetus to Irish immigration into Providence came of course in the famine years between 1847 and 1850. Before that time many of the immigrants brought with them considerable money. No account was taken of those things then, but here and there an isolated fact is found in the papers of the times which shows that the emigrants were anything but paupers. We have reason to believe that in those years many of the Irish emigrants came with by no means empty hands and not a few were tradesmen. They came then to make their fortune. After '47 they were happy to come to make a living—even to avoid starvation.

CHAPTER III.

CATHOLICS AND THEIR NEIGHBORS IN THE FORTIES.

The Difficulties with which the First Church in Providence was Built—Where Mass was Said from 1828 to 1837—The Spiritual Condition of the District in 1837—The "Liberality" of Rhode Island in the Early Days—Causes of Ill-Feeling between the Catholics and their Neighbors—The "Dorr War"—The Trial of John Gordon—The Foreign Element in Providence in 1854.

THE first church built in Providence was Sts. Peter and Paul's, on the site of part of the present cathedral. Mass was said in it for the first time on the second Sunday of Advent in 1837, by Father Corry. It was the triumph of a long and arduous work, the realization of hopes, long deferred and often blighted. Perhaps it was on the very evening of that eventful Sunday that Father Corry, sitting down with the new baptismal register in hand, wrote on its fly-leaf in his most impressive manner: "It is not to be found in history that ever there was a Catholic church built with so much opposition on the part of Catholics as this." But the opposition was not altogether on the part of Catholics.

When Father Corry came to Providence in the closing days of 1830 the Catholic congregation of the town owned not an inch of land. It was his ambition to buy a lot in a good part of the town, centrally located, and large enough to afford room for a church and priests' house. It was not, however, till March 13th, 1832, that he secured the lot he desired in a section near

Winslow's lane, around which many Catholics lived. The land he bought is now covered by the central aisle and sanctuary of the present cathedral. He paid $1500 for it, $800 down and $700 on mortgage, and bought it through Francis Hy, one of the two naturalized Irishmen in Providence at the time.

In the following November, the Rev. Peter Connolly was sent to Providence, and while there seems to have purchased a house in which he said Mass, and in which the bishop also administered confirmation to five adults on May 12th, 1833. In April, 1834, Father Connolly, who was a great, young giant and of a very happy disposition, was sent to Lowell and an old priest, the Rev. Constantine Lee, took his place. He had once served on the Scottish missions and was scarcely equal to arduous labors. Presently he asked for an assistant, and the bishop sent him the Rev. Michael Lynch in 1835. It had been his intention to build in the spring of 1835, and meanwhile he said Mass in the Tin Top church on the corner of Pine and Richmond streets. During the entire year, 1835, Mass was said in this old Congregational church, which was used all day Sunday by congregations of many different creeds who had no church of their own. Father Lee was so impressed with the difficulty of building or the attractions of a bargain that in May, 1835, he informed Bishop Fenwick he had purchased the "Tin Top" for $2300. The bishop, however, did not ratify his purchase, and the church on High street was in course of erection in 1836. It was to be an edifice 80x44 feet, and it was designed to answer the needs of a congregation of a thousand souls. The work of collecting for it was very difficult. The Catholics either would not or could not give money. Father Lee had to make "a collecting tour" in the South. His assistant, Father McNamee, during his absence, got himself into trouble with the carpenters and masons. He was made the object of a civil suit which, however, he adjusted amicably and was then recalled. The priests were then living near the inn called the "Half-way House," between Providence and Pawtucket, and there they had a chapel where they frequently said Mass. Every Sunday in 1836 and 1837 they had the free use of the Old Town-House on the corner of Benefit and College streets, where the present Court House is standing. There the bishop said Mass in the fall of 1836, going in the afternoon to the little church in Pawtucket where he confirmed 47 persons—mostly children from Providence.

The year 1837, the year of the panic, was especially severe in Providence and in all manufacturing towns. The booming of the West and the opening of the western lands in the years previous had wiped out the national debt and besides had filled the treasury with a surplus which was also derived from the duties on importations. Wild speculation followed, and the inevitable crash came in 1837 when house after house went into insolvency and many mills in Providence, whose owners were able to weather the storm, were, however, shut down during the crisis. That was a hard year for the little church in Providence. Again and again the bishop was alarmed to hear that the property would be sold by the masons for a claim of $1100, by the carpenters for a claim of $250, or by some one else to satisfy a claim of $600. There was no use in turning to the people. They were too poor, and so he had to make himself personally responsible for the indebtedness of the church and urge on its completion. He, also, came to the conclusion that Father Lee, old as he was, was not the man for this big parish, and he had no desire to see Father Mills, a Dublin priest, who was assisting Father Lee at the time, promoted to the pastorate. He let Father Mills go to New York in spite of the threats and the entreaties of his friends in Providence. He handed over Pawtucket and Newport to Father Lee and placed Father Corry at the head of the Providence congregation in August, 1837.

On the 1st of September, 1837, the bishop in his diary made a summary of the spiritual condition of his diocese. In Rhode Island, during the eight months of the year there had been 77 baptisms, 74 of which were those of infants; 602 had received the paschal communion. In the State there were three churches, at Pawtucket, at Newport, at Providence, and two priests. In what constitutes the present diocese of Providence there were, in 1837, in addition to these, small wooden churches in Taunton, Fall River, Sandwich and "the ridiculous little building" at New Bedford which had been erected about 1820 by Father Larissey.

The first stone church in these parts was thus the church of SS. Peter and Paul, on High street. It was, for the times, a large edifice 98 by 44 feet, and 34 feet in height. The walls were built according to the fashion of the time of slate stone covered with cement. It was a handsome building, so those who saw it thought, and it had cost $12,000 or more—a very considerable sum when one takes into account the resources of those for whom it was erected. It was dedicated on the 4th of November, 1838, at a low Mass, for the organ was not put in until 1841, and no high Mass had yet been sung in Providence. There was no sacristy in the church, and the bishop vested in the room under the tower. He calculated that the congregation numbered 1,500 souls. There was a debt of $5,000 on the building, towards which a collection of $300 derived from the sale of seats for the dedication, at one dollar a seat, was the only asset.

Rhode Island was considered a very liberal place in those days. In 1830, President Wayland, of Brown University, delivered the Dudleyan lecture at Harvard—the object of which was to show that the Church of Rome was the Scarlet Woman of the Apocalypse, in fact the Anti-Christ. But though the opportunity was a fair one for a tirade against the iniquities of Rome, and though the audience which, perhaps, listened with favor to the Rev. Lyman Beecher at the "Brimstone Corner," would have asked for nothing better than an exposure of the vices and foulness of the Great Harlot, yet the president of Brown, with unlooked-for reserve, disappointed the vulgar desire for billingsgate and bigotry, and to the astonishment of a writer in *The Jesuit*, "altogether avoided whatever in the remotest degree could have a tendency to wound the feelings of a Catholic Christian." When the convent was burned down by a mob in Charlestown in August, 1834, Bishop Fenwick received a number of letters from some of the most respectable citizens of Newport, inviting him to remove the Ursuline nuns to that city, laying emphasis on "the beauty of the situation, the salubrity of the air, and the well-known liberality of its inhabitants." The Providence papers, without exception, condemned the action of the Charlestown mob, and some of them hoped that the nuns would accept the asylum offered them in the true home of religious liberty. When Father Corry was leaving Newport in 1837, he wrote the Rev. Mr. Ross a letter in which he praised the spirit of toleration shown by the citizens of Newport. "Our church," he says, "stood for two years with its windows unprotected by blinds, and during that time not one pane of glass was broken." That was more than he could say for Fall River, where blinds or no blinds, the windows of the little church were, in Bishop Fenwick's words, "repeatedly broken by the ruffians who abound in that village, and who hate the Catholic religion." The first St. Patrick's Day banquet ever given in Providence took place in the City Hotel in 1839. About one hundred Irishmen and several "Americans" were present. Mr. White, the Irish poet and the friend of Tom Moore, was the guest of honor. But among the other guests were Philip Allen and a representative of Amasa Sprague, who volunteered the toast "The employers and employes, like Siamese twins." Another toast praised "The virtuous and liberal Americans of Providence, who spurn bigotry and tyranny with the spirit of Emmett and Fitzgerald." Still another referred to the glory of the State of Rhode Island, "conspicuous among her New England sisters for religious liberty." Mr. Philip Allen was, indeed, a generous friend to the Catholics. He it was, who gave to the "old church" a splendid Spanish bell weighing one thousand pounds, which was rung for the first time on Christmas day, 1838. A large number of Catholics—and those, too, in the most comfortable circumstances—worked in Allen's Print Works, and when St. Patrick's parish was formed and the church built, Mr. Allen was again asked for a contribution, and gave again $300 towards paying for the bell of the new church.

The good feeling between the Irish and native elements in Rhode Island was modified greatly by the Dorrite disturbances, which began in 1841. Thomas Wilson Dorr was a nephew of Philip Allen, and certainly there could have been no better introduction for him to the Irish than that fact, for no man was more popular with the foreign element than Philip Allen. But Mr. Dorr was also a Democrat and a partisan of the people. Although it was thrown up at him as a reproach that he was the friend and patron of "foreign desperadoes," it was not for foreigners that he struggled primarily. The venerable "disfranchised revolutionary heroes," and the younger sons of property owners were some of those whose wrongs he strove to remedy. It was a suffrage movement, and though defeated at the time, it eventually triumphed. It attracted, however, an attention throughout the country quite out of proportion to the immediate issues at stake. The newspapers of the country were bitterly divided on the merits of the question. The Irish papers were all on Dorr's side. "It is our own Home Rule question in Rhode Island," remarked the New York *Truth Teller*, with every wish of prosperity to the cause of Governor Dorr. Were it not for the 5,000 troops promised him by Tammany Hall in New York, it is said that Governor Dorr would never have made the hopeless, albeit ridiculous attempt to maintain himself by force, which he did in the May of 1842. Even his supporters had no mind to face Federal troops, and once President Tyler assured Governor King, "the Algerine" Executive, of the support he might expect from Fort Adams, the cause of Dorr was doomed. At Acote's Hill, however, not a few of the men who assembled to fight Dorr's battles, were Irishmen, just as two years later subscriptions were taken up among Irish servant girls to provide funds for the defence of the popular leader, who was being tried for treason at Newport.

The two priests in Providence at that time did their part in dissuading their people from getting themselves into trouble on Dorr's account. It is said that Mr. Allen asked Father Wiley for the use of St. Patrick's church as a barracks, but needless to say the request, if made, was not granted. Indeed, the church was dedicated on the 3d of July, 1842, while the State was under martial law, and the only comment Father Wiley makes in the church records on the burning question of the hour is that "the existence of martial law made a large crowd impossible and diminished the collection."

"Algerine" and "Dorrite" were names that were not suffered to drop out of sight for a dozen or more years afterwards. Dorr was liberated from prison in 1845; the judgment of the Supreme Court against him was reversed and annulled in 1854, but partisan hatred and zeal blazed forth again and again during that period.

A celebrated murder trial in 1844 further directed attention to the "foreign" element. No man in the State was better known than Amasa Sprague, the head of the Sprague Print works in Cranston. In Sprague's village in that town, fully five hundred operatives—mostly Irish—resided. On the Sunday after Christmas, 1843, Mr. Sprague was brutally murdered in a swamp on his own land. The motive of the crime was not robbery, for his pockets were not touched, and every horrid detail indicated that the murderer was animated with fiendish hatred. The whole community was stirred profoundly. In the search for incriminating evidence, a coat with bloody stains on it was found, in the pockets of which was a piece of the *Boston Pilot.* Soon an accumulation of circumstances pointed to the family of Nicholas Gordon, an Irishman and Catholic, who kept a little store in Cranston. His license had been withheld through the interference of Mr. Sprague, and he had been heard to say that he would get even with his persecutor. On the day of the murder, however, he could prove an alibi, as he was present at a christening in Providence. His two brothers were therefore arrested and put on trial. The trial lasted a week. The best counsel in the State were engaged on either side. For the Gordons there appeared Mr. Samuel Y. Atwell, the lawyer who was already engaged to defend Dorr in Newport in the March term, and General Thomas Carpenter, one of the most successful criminal attorneys in the State and a prominent member of Dorr's party. It was, perhaps, unfortunate for the prisoners that the political questions of the day entered so largely into the consideration of their case. On the evidence submitted, then, it would be impossible in any court of law to obtain a conviction to-day. Though it was not said in so many words, it was implied that all the Irishmen who gave testimony perjured themselves, and the court was most lenient to the prosecution in the matter of the evidence introduced. John Gordon was declared guilty, and his brother William was acquitted. On appeal, a new trial was denied to John, and he was sentenced to be hung on the 14th of February, 1845. That he was innocent, no one who reads to-day the account of his trial can doubt, and, in fact, his was the last example of capital punishment in the State. On the scaffold, Father Brady, the priest who attended him—such was the wrought-up emotions of the Irish Catholics of Providence at the time—addressed him as "a martyr," and bade him join the company of his martyred countrymen in heaven. Years after, it came to be pretty well understood that the Gordons had nothing to do with the murder of Mr. Sprague, but at the time this case merely gave point to the term "foreign desperadoes," which was used very frequently during the next decade.

Those years were co-incident with the overflowing of the great tide of Irish immigration. Massachusetts and Rhode Island headed all the States in the gain of population during the decade between 1840 and 1850. While Massachusetts led with a gain of 33 per square mile, Rhode Island followed with a gain of 29 per square mile, and no other State could show an increase of more than 14. The census of 1854 showed Providence with a population of 41,513, of which 10,275 were foreign-born, and of this number 8,333 were born in Ireland. This does not, of course, include the children born of Irish parents in this country—a number which was undoubtedly large.

CHAPTER IV.

THE FIRST CLERGYMEN.

The "Native" and "Convert" Priests—Father Fitton's Missionary Career—His Experiences as Factotum of a College—His Administration and Death—His Successor Chosen from the Clergy of New York—His Vigorous Policy and the New Clergy He Brought with Him.

IN the 40's the priests who officiated in Providence and Rhode Island were nearly all "natives," and most of them were converts. Father Fitton, the author of "The Sketch of the Establishment of the Church in New England," was perhaps the most active of all. His father, Abraham Fitton, was an English Catholic of Preston—"proud Preston," as it is called to-day in England, because so many of the Catholics there, kept the faith through all the persecutions of Elizabeth and the Stuart kings. He and Father Wiley, who was a convert, and Bishop Tyler, another convert, had studied together in Bishop Fenwick's house. Their theological studies were of a desultory character, and stronger on the practical side perhaps than on the speculative. They were three very zealous priests, and were always fast friends. Father Fitton had, perhaps, the widest experience as he had the best health of the three. Both Wiley and Tyler were far from robust men. Fitton, who was young and hardy, served now in Maine, now in Connecticut, frequently in the "shanties" along the Providence and Stonington Railroad, and again in Worcester, where single-handed he began a college, Mt. St. James', which

Bishop Fenwick afterwards bought and turned into Holy Cross College. Needless to say, Mt. St. James' College was a grotesque affair, its founder and guiding spirit being more frequently taken up, and certainly more at home, with the laborers on the Providence and Worcester Railroad than he was with the studies of the boys. Most of his boys came from New York, and in the lists of scholars one discovers a Delmonico—who never learned the art of the *cuisine* from Mt. St. James' chef—and also a Peter B. Sweeney, who was afterward famous in the politics of New York city. From Worcester Father Fitton came to Providence in 1843, to succeed Father Corry. The "old church" was then temporarily under an interdict, for an insolent committee, having all but threatened the Bishop to create a schism if Father Corry was not retained, had, on his departure, gone so far as to seize the parish books, and records, and the keys of the church property, and to inaugurate in fact a form of "Trusteeism." But they were soon recalled to reason, and tne two friends, Fitton and Wiley, labored earnestly and well to remove the dissensions existing between the two parishes. Perhaps the rivalry of county or of work, or the bad grace with which Father Corry submitted to the division of his parish in 1841, lay at the root of the trouble between the two sections.

Whatever the cause, the fact remained and was visible afterwards on many occasions. Though they were all Irishmen and eager to show their love for the old country, yet in 1841 there were two Repeal Associations in Providence which frequently passed resolutions, to say the least, uncomplimentary to one another.

When Bishop Tyler was made Bishop of Hartford in the spring of 1844, he took up his residence in Providence, and served at SS. Peter and Paul's church as pastor. On Trinity Sunday, 1845, he ordained the Rev. Edward Putnam, a young convert from New Hampshire who had made his studies at Fordham and Holy Cross Colleges. This was, perhaps, the first ordination in Providence, and Father Putnam was presently assigned to duty with the bishop in Providence. During Father Wiley's absence in 1845, Father Haskins, of Boston, another convert, took his place. The Rev. Hilary Tucker, a native of Kentucky, was pastor of the church at Warren. The Rev. James Gibson, still another convert, and for many years the pastor of Crompton, R. I, was ordained in the spring of 1848.

This predominance of "converts" and "natives" among the clergy is very noticeable when we remember that there were in 1844 in the two States of Rhode Island and Connecticut but six priests in all, and only fifteen when Bishop Tyler died in 1849. They were all good, earnest, self-denying men, especially eager to make converts and to live on easy terms with their Protestant neighbors. Father Wiley of St. Patrick's was well known for his love of the ceremonies of the church and the exactitude—unwonted in those days—with which he carried out the instructions of the ritual. In his church was celebrated the first Pontifical Mass, said in Providence; he was the first, also, to inaugurate the functions of Holy Week in Providence; the first to establish sodalities or to have complete sets of vestments in his sacristy.

Bishop Tyler, gentle and saintly, never enjoyed vigorous health, and the traces of his administration are dimly visible now, save in the hallowed memory he left behind him. Perhaps the most important work he performed was the enlargement of the "old church" into a cathedral. He bought property on either side of the first "church lot" and doubled the size of the original church. It was dedicated on April 11th, 1847. Two years afterwards, the bishop, still a young man, though far gone in consumption, attended the First Plenary Council in Baltimore, in May, 1849. It was imprudent of him to make the effort, but he went to ask for a coadjutor. Barely able to totter, he returned to Providence and tried to say Mass on Pentecost Sunday, but, too weak to ascend the steps of the altar, he had to sit down in the sanctuary and content himself with hearing Mass. Then he lay down and never rose from his bed again. He suffered a delirium and was at death's door when his friend from boyhood, Bishop Fitzpatrick, stopped over, on his way to Newport to lay the corner-stone of the new church there. The sight of Bishop Fitzpatrick brought him to, and he received the sacraments with great devotion. Then he relapsed and never again rallied. He died on the 18th of June, 1849, and was buried two days afterwards under the cathedral. His body now lies in the crypt of the present cathedral. The poverty of his life, his unassuming manner, his strong, good sense, his simple life, so near his people, greatly endeared him to his flock. His old colored servant woman was known to them by name, and as he lay on his bed in frequent sickness—such was the narrowness of his abode—he often overheard the parleying of the servant at the door with his importunate callers and bade them—especially if they were children—come in to him and tell him their complaints.

For a full year and more the diocese remained without a bishop. It seems likely enough that Bishop Tyler desired to have Father Fitton as his coadjutor. Perhaps even Bishop Fitzpatrick, who was an intimate friend of them both, shared Bishop Tyler's desire. No priest in the diocese knew the district better than Father Fitton, none was stronger or better able to carry burdens on his broad shoulders than he. The rumor was spread abroad at the time, and what lent additional likelihood to the rumor was the transfer of Father Fitton from Newport to the cathedral in Providence in the spring of 1850.

That was the year of the exile of Pope Pius IX. at Gæta in the kingdom of Naples, and all appointments were held in abeyance until the Pope's happy return in triumph in 1850. Then in the late October of 1850 it was announced that the Very Rev. Bernard O'Reilly, V. G. of Rochester, had been appointed "coadjutor" to the Bishop of Hartford—so slowly did the news of Bishop Tyler's death travel to Rome.

The selection of Bishop O'Reilly was undoubtedly made in New York, as he was entirely unknown in the diocese of Hartford. He was the Vicar General of the diocese of Buffalo, a man of note in the western part of the State of New York, where his fame as a controversialist had gained him a wide reputation. On the very day the bulls reached him he began his episcopal journal in which he records the prayerful hesitancy and suspense with which he received the notice of his appointment. After two days he concluded to accept the awful office of bishop and selected the 10th of November as the day of his consecration. He was consecrated on that day in St. Patrick's church, Rochester, the consecrator being Bishop Timon of Buffalo, the assistant bishops being Bishop Fitzpatrick of Boston, and Bishop McCloskey of Albany.

On the 16th of November he arrived in Providence and was formally installed in his cathedral on the following day by Bishop Fitzpatrick. He was a man of great activity, impulsive, vigorous and much swayed by his feelings. He enjoyed the reputation of an orator, and he certainly never spared himself in the pulpit. His experience as Vicar General under so easy-going a man as Bishop Timon had developed his administrative abilities, and he had no sooner entered the diocese than he began to make his presence felt. He was but a little over five years bishop when he was lost on the steamer "Pacific," but in that time he had organized and reorganized his diocese very thoroughly. The "native" priests who were prominent in Rhode Island at his coming, one by one withdrew: Putnam to Maine, Wiley, Fitton, Tucker to Boston. He doubled and trebled the number of his priests. Priests came to him from everywhere, students from everywhere. In the fall of 1851 he opened a seminary,—St. Mary's Theological Seminary—in his residence with 8 theologians and 2 philosophers. For the first week he taught them himself. He conferred Holy Orders very frequently in the cathedral. Sometimes, the candidates for the priesthood either met him on his episcopal visitations or followed in his company, and here and there he ordained them *en route*. Many left the diocese, but others took their places.

Everywhere churches were being erected, sometimes of the plain wooden type of the 40's, but often now, handsome structures of stone designed by the young architect Keely.

CHAPTER V.

THE OVERFLOW OF IMMIGRATION.

The "Famine" in Ireland and its Victims Here—The Crystallizing of Protestant Sentiment against the Catholic Foreigner—The Alarms of Know-Nothingism—The Attitude of Catholics towards the Public Schools—The Introduction of the Sisters of Mercy into the Diocese—The Letters of "Sentinel"—The Legislation of 1855—The Convent Episode.

THE incoming tide of "famine" immigrants brought with it a vast amount of poverty and distress. The horrors of ship fever, the exhaustion of years of starvation, the ravages of disease and disaster filled every place with widows and orphans. A few years before, the whole country had been moved by the awful accounts of the famine in Ireland. The people of Providence had done their share. The Irish and Scotch Relief Association of Providence had sent in one remittance nearly $7000 to the starving Irish. But in the early 50's the feeling towards the Irish immigrant was none too kind. There was plenty of help for him from a certain class if he would give up his faith and become in his own expressive language a "turn-coat." There was great alacrity manifested by some in helping Irish orphan children to good Protestant homes, but apart from the motive of proselytizing there was a very languid interest shown in the orphan or the destitute Irish.

Bishop O'Reilly was annoyed by the calls of the poor and destitute referred to him by the Overseer of the Poor. He could do nothing for so great a number, but he determined to make provision for the Orphans. The rank and file of the "natives" of those days were narrowly Protestant. The public schools of those days were decidedly Protestant. From the very beginning of the public schools in these parts, Protestant clergymen had served upon the school committees, not merely because they might be considered men of weight in educational matters, but rather because they were clergymen, and from time immemorial, "education" was considered to lie within the domain of the church. It was rare to find a Protestant clergyman then who could think of the Catholic church without clothing his thoughts in the mysterious and dreadful language of the Apocalypse when describing anti-Christ. The air in the 50's was electric with Know-Nothingism. We can understand the terror and dismay of the "natives" when they saw the swarms of "foreigners" crowding into their cities and threatening to outnumber them. Would they never stop coming? It was another invasion of the barbarians. Many thought they saw a design in it all. These "foreigners"—at least in New England—were nearly all Irish and Catholic. They were the minions of the Pope, and the Pope was at the bottom of it all. He was suffering from the effects of republican ideas in Italy. He was now going to choke the "error" of free thought and free government in the typical republic of the world. What, else, could it mean—that these ignorant, unlettered, criminal foreigners—should be so anxious to become voters? Perhaps they were not let into the conspiracy, but they were under the thumb of their priests, and the priests knew and directed them. How, else, could one explain the fatuous folly—from the operatives' point of view—of voting *en masse* with a party whose economical platform was directly opposed to their interest? The *Providence Journal*, in 1853, remarks that there were over 6000 "foreign" voters in the city—over 6000 voters where fifteen years before there was not one—and, year by year, the volume of this foreign vote increased with dreadful velocity. The schools were full of anti-Catholic prejudice. The superintendent of the public schools of Providence, according to one correspondent in the *Journal*, announced in 1854 that not one-tenth of the children of Roman Catholics went to the public schools. It did not occur to the many correspondents of the *Journal* in those years that these children were kept out of the public schools by the bigotry of their teachers.

In the basement of the "old church" from the early 40's the children attended school under a lay mistress. In the rear of St. Patrick's church, shortly after its erection, a night school was opened. In St. Joseph's parish almost from the beginning a school of one sort or another was kept. In other parts of the diocese, notably in Newport, from Father Fitton's time, there was a Catholic schoolmaster. The Catholic schoolmaster was an institution of those days. He was the "scholar" of the community, the letter-writer, perhaps the man who read to the group of "cronies," the *Boston Pilot*, or the more fiery journals of other cities. His pay from his school was small, and usually he supplemented his school work by some labor which enabled him to make a living.

Bishop Tyler was most anxious to bring the Sisters of Charity to Providence. He had many relatives in the community, and besides they were a sisterhood which had originated in this country. Bishop O'Reilly, however, chose the Sisters of Mercy. They had been established about eight years in Pittsburgh, to which diocese Bishop O'Connor had brought them from Dublin. In 1851 they had foundations in but three dioceses in this country. Bishop O'Reilly considered it a great acquisition to get them, and although they came before he had made adequate provision for them, he was delighted to have them in the diocese, feeling that by their presence and assistance "religion would be placed in a more respectable position."

They came, to the number of five, in March, 1851. The bishop heard of their coming while on a visitation of the diocese, and wrote back to Providence to make ready for them. A house was procured for them near the cathedral on what was then High street, but is now Weybosset. Their work was to teach in the schools and to care for the orphans. The people were delighted to have them. The poverty of the house to which they had come but lent in the eyes of the people an additional halo to their all but supernatural character. Presently they began to increase in numbers very rapidly. The receptions of candidates took place in the cathedral in the presence of great crowds and of many Protestants. Much interest was shown in them. Their strange dress, their secluded lives, the reverence manifested by the Catholic people for them, arrested the attention of the Protestants. They were "female Jesuits," it was at once whispered around; they were "immured," they "kidnapped" children, they hypnotized weak-minded Protestant girls, and heaven knows what other evil things they were and did.

During the latter half of 1853 there appeared a series of letters in the *Providence Journal*, signed "Sentinel," which gave vent to all the evil thoughts that the Protestant majority were thinking. They were answered from time to time by "Vindex." They were given the place of prominence in the paper. Sometimes they took up the whole of the first page—sometimes they were confined to a portion of a column. They were of the familiar style, harping with salacious insistence on the celibacy of the clergy, on the confessional, on nunneries. Even then there was nothing new in them. Now, we should laugh in any man's face who told us that the average Protestant would listen with patience to such stupid stuff. The *Journal* then represented the best people. Editorially it adopted a tone of half-sneering fairness, which was varied from time to time by a note of alarm. It watched the utterances and the course of Archbishop Hughes of New York very closely. At times it exposed his sophistries. It looked with pitying disdain on Brownson. It laughed at the Pope. Its columns bristled with references to Catholics and to things Catholic, but its policy was always fair. It deprecated all violence against Catholics. It even railed at Massachusetts for passing over the bill to reimburse the Catholic bishop of Boston for the loss of the Charlestown convent in 1834. But in spite of protests, the animus of the paper was evident, and it was the feeling of the vast majority of the "natives" in the community. Had some means been devised for making good Protestants of all these foreigners, the *Journal*, and those it represented, would indeed have taken no hand in the transaction, but they would have applauded the result.

It scarcely seems possible now that less than fifty years ago men of cultivated minds and conservative views could have lent countenance to this folly. In 1890, said "Sentinel," there will be in this country a population of sixty millions, and if we do nothing to stop it, thirty-three millions of them will be papists—with such marvelous arithmetical accuracy did these alarmists count. "Do you know why our Irish servant girls are honest and pure? The 'Jesuits' keep them so, in order that they may spy on us in our houses." "Mark my word for it, we Yankees will wake some day to find that the Jesuits are more clever at deception than we." "No convent should be tolerated in this country without regular inspection by the civil authorities." Sometimes a writer gives the veracious account of a child who was enticed to walk near the nunnery on Broad street, but was most opportunely rescued; or perhaps the child was not rescued, and has since disappeared. A vile slander on the character of one of the nuns, which first appeared in the *Boston Bee*, was, however, promptly discredited by the editor of the *Journal*, who was abused by several correspondents for his fairness and manliness.

The excited feelings of the community were strained still further by the occasional lectures of Gavazzi, the Italian renegade; or of Mr. Chancy, who gloried in the part he took in tarring and feathering Father Bapst at Ellsworth, Me.; or of the Rev. Claudius Pitrat of France, the author of the Jesuits Unveiled; or of the Rev. P. J. Leo, an apostate Irish priest. The *Journal* had a good word for Know-Nothings. They had a "saving knowledge," it pleasantly remarked. Had they not as much right to become members of the State militia as Germans or Irish had? What difference did it make that all the members of some new companies were all Know-Nothings? That by no means proved that the Know-Nothings were getting the State to equip them for an unlawful purpose. The Providence *Post* was the *Journal's* rival, and the friend of the foreigner. There was no love lost between them, and it said some pretty plain things of the State Executive.

An Irishman, Neil Dougherty, was brutally murdered in Providence at a fire on North Main street, in the fall of 1853. It was not unusual for companies to have a free fight at fires, especially after they had been served with "grog." There was a bitter rivalry between the companies, but on this occasion Dougherty had been signaled out, and stoned and kicked to death by a crowd of firemen and "citizens," because he was "a damned Irishman." It is always hard to determine the culpability of the members of a mob or gang who commit a crime. Six men were arrested, but only two held, and when they came to trial they escaped with almost nominal sentences.

In 1854 a bill was introduced into the Assembly to give a charter to the

Orphan Asylum, and to remit taxation on all its property to the value of $100,000. These petitions for exemption from taxation on behalf of charitable and educational institutions were invariably passed without discussion at that time, for it had been the policy of the civil governments to "assist" the work of religion and of philanthropy, even sometimes to the extent of a liberal subsidy. It was, however, inevitable that some discussion should be raised in 1854 by this request. The petition was cleverly framed in the very words of the charter of the "Children's Friends Society," and no exception could be made to it on the ground of the favor asked for. Was it wise, however, its opponents asked, to exempt to such a large amount an institution specially designed to propagate the Romish faith? But it might be answered that the Papists asked for only what it was customary to grant to any religious or charitable society. It was tartly retorted that perhaps the Turks would soon apply for a charter of a "religious" institution to propagate the harem, if the Thugs of India did not anticipate them by a similar request for a "religious" foundation to teach murder. In spite of opposition the bill was finally passed by the Senate on the 23rd of February, 1854, not however, without an amendment limiting its non-taxable property to $50,000.

The efforts of the Know-Nothings were made apparent in the acts and resolutions passed by this Assembly in the first session of the year 1855. A resolution was passed recommending twenty-one years of preliminary residence before a foreigner could become a voter. State appropriations were made for the two new military companies of Know-Nothings. Finally an attempt was made to give the school commissioners visitatorial powers over the nunneries, but it was abandoned on finding that the act would be unconstitutional, and that, moreover, there were no nunneries, in the canonical sense of the word, in the diocese. "Sam," as the Know-Nothing party was called, was feeling that he had done a good job, and was even now reading an account of "Miss Bunkley's Disclosures"—awful, as usual—of some convent in Baltimore, and of the threats made by the superioress against her life, when a startling rumor reached him of an outrage, right under his eyes—a victim, shrieking, perhaps, in a subterranean dungeon, a kidnapped daughter, perhaps, stifling the natural affections and leaving her parents, to don the dress and live the life of a nun, such as one poet sang of in a very melodramatic strain in the *Journal:*

> "She was a very pretty nun,
> Sad, delicate and five feet one."

Her eye, "like the heavens in Italy," was blue and white, "made up of languish and of light." To make a long story short, however, though at the risk of being unjust to the poet,

> "Over her lips would come and go
> A very mockery of woe—
> A brief, wan smile—a piteous token
> Of a warm love crush'd and a young heart broken."

With some such picture as this in mind, the chivalrous "Sam"—nephew of "Uncle Sam"—heard of the capture and imprisonment of Miss Rebecca

Newell, heiress and convert, by the Sisters on Broad street. It was easy for him to understand, now, by what methods this bishop got the $25,000 he needed to purchase the estate on which the convent was situated. But the daring foreigner should be cheated of his dupe. There was no end of talk in Providence over the affair. The feeling against the Sisters had been none too friendly from the first day they came to Providence. They had been jostled on the streets; their door-bell had been rung repeatedly; their property partially defaced; once even an attempt had been made to tear their clothing from their backs.

But now these stalwart Americans believed that an end should be made of the matter. Some one had suggested that a keg of powder would relieve Providence of a pest. An inflammatory hand-bill had been circulated on the 21st of March, 1855, calling upon all loyal Americans to meet in the vicinity of the convent on Tuesday evening, March 22d. Everything had been done with the utmost prudence by the Sisters. Miss Newell, far from being confined, was allowed to see her friends or any other interested person. She sent for the Mayor and for ex-Governor Anthony, the editor of the Providence *Journal*, and talked to them with entire freedom. Mr. Anthony could see that she was a fanatic, but free; and the next day he announced in his paper the result of his visit. Meanwhile, the convent was open to visitors.

Bishop O'Reilly anticipated trouble and prepared for it. No bishop in the country could have done otherwise. The papers of the time were full of the news of anti-Catholic riots. The passage of the Papal Delegate, Archbishop Bedini, through the country in the summer of 1854, had been marked by threats of violence. In several cities he had been mobbed. Even in Boston an attempt had been made to create a disturbance at his coming. For years Catholics had been accustomed to have their churches burnt down, or at least threatened by mobs. In these riots several lives had been lost. Philadelphia, Baltimore, Boston, Cincinnati, St. Louis, Louisville, New York—all had contributed to the general fund of "experiences" which made a bishop wary when the word "riot" was whispered. Bishop O'Reilly called on the city and state authorities for protection. They thought it unnecessary until he insisted. Then they promised to be ready for any emergency. Half distrusting them, he asked his own people to be ready lest the protection asked for from the State should prove no more efficient than that given to the Bishop of Philadelphia in the riots of 1844. With alacrity his own people responded, and in great force, armed as best they might with all sorts of weapons. The Bishop, thoroughly aroused, made ready for the worst—made his will and sent it off to his nephew in Hartford, together with other important papers. Then he went forth to protect the nuns and the orphans. Every foot of ground behind the hedge of the convent yard was alive with an "Irishman." The convent, barred and barricaded, had, if anything, too many defenders. A crowd gathered outside, apparently more curious than aggressive—raw young fellows, who might have taken a hand if any leader appeared to instigate and direct them. No leader, however, appeared, and the Bishop walked up and down through the "mob" unmolested. There was some stone-throwing, some hissing, but nothing more, and the State of Rhode Island was saved from the shame of an anti-Catholic riot.

It took weeks to calm down the excited feelings of the community. The Know-Nothing leaders disowned responsibility for the affair. It was their enemies, they said, who had planned it, and they "knew nothing" about it. But there was no great effort made to convince those who had doubts on the subject, and happily it led to nothing worse. Presently other events and other questions occupied the attention of the country. The "Free Soil" party captured the Know-Nothings, anti-Catholic bigotry and all, and soon the country was in the thick of the great dispute which preceded the Civil War. The hatred of Catholics and foreigners was no less intense than before; but the nation was getting into a white heat over slavery, and Catholics were not the only object of the majority's suspicion and dislike. The war was not popular among the "foreigners" oftentimes, because they had been accustomed to associate the principles on which it was fought with the principles of Know-Nothingism.

CHAPTER VI.

THE GROWTH OF THE CHURCH.

Some of the More Famous Converts—The Good Times Before the Gold Fever—Characteristics of Immigrants, Irish, French-Canadian and Portuguese—Church Building between 1850 and 1860—External Assistance Required—The Leopold Verein and Archbishop Bedini—Bishop O'Reilly's Activity—His Tragic End.

SIDE by side with the movement of anti-Catholic feeling there was going on another movement of conversions to the church. In England and in this country there was a most remarkable tide of conversions in the early '50s. In these parts, owing undoubtedly to the prejudice in which the foreigner was held, there was very little evidence of it. At Newport more than in Providence one was likely to meet with distinguished converts. In the late '40s there was at Fort Adams, young Lieutenant Rosecrans—who afterwards became General Rosecrans, "Old Rosy" of the war. Nothing could exceed his piety or his good disposition. With Miss Emily Harper, of Baltimore, he taught in the Sunday-school at Newport. He, also, gave valuable assistance while the church was building. Indeed, he was brought to task for his interest in that work, and it was said that he used the property of the government to help along its construction. The charge was quite unfounded, as he easily proved, nor did his ardor abate because of the offence it gave to those who had no love for Catholics. When Bishop O'Reilly went to Newport in 1855, he met General Zermoloff, a Russian nobleman and a convert, who asked permission to serve his Mass. In Providence, General Carpenter, the foremost criminal lawyer of the State, became a Catholic, and several other notable conversions were made. Bishop O'Reilly began to feel that his fine dogmatic sermons were telling, though in truth what few converts there were, were due to the efforts of men like Father Wiley or Father Fitton.

The times were good and the country prospering. The decade between 1840 and 1850 saw the laying down of the most important railroads in this vicinity. The whole country was throbbing with life under the influence of the first discovery of its own great resources. The Mexican War was fought and victory achieved in a few days. Texas was added to the Union. Gold was discovered in California, and "the gold fever" had set in. The steamboats had all but driven the old-fashioned packets off the sea and "the gold fever" emptied Rhode Island wharves of her old sailing ships, some of which, famous in their day, may now be seen rotting away on the sands of California's bays and inlets. Then, too, the telegraph first came into use.

The Irish emigrants who "landed" then, found plenty to do. Although they were generally unacquainted with manufacturing, having spent their lives on farms in "the old country," it was not to farms that they turned, but to the towns. It is a characteristic of Irish immigration. The French Canadian in our own time acclimates himself to this country in a cotton mill. The cities do not seem to attract him. The fields do not seem to attract him, although he has usually worked on a farm in Canada. His first occupation here is in a cotton mill, and where cotton is manufactured most extensively, there are the French Canadians found in the largest numbers. In Fall River, New Bedford, Taunton, in the mill towns of the Blackstone Valley, and of the Pawtuxet Valley—to mention only places in the diocese of Providence—the French Canadian is flourishing, in thousands and tens of thousands, but rarely elsewhere. The Portuguese, on the other hand, were first drawn to these parts by the deep-sea sailors of New Bedford and the seaport towns. The whalers touched at the Azores, and shipped crews who found it profitable to stay in New England. It is said that it was "the gold fever" which first tempted these natives of the Azores to leave their secluded homes in large numbers. When they came here they stayed here and sent word to others to come. Here they work usually, by preference, along shore and on sea, very frequently on the farms of southeastern New England, and exceptionally, as in New Bedford, in cotton mills.

The Irishman turned his hand to anything and with fair success. One evidence of the prosperity, relative, it is true, but none the less real, which he was enjoying in the 50's, is the number of churches that were being erected in the State of Rhode Island and what is now the eastern part of the diocese of Providence.

In the year 1850 there were but two churches in Providence. In 1851, the parish of St. Joseph's was formed, and a fine stone church, designed by Keeley after a Pugin pattern, was erected. It cost *only* $30,000,—so Bishop O'Reilly notes, as if he was not aware of the poverty of the parishioners. In this decade parishes were formed in South Providence, in Cranston, in the North End, and in Olneyville, and in each of these districts an expenditure of some thousands of dollars was made. Newport had seen its handsome brown stone church dedicated in 1851—a building that cost more than

$40,000. Fall River, though not then in the diocese of Providence, had but one church which was dedicated in the winter of 1855 and which had cost $50,000 and more. Taunton had likewise erected a costly church which came to grief before it was finished. Within that ten years, New Bedford acquired by purchase a substantial church which had formerly been used by the Universalists. The little towns of Rhode Island were opening up. Woonsocket had already a church in 1844. Harrisville now built its church and was organized into a parish. Crompton, and Phœnix, and East Greenwich, and Warren, and Bristol, began to have their churches. Westerly became a parish with a church on the Connecticut side. A priest now visited Wakefield for the first time. The planting of these churches indicates the rapid growth of Catholic immigration. The splendor of some of the edifices erected shows the relative prosperity of the Catholics in these parts. In addition to church building, the Catholics of Providence, in the decade between 1850 and 1860, were called upon to pay for the convent property which cost the high figure of $25,000. Moreover, everywhere an attempt was made to build and maintain schools.

The zeal of the priests of those days seems to have outrun their means. In Newport, Father Fitton could turn to Miss Emily Harper or her mother for assistance. In three or four years, they contributed nearly $7000 to the building of St. Mary's church. Yet Father Fitton was obliged to go to Boston and take up collections for the same purpose. Bishop O'Reilly went on the same errand to Boston more than once. At the cathedral in Boston he begged for his Orphan Asylum in the presence of Archbishop Bedini, the Apostolic Delegate, and to his infinite disgust received less than $300. Sometimes a priest like Father Gilleck of Greenville would go on a collecting tour and return with $1200. Another source of income was the Leopoldine Society of Vienna. From Bishop Tyler's time it had given assistance to the diocese,—how much it is difficult to determine, but at least that the diocese received a considerable amount is suggested by Bishop O'Reilly's account of his visit to Europe in 1852. One of the places he visited was Vienna, where he was introduced to many notable churchmen by the secretary of the Leopold Verein. That visit seems to have established him in the friendship of the Archbishop of Munich to whom he afterwards frequently wrote. When he was in Paris, the Benedictine nuns gave him vestments for his "poor" diocese. In the eyes of these missionary societies he was "a foreign missionary" and his distant diocese stood on a par with a diocese in China.

The Leopold Verein gave assistance to many of the dioceses of the country. Its generous alms were gladly welcomed, especially before the visit of Archbishop Bedini, the Apostolic Nuncio to Brazil, in 1853. He came, ostensibly, as a legate to Brazil, though he did not visit that country or show the least concern about getting there. After his arrival it was clear that his mission was to be confined to the United States, and he made a tour of the principal dioceses east of the Mississippi. He showed great interest everywhere in the Germans and made many inquiries about them, whether provision had been made for their spiritual needs, or priests appointed over them who understood them and whom they could understand. Even in New England, where there were comparatively few Germans, he pursued his inquiries with great diligence. Little by little it came to be understood in ecclesiastical circles that the Nuncio was conducting an investigation, and rumor had it, it was the Leopold Verein of Vienna which was at the bottom of it. Perhaps that circumstance, quite as much as the improved financial condition of the Catholic people, in these parts, tempered the desire of New England bishops for a share of the Viennese alms.

Archbishop Bedini visited Providence in the summer of 1853, but so quietly that the papers made no mention of it, although they were even then repeating the stories of his cruelties in Naples. Bishop O'Reilly took him to Newport to visit Mrs. Harper, the daughter of Charles Carroll, "the Signer," and the niece of the first Bishop of Baltimore. The Nuncio found very little to investigate in Providence if he came to study the problem of Catholic losses among the Germans. Providence never had a very large German colony, though from the 50's it had a few, and outside of Providence there were next to none in the territory covered by this diocese. The fact that there was no direct steamship line from Germany to either Canada or Boston explains, perhaps, the relative absence of German immigrants in the early days, and those who came later were usually able to speak English which they had acquired after a residence of some years in the country.

Bishop O'Reilly spent five busy years, going up and down the two States which his diocese embraced, organizing parishes, blessing and dedicating churches, building orphan asylums and looking after his priests. So rapid had been the increase of population in his diocese that he found himself at a loss to supply the needs of his people. He took in priests from anywhere in the beginning, but so exacting was he and so easily moved to act that he had no sooner taken them in than he let them go. Everybody knew of this characteristic hastiness of disposition which made him "suspend" with absolute impartiality, the good and the bad, the worthy and the unworthy. Several times he was engaged in public disputes with his priests, once he was brought into court by them, and again in the very heat of the Know-Nothing movement he came into unenviable notoriety by the suspension of a priest in Hartford, followed in a few days by his almost tragic death from cholera. He frequently appeared in "contributions" to the papers—perhaps he was the "Vindex" of the *Journal.* It pleased him greatly to write for the *Pilot*, though he thought the *Pilot* turned against him for his vigorous administration of his diocese. To come to a definite understanding with his clergy he convened the First Synod of the Diocese of Hartford in the Cathedral at Providence on the 22d of October, 1854. There were thirty-seven priests present, and they had just finished a retreat of a week—the first ever made by the diocesan clergy together—conducted by the venerable Father John McElroy, S.J. On Sunday, October 22d, the first session of the synod opened at 4 P.M. and continued until 6.30, while the bishop read the statutes of the diocese and explained them to his priests. On the next day the second session of the synod was held and the synod was brought to a close. One of the principal topics of discussion concerned the compensation which priests should receive from their parishes.

Alive to the great needs of his diocese the bishop determined to secure the aid of the Christian Brothers for his schools. He set out for Europe in the early part of December, 1855, with the intention of returning soon. How soon none knew, for he was not in the habit of telling his business to everybody, but it was understood that he had taken passage in the steamer "Pacific" which left Liverpool on January 23, 1856. The steamer was never heard of again. Then arose the question whether the bishop was on board or not. Many conflicting rumors were afloat. In the latter part of March even the agents of the steamship line had abandoned the hope of hearing of her safe arrival in port. But was the bishop on board? Some reliable witnesses had seen him on the dock ready to embark, but again rumor had it that the bishop was seen in Ireland on the 6th of February, two weeks after the sailing date of the unlucky steamer. At length, as the months rolled by and no word came from the bishop, and every letter from Ireland confirmed his friends in the belief that he was indeed a passenger, a meeting of the bishops of the province was held in New York on the 16th of May to consider the matter of the vacancy of the see of Hartford. A funeral service was held in Providence on the 17th of June, 1856, at which Archbishop Hughes and all the bishops of the province, together with fifty-two priests, were present. Bishop Fitzpatrick celebrated the pontifical Mass of Requiem, and the Archbishop of New York preached.

CHAPTER VII.

A PERIOD OF PROSPERITY.

Waiting for Bishop O'Reilly—His Successor—His Frail Constitution—The Improved Circumstances of the People—The War and its Effect on Know-Nothing Sentiment—The First Generation of the Children of the Immigrants—The Project of a New Cathedral—The Formation of the Diocese of Providence.

FOR two years the diocese remained vacant under the administration of the Very Rev. William O'Reilly, the brother of the late bishop, who had been vicar-general of the diocese previously. For a long time the friends of the bishop hoped against hope that some word would come of him—some unexpected but most welcome news would come, to say that he had been providentially rescued and was now safe and would return soon. But months became years, and never a token or fragment of wreckage from the ill-fated vessel was found to give the color of proof to what needed no proof, or to confirm the story of one of the greatest disasters of the sea. In the interval of suspense a weird rumor was spread around that the bishop had never really sailed on the "Pacific" at all, but that he was, in fact, a prisoner in the castle of St. Angelo at Rome, a companion, perhaps, of Bishop Reze, the former bishop of Detroit, whose alleged "imprisonment," years before he had scouted in the papers.

His successor was again chosen from the clergy of the State of New

York, for the diocese of Hartford was then in the province of New York. A delay of two years in the appointment of a successor to Bishop O'Reilly was all that prudence could require, and at length, on the 14th of March, 1858, the Right Rev. Francis McFarland was consecrated bishop in the cathedral at Providence, Archbishop Hughes and the seven other bishops of the province being present. Bishop McCloskey, afterwards Cardinal McCloskey, preached on the occasion. Bishop McFarland was not quite forty years of age at the time of his consecration. He was "a native of the country," a recommendation which Archbishop Bedini particularly emphasized as a desirable quality in a bishop. He had studied at the "Mountain"—the "Mountain" which in the early days had so keen a rivalry with another institution in Georgetown. He, therefore, had a good introduction to Archbishop Hughes. He studied some theology in Fordham, and was ordained there in 1845. Then he taught for a while at Fordham, which was the seminary of the archdiocese. Afterwards he went to Utica and became the pastor of a church there. He was an impressive speaker, and delivered long and powerful sermons, especially on doctrinal subjects. He had a kind, fatherly manner, and greatly endeared himself to his people. He was a frequent sufferer from lung troubles, and had often to give up all work and retire to a sanitarium. With some difficulty he had to obtain permission from the Pope to leave the Vatican Council, in 1870, and go to the south of Italy—so little could he bear fatigue. His stomach was a constant source of anxiety to him, but with all his physical ills he worked very hard, and had besides a great deal to do.

A few years had made a great difference in the circumstances of the poor immigrants of the 40's. The country was getting richer, and they in their share were prospering. Many of them were doing well. They had trades and were earning good wages. They had little stores and were doing a fair business. They were paying off the debts on their churches contracted in the preceding decade. They were assuming new debts and new burdens with more courage for the success they had, in handling the old ones.

The "war" came in the first years of the bishop's episcopate. There is no doubt that if Catholics had any opinion on the war at the beginning, it was one of opposition to it. The men who cried most loudly for war against the South, were the very men who looked on with toleration, if not with approval, while Catholic churches and convents were burning, and "mobs" were threatening Catholics everywhere in the 50's. Moreover, the war was not entirely a struggle on the question of the existence of slavery, as men to-day are prone to maintain. There were economic phases of the jealousy between the North and South, which in the eyes of many half justified the South's sullen defiance of New England.

But when the war came and Rhode Island was raising regiments for the defence and the maintenance of the Union, needless to say the Catholics bore their part and did their share in the ranks. At the end of the war there were some few of them among the officers, but at the beginning there were next to none. When "drafting" was resorted to, the names of Irishmen were not omitted from the box of "eligibles," and strange stories are even now told of Irishmen whose names were "drawn" three times over. But that is a far story. If anything, the war rather raised Irishmen and Catholics in the public esteem. Their dash and bravery, their loyalty and good nature made them excellent soldiers, and in the companionship of arms the barriers of prejudice and race hatred were broken down and new bonds of fraternity were formed. Then, too, it was a great surprise to many a native to discover the role which "nuns"—the object of so much defamation on the part of Protestants—played during the war. Their gentle ministrations to the sick and wounded, their unobtrusive charity, their modesty, their obedience, their simplicity and innocence won the admiration of soldier and civilian alike, who were in a position to know them. It was only after the memories of the war were quite forgotten that bigots again dared to abuse Catholics, and never again was it possible to arouse the general interest, or gain the credit for anti-Catholic movements which were the capital of the Know-Nothing party in the early 50's.

Bishop McFarland's episcopate is co-incident with the first generation of the children of the immigrants, born in this country. Even with more insistence than before, priests were urging along the erection of schools. With only moderate success, however, for the first cost of the churches, which were yet unpaid for, made the building of schools impossible. Indeed, it is only within the last ten or fifteen years that the building of anything like adequate schools for the larger parishes has been at all possible, and now the enthusiasm for these schools is far less than it would have been thirty years ago, when Catholics were smarting under the affronts and insults of "Nativism" and "Know-Nothingism."

During the war, when prices rose fabulously, when the cotton industry was ruined, when no man could tell what the outcome of affairs would be, the material progress of the church in these parts was naturally affected. Still it was in "war" times that the fine stone church in Olneyville and the granite school in Newport, which cost a fortune, were built. But after the war, with the good times there was no difficulty in raising large sums of money. The Orphans' Fair was for many years an institution in Providence. It began in Bishop O'Reilly's time, but in Bishop McFarland's day it usually netted very large sums. One was not then surprised if, at the close of a few days of the fair, the receipts amounted to ten or twelve thousands. The asylum in Providence had been erected by Bishop McFarland, and was the most popular of all charities. The State was slow to make provisions for orphans, and at that time it would never have dreamt of permitting Catholic orphans to be brought up in the faith of their fathers in any State institution. It is not so long ago since it was impossible for a Catholic priest to visit the Catholic inmates of any State institution, be it prison, or alms-house, or asylum. It is only in this very year (1899) that the State Board of Charities has given a salary to the Catholic chaplain of the State institutions. Thirty years ago such a step would have been impossible, although the State then voted its money with no hesitation to a Protestant chaplain.

It was one of the darling projects of Bishop McFarland to build a new cathedral. The "enlarged" cathedral of Bishop Tyler was at best a poor affair. It was not large enough to begin with. It was not too well built. Nearly all the churches, wooden or otherwise, first erected in these parts betrayed "sharp dealing" on the part of the contractor. Sometimes lawsuits resulted, as in the case of St. Patrick's; sometimes the building itself fell in, as in the case of the church in Taunton in 1850, or perhaps, it prematurely decayed, as in the old wooden churches in Fall River and Newport. The "old cathedral" was a monstrosity architecturally and not much to boast of as a piece of workmanship. The bishop began buying land on all sides of the original lot to obtain a suitable site for a grander edifice. The people did not take kindly to the project, and while he remained in Providence nothing was done over and above securing the most of the present site of the cathedral.

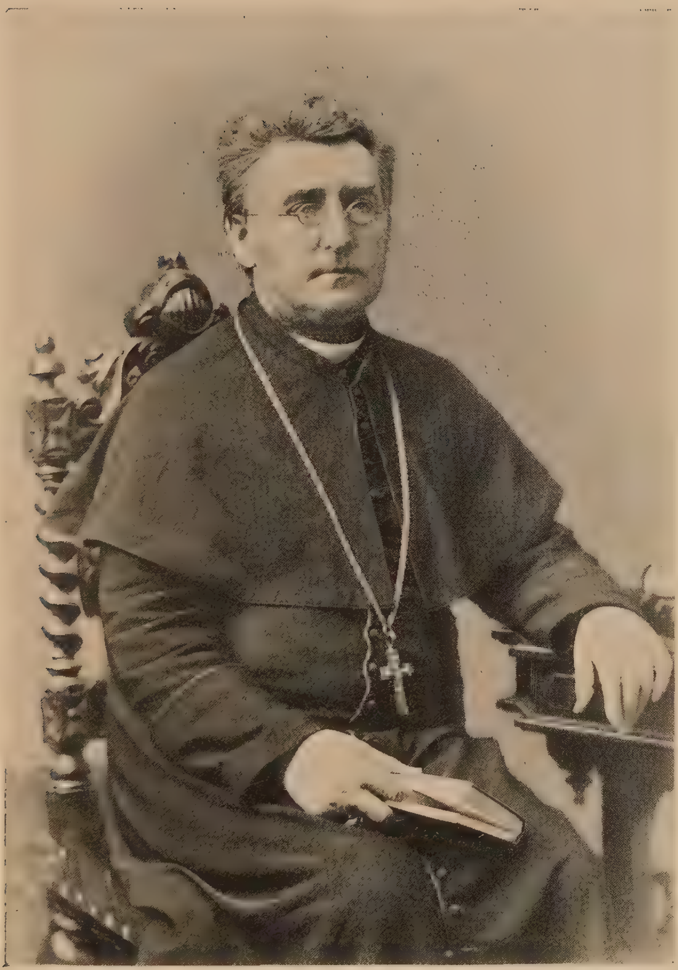
The diocese was getting too large and the work of visitations too fatiguing. The most of the bishop's work had to be done in Connecticut and Providence, the place of his residence was at the extremity of his diocese. After the war, there followed a period of great prosperity. Every mill was humming, and new mills were being erected on every side. The Spragues were not only the greatest manufacturers of cotton goods in Rhode Island, but also in the United States. Rhode Island was dotted with their mills. Wherever there was running water, there they made a settlement and set up their looms. Bishop McFarland often discussed the question of the division of his diocese. When he was in Rome in 1870 he spoke of it with several of the bishops. On his return to Providence, he made preparation for it.

CHAPTER VIII.

THE NEW DIOCESE.

Bishop Hendricken—His Earliest Projects—The Panic of 1873 in Providence—The New Cathedral—The Bishop's Success in Raising Large Sums of Money—The French-Canadian Immigration at this Time—Some of the Difficulties of the Situation—The Portuguese Immigration—The Bishop's Policy with Regard to those who Spoke Foreign Languages—His Death.

THE State of Connecticut made a natural division for a compact diocese which should still retain the old name of Hartford. The State of Rhode Island was considered too small a district for a diocese, so the southeastern counties of Massachusetts were set off to form with Rhode Island the diocese of Providence. By this division, the archdiocese of Boston lost actually eight parishes which sufficed for the wants of the Catholics in the two counties of Bristol and Barnstable on the main land, and Dukes and Nantucket at sea. Fall River, however, was ready to be divided into several parishes. New Bedford was just beginning to be a mill town, and the mill hands were in a great measure Catholics. In that portion of the diocese which belonged to the archdiocese of Boston before 1872, there are now (1899) thirty-three parishes in place of the eight that existed then, and nearly seventy priests in place of the twelve or fifteen who had charge of that territory then.



Very sincerely Yrs

+ Th. F. Hendricken

Bp of Providence

With the deepest regret the people of Providence saw Bishop McFarland depart in the February of 1872. They admired and respected him. They crowded to his sermons and his lectures. They turned to him as to a father, and his feeble health and frail habit made them feel for him all the more warmly. There was some talk of his disappointment at the impassive stolidity with which they seemed to have heard of his going. They should have built a respectable house for him, so it was said, in place of the poor residence he lived in. They should have helped him with the project of the cathedral. Some of these rumors reached the bishop and annoyed him greatly. He left Providence, because he was the Bishop of Hartford, he wished the people to know, and Providence was no longer in his diocese. Moreover, his health was failing, and as the years went on, his days were given up more and more to languor, and fatigue, and pain, and he had not the heart to begin any great undertaking. His successor was the Rt. Rev. Thomas F. Hendricken, just removed from the pastorate of the Immaculate Conception church in Waterbury, Connecticut. He had done wonders in that parish in the seventeen years of his vigorous pastorate. His reputation was made in the diocese as a priest who could raise large sums of money, organize thoroughly his parish, and administer its affairs both temporal and spiritual with great success. He had made his course at Maynooth and came over from Ireland in 1853. Most of his priestly life was spent in Connecticut. He was consecrated bishop in the cathedral in Providence on the 28th of April, 1872, by Archbishop McCloskey, of New York. Father "Tom" Burke, who was then making his tour of the country, preached on the occasion.

He had not been bishop much more than a year when the "panic" came in the September of 1873, followed by the sensational failure of the Spragues. The Spragues had built up Rhode Island, had made Providence a city, were, if anybody could be, "cotton kings." Naturally, they had many business and political enemies, but their business was so prosperous and their financial interests so enormous, that nobody on the outside thought it possible for them to go under.

The panic of 1873, due to railroad booming in the West, came at a time when business was good and orders large. The banks had loaned extensively to Western railroads, whose bonds had become a drug on the market. The railroads could not meet their obligations, the banks were caught short and the most disastrous failures followed. None was worse than that of the Spragues. It filled this section of the country almost with terror. It was just at this time that Bishop Hendricken was in the midst of his plans and projects for a new cathedral. He had been consecrated scarcely three months when he bought a piece of property adjacent to the old cathedral, which gave him at last a satisfactory site for the building he had in mind.

That site, on which the present cathedral is standing, has been acquired by various purchases—the first in 1832 by Father Corry, the next by Bishop Tyler in 1845, and again in 1846; the next by Bishop O'Reilly in 1855; the next by Bishop McFarland in 1861 and again in 1863, and the last by Bishop Hendricken in 1872. For the last portion Bishop Hendricken paid nearly

$34,000, buying at the rate of $6 a foot. The whole plot had cost in the aggregate over $50,000. The Catholics of Providence were not very enthusiastic over building a cathedral. Money on good loans brought 7 and 8 per cent., and was hard to get even at that figure. Moreover, the bishop had to build a new episcopal residence and a pro-cathedral to take the place of the old cathedral. It was a heavy task, but one for which he was peculiarly fitted. He was quite well aware of the opposition to his plans, but opposition neither soured nor frightened him. He kept on collecting everywhere. That he had grave misgivings as to his ability to complete the work seems evident from the amount of money he put into the erection of his pro-cathedral. Although intended as a temporary building, it cost thirty thousand dollars or more, and was well built.

He was by no means a strong man. The night before his consecration his friends were alarmed lest he should choke to death with asthma. He was always asthmatic. His voice was thin and wheezy. His sermons were usually punctuated with coughs. He was a man of singular aspect, a "dry" joker, very practical, who made himself known all over his diocese by his insistent appeals for money for the cathedral. He had no mind to pay interest on loans. He let the builders work only so long as his money lasted. Then he stopped work on it till he got more. The corner-stone of the edifice was laid on Thanksgiving Day, 1878. It was consecrated on the 30th of June, 1889. It was almost completed in the June of 1886, when he died. "Like Moses in the sight of the Promised Land," Bishop O'Reilly, of Springfield, said in his funeral oration, "it was not given to him to enter into the enjoyment of that which had been the absorbing occupation of all the years of his episcopate."

During the fourteen years in which he was Bishop of Providence, he saw the Catholics of the diocese increase and prosper wonderfully. When Bishop McFarland was leaving Providence, he was parleying with the French-Canadians of Woonsocket about the formation of a parish in that town. For some years they had been coming into the towns of the Blackstone Valley, slowly and occasionally. They had become at length so many that a French-Canadian priest was made one of the assistants at St. Charles' church, Woonsocket. In other places it was thought sufficient if they received the ministrations of a priest who could speak French, whether he came from Canada or not. In the old days, most of the priests in these parts had made their course of studies in Ireland, at All Hallows or Maynooth, or in some of the diocesan colleges of the various counties. Sometimes they had "studied" but a year or two in these seminaries when they were ordained. Sometimes they supplemented their course by a residence of a few months or a year in the bishop's house, as in Bishop O'Reilly's time. That "seminary" and its staff disappeared with Bishop O'Reilly, and the theological students of the diocese now went to the various seminaries of the country and of Canada. Bishop Hendricken thought it a great advantage to send his students to the "Grand" Seminary, Montreal, so that they might be thoroughly equipped to minister to the English- and French-speaking Catholics. For some time the plan worked smoothly enough. French parishes were formed by any priest who spoke and understood French. A difficulty at length arose. It is the old difficulty of race and nationality. It has been made all over the country wherever there are many Catholics of two or three different races or languages. Perhaps the priest thought little of them or considered them "foreigners"—who ever uses that word more frequently than the man who has just been domiciled? Perhaps the magnitude and importance of the French-Canadian immigration was not duly appreciated in the beginning, or, it may be, the impossible was expected to happen in their case. Bishop Hendricken found difficulty in some French-Canadian parishes, notably in Fall River. Something like an ugly schism on "national" lines was threatened, and the newspapers took it up and made capital of it. The same thing has happened a hundred times all over the country, and the marvel of of it is, rather, that it does not happen oftener. It runs parallel with one of the most singular phenomena offered by the settlement of this country—the fusion of races into the "American" type. It is impossible that fusion should take place without some coincident contraction, nor would it be worth while to notice it but for the surprise and shock it sometimes gives those who are not prepared for it.

When the French-Canadians first came in large numbers to the mill towns of this diocese it was noticed that they brought with them from their homes a very lively faith and devotion to the church. The most of them came from the Province of Quebec, the most of them spoke only French. They came in large families and settled around the mills. When they first built churches it was frequently said of them in reference to the plain wooden buildings they erected that they had not the generosity of the old Irish immigrant. The older parishes—the "Irish" parishes, as the French-Canadian called them—had oftentimes fine stone churches, and were making year by year large contributions towards the building up of their parochial institutions. It was then said that the Canadian would never do so well. The reproach—if reproach it was—was quite undeserved. Now, after twenty or thirty years, the French-Canadians yield in nothing to their "Irish" or American co-religionists. Everywhere they build fine churches and, especially, schools. The "national" spirit, which makes the French-Canadian still look with love to Paris, finds its encouragement in the schools, where the French language is taught the children even in the lowest grades. They are still coming, and, what is rare for immigrants to this country, many of them go again. Canada is so close to their new home that whenever depression comes in the cotton business, or a strike is on, they leave in large numbers for Canada. By the New Bedford strike of 1898, by the coincident shutdowns in Fall River, both of those cities suffered a diminution of population which was estimated by the thousands. The labor leaders were filled with disgust at the number of assessments they thus lost by this singular emigration to a "cheaper" fatherland; but the Overseers of the Poor saved, by this providence, a not inconsiderable sum. Every summer the pilgrimage to the shrine of Ste. Anne de Beaupré attracts a large number from these parts.

Every September, children of French-Canadians, both boys and girls, by the hundreds, go from New England to the small colleges and convents of Canada, for the French-Canadian loves the home of his fathers, and desires his children to know and to admire it. While twenty years ago there were scarcely five French-Canadian priests in the diocese, there are now (1899) over forty.

The Portuguese immigration also demanded Bishop Hendricken's attention. The Portuguese had first come, usually, from the Azores Islands to New Bedford. The whalers of that town often shipped them as sailors, and when they reached here, they remained. The rigorous military law which Portugal enforced even in her distant province was an additional reason for their expatriation. Towards the close of 1868 there were already some 2,000 Portuguese inhabitants in New Bedford, and Bishop Williams, of Boston, requested the Bishop of Angra, the diocese in which the nine islands of the Azores are included, to give him a priest for these immigrants. He came in the January of 1869, and was the first Portuguese priest in the district now embraced by the diocese of Providence. Presently the Portuguese spread all over Southeastern Massachusetts. They formed the largest part of the congregation in Provincetown. They greatly multiplied in New Bedford. They became a considerable flock in Fall River. In Providence there were not a few of them. It seems to have been Bishop Hendricken's design to have sent some of his students to Lisbon to prepare themselves for work among the Portuguese. But for one reason or other this plan did not work successfully. Now the Portuguese have churches of their own in charge of Portuguese priests in New Bedford, Provincetown, Fall River and Providence.

During Bishop Hendricken's time a great many parishes were formed all over the diocese. Five were made in Providence, one of which was for the French Canadians, another for the Portuguese. Seven were made in Fall River, two in Pawtucket, two in New Bedford, one in Woonsocket, in Newport, in Westerly, in Central Falls, in Attleboro, in Manville, in Dodgeville, and in several other places. Irish immigration had not altogether stopped then—it still is flowing to these parts, although the tide of it has turned in other directions. The normal increase of Catholic population called for ampler accommodations, and new parishes were formed on that account—although it is far too early to speak of immigration as a thing of the past. The immigrants now, however, are only a small percentage of the entire Catholic population—relatively small among the English-speaking parishes. The second and third generations of the Irish emigrants are now filling our churches.

The Little Sisters of the Poor came to Providence in 1881; the Ladies of the Sacred Heart purchased "Elmhurst" in 1872 for a boarding school; the Sisters of Mercy bought "Bayview" for a seminary for young ladies in 1874. The needs of the orphans required the purchase of an asylum in Fall River in 1885. Everywhere there was evidence that the church in these parts had passed out of the state of probation, and out of the days of anxiety, and had become a widely-established, vigorous organism, quite capable of supplying its own wants without assistance from outside.

Bishop Hendricken, always weak and asthmatic, never spared himself when it was a question of raising money for the cathedral. It was while engaged in this arduous work that death came to him, exhausted as he was by years of suffering. He died on June 11, 1886, and was buried in the crypt of the new cathedral, which was opened for the first time for his requiem.

For nearly a year the diocese remained without a bishop. There was a great deal of talk and much speculation as to who Bishop Hendricken's successor would be. Finally, in the early spring of 1887, it was announced that Bishop Harkins at that time the pastor of St. James' church, in Boston, had been appointed the Bishop of Providence. He was then but little known in the diocese of Providence, but in Boston, where he was known, he was very highly esteemed and admired. He was consecrated in the Cathedral of Providence on the 14th of April, 1887, by Archbishop Williams, of Boston, assisted by Bishop O'Reilly, of Springfield, and Bishop McMahon, of Hartford. Bishop Healy, of Portland, preached on the occasion.

CHAPTER IX.

THE PRESENT DIOCESE.

The Consecration of Bishop Harkins—Characteristics of His Work—Catholic Activity in Charitable Works—The Status of the Church at Present—Catholics are not a Class Apart—The "Catholic Vote"—Mutual Influence of Catholics on the Community and of the Community on Them—No Intellectual Propaganda—What Some Figures Suggest.

BISHOP HARKINS came to the diocese in the prime of life, a man of acute mind, extremely well-informed, by nature rather retiring and simple, and full of disdain for "show," and vain pretensions. His work has been along constructive lines. The normal development of the diocese, the methodical organization of parishes, the careful management and manipulation of church finances, the building of parochial schools and the foundation of many diocesan institutions of charity have occupied his time and thought. The Catholic church in this diocese has now quite got beyond the formative period. It is no longer a question of toleration on the part of its opponents with it. It is no longer a question of existence with it. It is now a firmly established institution in this section of the country exercising a vast and deep influence on a large portion of the community. New problems are presented to its consideration. One work it has done with eminent success. Large amounts of money have been spent on the building of churches and of parish schools. For the "practical" Catholic, the church is as familiar a place as is his home. In the poorest quarters of cities the finest building is usually a Catholic church. Sometimes it is a building which has cost a large sum of money, and it may be that it is also a beautiful work of architecture and of art. The men and women who have furnished the capital for these ventures, which from a business point of view bring no return, live in the plainest houses, and the narrowest quarters and work hard for their wages. It is a singular phenomenon and indicative of the influence the Church exerts over the lives and thoughts of its members in this country.

Within the last decade, orphan asylums have been erected in Fall River by the French Canadians, and in New Bedford by the union of the parishes of that city. A large Infant Asylum has been built in Providence, where also the fine St. Joseph's Hospital has been erected and opened. Recently a Working Boys' Home has been opened in Providence under the inspiration of the bishop. On all sides parochial schools have been built, everywhere the work of educational and charitable institutions is being encouraged. The church here is quick with wholesome life. It has come to that stage of progress where it looks around itself and surveys its works and builds plans for the future.

It has been organized in these parts for nearly seventy years. For a good part of the time it has been the church of the immigrants, of one nation or another—that is, it has been the church of the poor. It is still the church of the poor, though it is no longer true to describe Catholics with a wave of the hand as universally poor. They are no longer distinguished from other members of the community by their poverty or their nationality. Some of them are rich—not many, however—many of them are men of influence, holding responsible positions in the community, and enjoying the confidence of their fellow-citizens. It is only what one should expect. Perhaps Catholics are more distinct as a religious body than men of any other creed or profession, except the Jews. They still are regarded as a class apart and very "liberal" men think that Catholics are "just as good," as any body else. There is a note of condescension on the part of the "better classes" even yet towards Catholics. In the flurry of the A. P. A. movement of 1894 and 1896 —if that growing pain of civilization may be called a movement—there were many droll expressions of confidence in Catholics made by those who looked for "Catholic trade" or "Catholic patronage"—as if Catholics "traded" gregariously. From time to time there is an attempt, quite futile usually, to sound a note of alarm at the power or the strength of the Catholic church in these parts, by those who regard it as a vicious institution and who look for an explanation from every Catholic here of the business incapacity of Catholics in Peru or the ignorance of Catholics in Italy.

In many parts of the country one hears of the "Catholic vote," but not in Rhode Island. The first naturalized Irishmen in this country voted solidly the Democratic ticket. Their sons usually did so. Perhaps a good many of their descendants do so. But not universally. The French Canadian, on the other hand, votes the Republican ticket. It is his vote which keeps Rhode Island, Republican. There has never been a Catholic Governor of Rhode Island, though there have been Catholics in many of the other positions close to the governorship. The cities of Rhode Island have nearly all had, recently, Catholics as mayors. The question of a man's religion is of no interest in a matter of politics: did it ever happen that a Catholic was elected to office without his entire constituency being made aware of the fact

Sincerely Yours
+ Matthew Harkins
Bp. of Providence

by those who think it will tell against him. The "Catholic politician" who insists on being known as such, is usually more of a politician than of a Catholic, and has very little credit with those who preside over the church's temporal affairs.

An interesting question, but one of much difficulty, is that of the mutual influence of Catholics on the community in which they live, and of the community on them. The Catholic immigrant usually came here with very little education, at best he was a tradesman, generally, however, a "laborer." It would be natural to expect that in a few years he should have practically lost his identity and have been absorbed by those who had more money, more education, more skill and more of everything which creates influence and gives power than he had. Perhaps this would have taken place if he had not come in a volume too great to be absorbed, or, if coming as he did, the way had been smoothed for absorption by kindness and artful consideration. As it was, the spirit of nativism kept him a foreigner and preserved his identity. Far greater losses would have come to the church in these parts but for the violence of the Know-Nothing and anti-Catholic movements of the 50's. Nothing could be more natural than those movements, which were the instinctive shudders of the older settlers at the fancied danger of extinction.

In the old days of emigration there was much frank proselytism of Catholics on the part of Protestant societies and individuals. Irish boys were taken and sent off to prepare for the Methodist ministry, or were adopted and changed their names. Irish girls received inducements to become "turn-coats." Poor Irish families were given clothes and assistance on the receipt of a Bible, or on the condition of attending the service in a Protestant church. Not a few were lost to the church in this way. Many Irish girls went to live in the country and were married to the young "native" farmers and ceased to be Catholics until perhaps in their old age they returned with tears in their eyes to be reconciled to the church. Or perhaps they never returned. Many Catholics were thus lost to the church "in the country." It was the fear of proselytizing—a fear born of experience—that urged Catholics, almost as soon as they landed, to build orphan asylums and schools.

In the course of the years there has been naturally a slight direct loss of Catholics to Protestant churches, usually due less to conscientious conviction than to some such cause as that of having had "trouble with the priest." The loss has been more than compensated both in character and number by the "conversions" to the faith in that time—though the percentage of converts in these parts is small.

There has never been any direct attempt to influence the community at large outside of the churches which are concerned mainly with those who were born and bred Catholics. No literary propaganda of any kind has been made. There are Catholic papers in the diocese, but their circulation is confined to their Catholic constituents, and then they are circumscribed in this field by the chronic indifference and apathy of Catholics. Three weekly papers in this diocese aim to reach only Catholic readers—one of them, published in Providence, being owned and controlled by clergymen. In 1843, the first Catholic paper, the *Catholic Layman*, appeared for two diminutive numbers and failed for lack of support. On October 7th, 1875, Bishop Hendricken began the *Weekly Visitor*, which has since become the *Providence Visitor*. It is still published and is an influential journal wherever it is read.

It is hard to say just what proportion of the community Catholics form. In Woonsocket they are in a large majority—forming perhaps two-thirds or more of the population. In Providence they are over a third. In Fall River, perhaps they are a half or even more. It is extremely difficult to make an exact calculation or, in a general calculation, to make allowance for the wide difference between the good and bad Catholic.

Of births in Providence in 1898, out of a computed 4250, there were 2688 baptized in Catholic churches. In 1896 there were 4125 births in the entire city, and 2570 Catholic baptisms. The baptisms of adults are not included in these figures, and the percentage of infants over a year old is extremely small. So that the baptismal list is a safe indication of the natural increase of Catholics. With Catholics, of course, the birth rate is higher than among other classes, because many of them marry at an early age, and no practical Catholic believes in divorce. Among the Canadians, too, the birth-rate is disproportionately high. But a comparison of the baptismal lists and marriage registers of the Catholic churches of Providence with the City Registrar's report shows a steady increase in both births and marriages among Catholics with very little increase or sometimes a decrease in the totals of births and marriages for the city. The same is quite true of other parts of this ecclesiastical district.

What changes the future will bring forth none can say. It may be, as some fear, that there will be large losses in the ranks of Catholics. It would be a great deal to expect that there should be no losses. The present outlook, however, is encouraging, and this diocese with its two hundred and fifty thousands or its three hundred thousands of Catholics gives fair promise of a consistent and desirable development of Catholicity. In the upward progress we shall perhaps lose something in bulk, but the type of our Catholicity shall be finer and higher and more ideal.

PARISH HISTORIES.

PROVIDENCE.

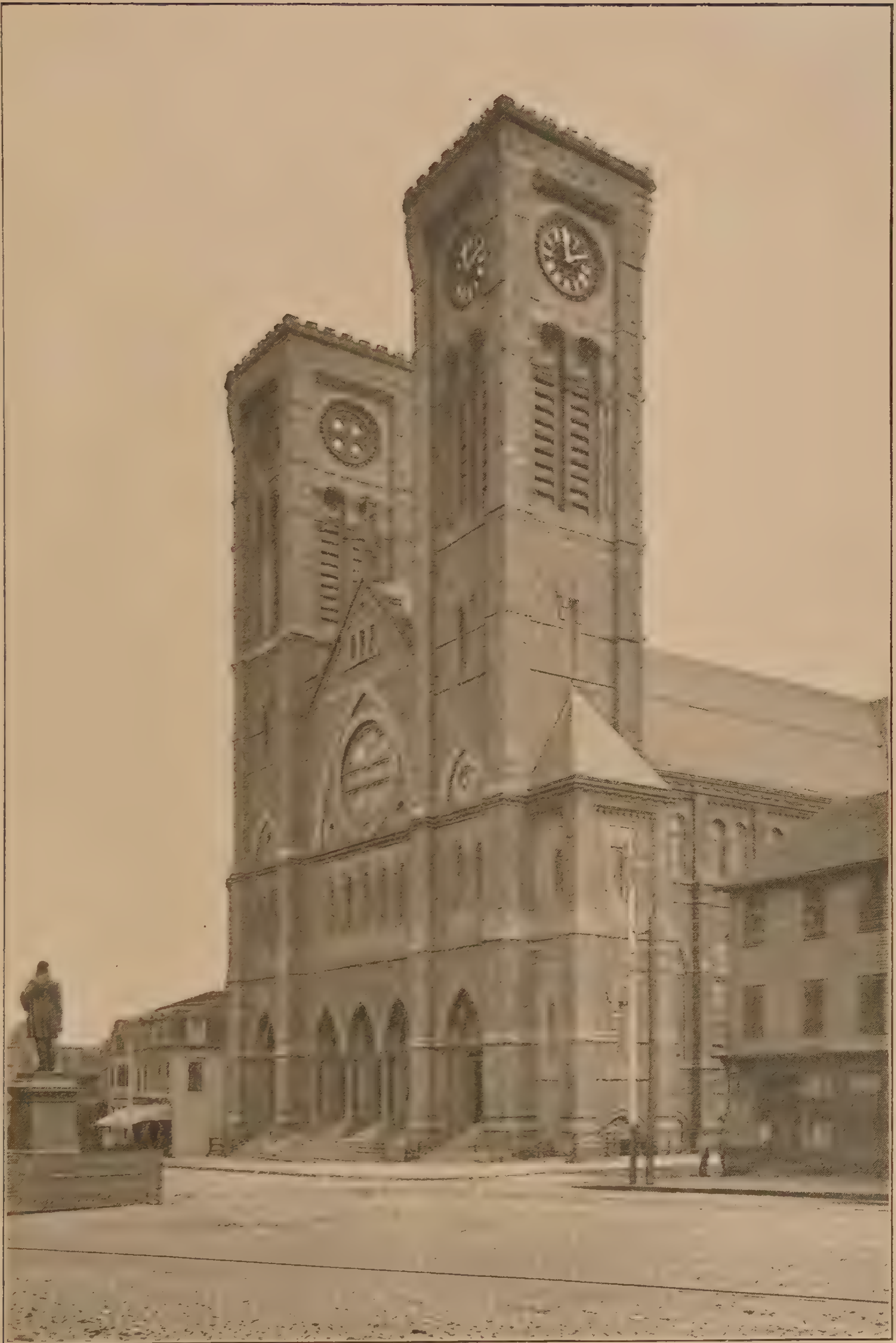
SS. PETER AND PAUL'S CATHEDRAL.

THE first baptism recorded in the cathedral registers of Boston as having been performed in Providence was that of an infant son of a family named Dillon. The date was November, 1811, and the priest was the Rev. F. A. Matignon. On February 12, 1813, Bishop Cheverus confirmed in Providence, Rose Lackin and Daniel McGown, and he also baptized an infant named Walsh. In May of the same year, he baptized and confirmed on the same day, Sarah, the wife of Francis McGill. He also baptized a child named Delahunt, and confirmed Luke Higgins and Amy Dillon. In 1814 there are several entries in these registers marking the baptism of two children named Rumford, another named Condon, and still another named Walsh. In May, 1814, the Bishop confirmed Mary Simons. This was perhaps the sister of William Simons, the editor of the *Providence Patriot*, and well known for forty years afterwards. If this was so, she was a convert, and in 1814 was eighteen years old and had been baptized two years. She lived to be over eighty, and died only a few years ago in Elmwood.

In 1828 Bishop Fenwick estimated that the Catholics of Providence did not exceed fifty. Perhaps that estimate was below the actual number, though the fact that there were only five candidates for confirmation in September, 1828, when Bishop Fenwick paid his first visit to Providence, seems to indicate that the total number of Catholics was small. The names of these candidates were James Fagan, Patrick Mulhane, John Quin, Margaret Walsh and Bridget Walsh, and all of them were adults.

The Rev. Robert Woodley was the first resident priest in Providence or Pawtucket. He said Mass in Mechanics' Hall, near Market place. But this was by no means the first place in which Mass was said in Providence. During the winter of 1780–81 part of the French army was encamped in Providence. The camp was "situated on a plateau on the summit of the ridge lying east of Pawtucket avenue. The southern boundary was Harrington's lane, or as it is known to-day, Rochambeau avenue. The northern boundary was Chace's lane or avenue. In width, the southern line of the encampment extended from a wall a few rods west of the northern termination of Camp street to the present East avenue, possibly a little beyond." Here we may be certain that Mass was said at least every Sunday during that winter, for the French army was well supplied with chaplains. Brown University moreover was used as a hospital, and perhaps Mass was said there for the sick as it was said in Newport in a chamber of the State House. The headquarters of the Abbé de Glesnon, the almoner of the army, was at Benjamin Allen's on "Main street this side of the bridge." As a staff officer he had lodgings both in Newport and Providence. In Bishop Cheverus' time Mass was said in "a school-house on the north side of Sheldon street, about one hundred feet east of Benefit street." This school was blown down in the September gale of 1815. This statement first appears in Judge Staple's Annals of Providence, and was very probably given him by Father Corry some time in the 30's. It is copied verbatim in Fitton's sketch, which might give reason to doubt whether it was Father Fitton or Father Corry who was authority for it. Both of them were in a position to know, though Father Corry tended Providence from 1830, while Father Fitton did not begin his ministrations in Providence or this vicinity till 1843.

Perhaps Mechanics' Hall was used for some years as a meeting place for Mass. Father Corry left Providence in 1832, and his place was taken by Father Connolly, till 1834 when Father Lee succeeded him. Father Lee had as assistants at one time or another the Revs. Michael Lynch, Patrick McNamee, and N. Mills. Mass was often said in the "priest's house" near the "Half-way House," on the Pawtucket Pike. In 1835, Mass was said in the "Tin-top Church," on the corner of Richmond and Pine streets, and the Catholics rented the use of the building for an hour or two on Sundays for one hundred and fifty dollars a year. In 1836, the town very generously gave the Catholics the use of the old Town House on College and Benefit streets. Meanwhile the church was building—the corner-stone having been laid in July, 1836—on the church lot on High street, bought by Father Corry in 1832 for $1,584. At last it was finished in 1837, and Mass was said in it for the first time on the second Sunday in Advent in 1837. In December, 1838, Philip Allen and Son gave a splendid Spanish bell, weighing 1000 lbs. It was rung for the first time on the first of November, 1839, when the belfry was completed. On November 4th, 1838, the church was dedicated. It was a narrow edifice 80 x 40, built of stone cemented over. It had neither vestry nor organ, nor much adornment. There was no singing at the dedication, so Bishop Fenwick remarks regretfully. The debt on the church at the time was $5,000, but the congregation numbered 1,500 souls, principally laboring people. Even then there was a division in the parish, and a good number desired a new church which came in fact four years afterwards. Such was the origin of Sts. Peter and Paul's church. Father Corry was a practical man, and he wished to have Catholics all around him partly for protection to the church property no doubt, and partly that he might more easily maintain an influence over them. He bought in 1840 the lot adjacent to the church lot and sold it in parcels to his parishioners. He lodged with one of them. When St. Patrick's parish was being formed in 1841 he was very much wrought up over it. He denounced vigorously the division of the parish and all but refused to give a collection towards this fund. He was an ardent temperance advocate and was very much admired by his people. When he left, the parish was placed temporarily under an interdict. When the bishop sent down Father O'Beirne, the famous litigant of St. Mary's, Boston,



SS. PETER AND PAUL'S CATHEDRAL,

Providence, R. I.

in 1842, the people angrily protested and wrote insultingly to Bishop Fenwick. When Father Corry left in the summer of 1843, a committee of seven waited on the bishop in Boston and spoke in no measured terms of his action in removing their pastor. The bishop bade them begone, and when they returned home and proceeded to seize the church temporalities, the bishop put the church under interdict. For a very short time, however. Father Fitton then took charge of the parish for about a year, and everything worked smoothly. Bishop Tyler was consecrated on the 17th of March, 1844, and when he came to his diocese, he deemed it the part of prudence to establish himself in Providence and to make the "old church" his cathedral. It is said that he was frightened away from Hartford by the debt which confronted him there. During the five years of his episcopate he made Providence his headquarters. For a time he resided in the little house back of the church; but in March, 1846, he bought the house on the corner of Fenner and Pond streets, which from that time has been the site of the episcopal residence. In 1846, the bishop also bought two pieces of land, one on Fenner street, the other on Winslow's lane, in order to enlarge his cathedral. This he did in 1847, putting wings on either side and giving it a form which made the plan of it look like a problem in geometry. The enlarged cathedral, described as one of "the most spacious and commodious churches in the Union," was dedicated on the 11th of April,.1847, by Bishop Tyler. Bishop Fitzpatrick celebrated pontifical Mass, and the Rev. James Ryder, S. J., the president of Holy Cross College, preached on the occasion. It was "about 135 feet long and 120 feet across with doors on Fenner street and the Gangway." The old cathedral remained in use until February, 1876, when the first Mass was said in the pro-cathedral. At Trinity, 1845, the Rev. Edward Putnam was ordained in the old church, the first priest ordained in Providence. The bishop was practically the pastor of the parish while he lived, and his house was the headquarters for "the missionaries." Fathers Putnam, and Brady, and Gibson, and Mallon, and up to 1846, Father Fitton, were the priests who resided there. After the bishop's death on June 18th, 1849, an interval of over a year elapsed before his successor was appointed.

In 1848 Bishop Tyler bought the Lime street property, on which he intended to build a school. In the dark and damp rooms under the church a school had been kept for some time. It was the bishop's intention to bring the Sisters of Charity to the diocese, but death overtook him before either project was accomplished. The Rev. James Fitton had charge of the parish in 1850, but returned to Newport as soon as Bishop O'Reilly came to Providence in November, 1850. On the 17th of that month the bishop was installed in his cathedral. The Sisters of Mercy came to Providence in March, 1851, and immediately opened their free school in the basement of the church. They lived at that time on High street. On the 28th of May, 1851, the Bishop bought for them the Stead estate, on Broad street, at a cost of $25,000. It was not vacated until the 1st of October, 1851, when the Sisters took possession of it. Large as was the price paid for the estate, it was all paid for in 1858, and it had been variously improved by that time, for part of it was fitted up as an orphan asylum. In September, 1851, the Bishop opened a Theological Seminary in his residence, which was maintained for two or three years. Nearly all the priests who were ordained—and there were a great many of them—served for some time at the cathedral, and their names appear on the cathedral registers.

The societies of the cathedral parish in those days, and in fact of all well-organized parishes, were the Confraternity of the Blessed Virgin Mary for Befriending Poor Children, the Young Catholic's Friend Society, and the Purgatorian. These societies, indicative of the needs of the time, were in reality orphans' aid and school societies. They have since disappeared or been merged into more vigorous forms of Catholic activity.

Bishop O'Reilly bought the southwest corner of the cathedral site in 1855. He enlarged the property of the episcopal residence. He conveyed the Lime street property to the School Society of Sts. Peter and Paul, in whose hands it remained until August, 1884, when this society was broken up and the property given back to the church, which in turn conveyed it to the Tyler School Corporation.

In 1853 the cathedral parish was diminished in size by the formation of a parish in Olneyville, which also provided for Cranston. In 1857 the parish of St. Bernard's, or, as it is now called, St. Michael's, in South Providence, was made. There was no other notable division of this parish until St. John's was formed in 1870. The French congregation was set off in 1874.

Bishop McFarland came to Providence in 1858. He was consecrated in the cathedral of Providence on March 14, 1858. No notable event occurred in the parish during the period of his residence of fourteen years. The Orphan Asylum was moved from Claverick street to South Providence in 1862. The Bishop bought land for the new cathedral on the northeast and southeast corners of the present site. He felt the need of a new cathedral just as he felt the need of a new episcopal residence, but he met with so little encouragement from the people that he never undertook to build them. In 1868 he bought land on Fountain street for the academy, which was opened in 1872 and put in charge of the Christian Brothers, who from that time have had a house in Providence.

Bishop Hendricken was consecrated in the old cathedral on April 29, 1872. It was his determination to build a cathedral when he came, and he lived to see his plans fulfilled. He paid $34,000 for the northwest corner of the cathedral site, which he bought in July, 1872. As soon as he got possession of the old house on this estate he began to move from the old episcopal residence in May, 1874. Meanwhile work was begun on a pro-cathedral in the garden of the Sisters of Mercy, on Broad street. The pro-cathedral was a monstrosity architecturally, having no dimensions but breadth and seating capacity. The first Mass was said in the pro-cathedral in February, 1876. It remained in use for twelve years or more, but was finally torn down and carried away, in 1892, to make room for the new Convent of Mercy on Claverick street.

The corner-stone of the new cathedral was laid on Thanksgiving Day, 1878, in the presence of a vast multitude. Archbishop Williams, four bishops, and fifty or more priests were present. Father Fidelis, the Passionist, preached. The corner-stone was a huge block of Kilkenny marble, selected by Bishop Hendricken from the quarries of his birthplace.

The cathedral fills the entire block on which it is built, and its dimensions are limited by the relative smallness of this area. Its extreme length is 198 feet; its extreme width, 136 feet. This makes it appear unduly broad, and also adds to the difficulty of being heard in it. It is a fine building of brown stone, with two imposing towers. Keely was the architect. It faces on a broad piazza, and is situated near the business centre of the city. The interior is warm and cheerful, and it is generally described as a very handsome church. It cost a good deal over $400,000. Perhaps $100,000 of the entire amount was spent by Bishop Harkins. It was all paid for when it was opened. Every parish in the diocese contributed yearly to the building fund, and Bishop Hendricken made every episcopal visitation coincide with a collection for the cathedral. It was first opened for Bishop Hendricken's funeral in June, 1886. Bishop Harkins was consecrated in it in April, 1887. It was not, however, opened for regular services till November, 1887. It was consecrated by Bishop Harkins on the 30th of June, 1889. Archbishop Williams, of Boston, sang the Pontifical High Mass. Archbishop Ireland, of St. Paul, preached. In the evening Bishop McMahon, of Hartford, presided at Vespers, and Bishop Keane, the rector of the Catholic University, preached.

In 1890 the Tyler school was built, and the Lime street and South street schools closed, and soon afterwards sold to pay for the new Tyler school. In Fountain street, since 1872, there has been an academy for boys under the Christian Brothers. At first Father Kinnerney was superintendent of the school, but shortly afterwards the Brothers took sole charge. It is not connected with the cathedral, although the school building and the Brothers' house are a part of the cathedral property.

ST. PATRICK'S.

THE oldest church in the diocese of Providence is St. Patrick's, in the city of Providence. It has been in continuous use since 1841. The parish was formed in that year by Bishop Fenwick in answer to the petition of certain residents of "North Providence." Father Corry, the pastor of SS. Peter and Paul's, was very much opposed to the new parish. There was a good deal of feeling between the priest and the leading Catholic men in this section of the city. The bishop was most considerate to the parishioners. So long as they conformed to the decree of the First Plenary Council of Baltimore with regard to the title of church property being vested in the bishop, they might go ahead with his blessing. They wished to buy a site on Benefit street, but the price was too high, so one of their number pointed out a fine lot on "Fletcher Hill," which they could have for $2,000. When the bishop saw it on the 19th of April, 1841, he recommended its purchase. He called on Father Fennelly, in Pawtucket, and found him willing to take charge of the two places. Until the church was built Mass was said in Franklin Hall and Masonic Hall on North Main street. In May, the lot was bought and the plans of a church were drawn by Major Russell Warren. The corner-stone was laid on the 13th of July. Bishop Fenwick came down from Boston with Fathers O'Flaherty and Hardy, of Boston, and Patrick Byrne, of Charlestown. The other priests present were Corry and Fennelly, of Providence; Murphy, of Fall River; O'Reilly, of Newport; Ryan, of Whitfield, Me.; and McDermot, of Lowell. They "proceeded to a gentleman's house adjacent to the church, agreeable to his polite invitation, and there they dressed." They then "marched to the site where a large cross had been erected, and laid the corner-stone, which was a huge stone." The day was very warm. In September, Father Fennelly left Providence and the Rev. Denis Ryan took his place till the following July. On Christmas Day, 1841, Mass was said in the church for the first time by the Rev. Denis Ryan, although the church was not yet completed. On January 13, 1842, the Rev. Wm. Wiley was made pastor of St. Patrick's. He discovered that the builders were "cheating" and stopped all work on the church. An award of about a thousand dollars damages was made by arbitrators and the work began again. The bell was blessed on the 26th of January, 1842, by Bishop Fenwick. It had cost $570, and Philip Allen gave $300 of the cost. Allen's calico print works employed three hundred hands at that time, and the most of them were Catholics. The bishop visited these works on one of his visits, and was struck with admiration at the machinery. An organ costing $1,500 was obtained for the church at this time, and fine vestments from France arrived in March.

On July 3, 1842, the church was solemnly blessed and dedicated by Bishop Fenwick, who celebrated on that occasion the first Pontifical Mass sung in Providence. Bishop Hughes, of New York, preached a fine sermon. The church, however, was not crowded, owing to the Dorr war, for the state at the time was under martial law. The church was 93 feet long, exclusive of the tower, which was 12 feet at the base. It was 56 feet in breadth; the side walls were 25 feet above the surface of the ground, and the tower was 62 feet in height. The seating capacity of the church was 800 persons on the floor. The entire cost of the building, land, organ, etc., was $18,217.44. Up to November 2, 1842, a little over $4,500 had been paid on this indebtedness. The congregation of "the old church" was almost twice as large as St. Patrick's then. While 700 made the Jubilee in St. Patrick's, 1,300 made it in SS. Peter and Paul's, where 230 were confirmed on the 23rd of October, while 128 were confirmed in St. Patrick's.

In January, 1844, a lot of land, ten acres in extent, was bought for a cemetery, though at the time only four and one-half acres were reserved for burials, the rest being used at the time for other purposes. This was the first purchase of what is now called "the old cemetery." In April, 1853, Bishop O'Reilly bought more land in this vicinity, though the price he paid for it was very high. The first interment in the "new cemetery," as Father

Wiley called it, was made on April 22, 1844. This cemetery was the general burying place for the Catholics of Providence until the purchase of St. Francis Cemetery, Pawtucket, about 1871.

While Father Fitton was at the old church, a strong "temperance society on Catholic principles" was formed in both parishes. Liquor was absolutely forbidden to the members of the society unless it was taken as a medicine, and then only "with the permission of one's pastor." This confraternity was the means of lessening some of the bitterness that existed between the two parishes. On the 4th of July, 1844, fifteen hundred members of the temperance societies of the two parishes went on a picnic to a grove on Smith's Hill. "The women wore white. The men had green ribbon scarfs, and all wore medals of the Blessed Virgin suspended from the neck." This Arcadian festivity consisted of an address, music, hymns and a luncheon, after which the procession marched to St. Patrick's church, where prayers were said and some hymns sung, and the day "passed off" entirely to good Father Wiley's satisfaction.

While Father Wiley was in Europe for his health in 1845, his place was taken by Father Haskins, of Boston. In March of that year he opened an evening school. In November, 1843, the first little school was opened back of the church. Two years later it was moved to a more convenient place and enlarged so as to give two rooms 45 x 24. Apparently for some time the school was only for girls, but about the beginning of 1849 a school for boys was opened and placed in charge of John Coyle, the vigorous assertor, in the papers, of the "school rights" of Catholics. "Like the Cathedral school," writes one who has seen and perhaps taught in both, "St. Patrick's school was furnished only with long benches for the scholars, who either had to put their books on the seat beside them or hold them in their laps. Hanging leaves for writing desks were suspended along the walls of the room. When required for writing, these were adjusted to a proper level by supports." In September, 1851, this school was put in charge of the Sisters of Mercy, who at that time taught only the girls. The school, though altered and enlarged many times, still stood with its primitive accommodations till 1870, when the present school house was built. In 1870 there was also built a convent for the sisters.

In 1846 the parish had grown so large that Father Wiley felt the need of providing better accommodations for his people. He put in new galleries, and otherwise increased its seating capacity, so that when the church was again blessed on the 28th of June, 1846, he could say that it would "seat 1,250 with standing room for 450 more."

On the very day of his installation, November 17, 1850, Bishop O'Reilly visited St. Patrick's and expressed himself as very much pleased with the congregation, but in less than a year Father Wiley withdrew from the diocese and went to Boston. The two men could not understand one another, and although the congregation greatly regretted his departure it was better for his peace that he went. The parish had no regular pastor for nearly three years, until May, 1854, when the Rev. Patrick Lamb was appointed to the pastorate. In 1858 Bishop McFarland estimated the number of the parishioners at 5,700.

There had been 335 baptisms in the parish during the year previous. Father Lamb died at St. Patrick's in 1866, and the Rev. Michael McCabe, of Woonsocket, was pastor of this parish for three years. In 1869 the Rev. Christopher Hughes succeeded him. Since 1887 Father Hughes has been pastor of St. Mary's church, Fall River. The Rev. Thomas Briscoe succeeded Father Hughes in 1887.

In 1857 the Immaculate Conception parish was formed by dividing St. Patrick's. In 1882 a part of Holy Name parish was acquired by again dividing St. Patrick's.

CHURCH OF THE IMMACULATE CONCEPTION.

THE parish of the Immaculate Conception, in the North End, was formed in 1857 by the Very Rev. Wm. O'Reilly, the administrator of the diocese, and put in charge of the Rev. Edward Cooney. The North End was a wilderness then, and it was with great difficulty that a beginning was made. The people were extremely poor. Father Cooney was a man of dominant personality which compelled success to come when success seemed impossible. His church was dedicated on the 4th of July, 1858, by Bishop McFarland, and Father T. Quinn preached. Father Cooney was twenty years pastor of this parish, and during his time the school was built, as well as the parochial residence and the convent of the Sisters of Charity whom he brought from New York to Providence in 1867. This convent is, moreover, the only foundation of the Sisters of Charity in the diocese of Providence. The North End grew up around Corliss's shops and the many other industries which its proximity to the railroad and the lazy Moshassuck attracted. Most of the inhabitants of the district were, or ought to be, members of Father Cooney's parish. The church was planted in the midst of them. It is not much from an architect's point of view, and the school-house is an after-thought of the vestry, being still attached to the church. The work of the church, however, has been very well done in the forty years or more of this parish's existence. Father Cooney was a man who governed literally with a rod of iron, or, at least, a walking-stick, and was especially successful in giving a broad and deep foundation to the fear of God in the hearts of his parishioners. He had the Scripture for it that the fear of God is the beginning of wisdom, and it is not his fault if the Catholic people of the North End are not wise. He died on Thanksgiving Day, 1878, while a good many of his people were attending the laying of the corner-stone of the cathedral.

The Rev. John Keegan succeeded Father Cooney, and was pastor of the parish until his death in September, 1883. The Rev. John Maguire was appointed pastor in 1884, and remained in charge of the parish until September, 1894, when he died. The next pastor was the Very Rev. Thomas F. Doran, V. G., who was pastor of the parish for a little over two years. The Rev. Michael Fitzgerald succeeded him in January, 1897.

Since its foundation this parish has been diminished in size by the formation of St. Edward's parish, in 1874, and also by the Holy Name parish, which was made in 1882.

ST. EDWARD'S.

IN the year 1864, the Wanskuck woolen mill was built. The village of Wanskuck grew around the mill. The Geneva mill had already been built. Both mills employed a good many Catholics who were parishioners of the Immaculate Conception parish in the North End, Providence. In 1865, the Rev. Edward Cooney began to collect for a church in this district of his parish. The Wanskuck Company offered the use of land, which was refused, because a good title could not be obtained. A plat of ground, 200 feet square, was finally bought on Branch avenue, near Douglas avenue. Collections were taken up for a church fund until 1867, when a church, 60 x 32, was begun on the first Saturday of August. On Christmas Day, 1867, Mass was celebrated for the first time in the church, which was as yet unfinished. Geneva, Wanskuck, Tooleville, Eagle Park and Woodville were, in 1868, constituted a mission of the Immaculate Conception parish. In 1873 they were detached and made a part of the parish of Greenville. This change was brought about by the burning of the mill at Stillwater, which till then formed an important part of the parish of Greenville. On the death of the Rev. Bernard Plunket, all this section, called North Providence, was again annexed to the parish of the Immaculate Conception. On the 30th of November, 1874, the Rev. James A. Finnegan was made pastor of this mission, and the mission became a parish. There were about six hundred souls in the parish at that time. The seating capacity of the little church was 296. There was no vestry attached to it, and everything was very poor. Mrs. Mary Hogan taught the school. Father Finnegan built a priest's house in 1875, moved the old church in the summer of 1878, and presently began to make collections for a new church, the corner-stone of which was laid on June 13, 1886. The basement of the church was occupied in 1887, and the church dedicated by Bishop Harkins on September 1, 1889. The parochial residence was erected in 1890.

In 1881 the Sisters of Mercy took charge of the school, which was then held in the basement of the little wooden church. In 1889 the whole of this building was devoted to the use of the school. In 1892 the Sisters opened a convent in the former parochial residence. Father Finnegan died in June, 1893. His successor was the Very Rev. Thomas F. Doran, who, shortly afterwards, was made the vicar-general of the diocese. He remained in this parish till the fall of 1894, when the Rev. Wm. Pyne was appointed pastor. Father Pyne placed a new bell in the tower in June, 1897.

ST. JOSEPH'S.

WHEN the Boston and Providence Railroad was built in the '30's a number of the laborers settled on waste land near the terminus of the road.. A hill once known as Fox's hill, and later as "Corky Hill," was the first settlement of Catholics in St. Joseph's parish. Perhaps at an earlier day there were some Catholics in this district, for in 1811 Bishop Cheverus is said to have said Mass in an old school-house on Sheldon street, near Benefit. When there was talk of buying land for a second church in Providence, the committee appointed to look after this matter was very desirous of getting a site somewhere on Benefit street; but the price of land was simply prohibitive, and they were driven over to "Jefferson Plain," in North Providence, as the site on which St. Patrick's church stands was described in 1841. Fox Point became in 1841 a part of St. Patrick's parish, and collectors were appointed to go over the district to raise funds for paying the debt of St. Patrick's. In 1850 the district of Fox Point had such a large number of Catholics in it that it was deemed advisable to make another parish in Providence. Ten days after Bishop O'Reilly's consecration, and three days after his first visit to Providence, he met a delegation of the people of "Fox Cove"—as he wrote in his diary—and encouraged them to build a church. They followed his advice, and on the 24th of January, 1851, bought land on the corner of Hope and Arnold streets—two lots for $1,500. On the 31st of March of that year the Rev. Joseph Stokes was appointed first pastor of this district. The Bishop directed him to build a chapel that would cost about $4000; but Father Stokes, who had been in many parts of the country and was anxious to build fine churches, begged the Bishop to let him try something that would be a worthy monument, indeed, to the zeal of the people. The Bishop gave him permission to do so, and Keely drew the plans. The corner-stone was laid on August 3, 1851. But when Father Stokes attempted to raise money he met with great difficulty. He finally became discouraged and abandoned the parish. Meanwhile, Mass was said in a temporary chapel that stood on Benefit street, near Washington Park. This old building has since been moved to the corner of Ives and East Transit streets.

When the Rev. James O'Reilly came to the diocese, in January, 1852, the Bishop made him pastor of St. Joseph's. He it was who was in charge of the church while it was being erected. In August, 1853, the Bishop began to superintend the building of the church, and from that time till its completion in the December following took entire charge of the work. The Bishop was much dissatisfied with the pastor because in two years he had collected only $1,200 towards paying for the work. When the church was finished it was blessed by the Bishop on the 19th of December, 1853. It was a fine building, and had cost, land and all, up to its opening, just $30,000. Besides the first purchase of land, additional lots had been bought in 1851, which cost $1,500 above the sum paid for the first purchase, so that the church cost just $27,000. It could seat 1600, it was said. The Rev. James O'Reilly resigned the parish before the church was opened and went abroad, where he was drowned while bathing in the sulphur baths of Tivoli. The church was not formally dedicated until the 15th of July, 1855, when Bishop O'Reilly presided and Bishop McGill, of Richmond preached.

The Rev. Hugh Carmody succeeded Father O'Reilly in March, 1854, and remained in the parish until June, 1857, when the Rev. Peter Brown became pastor. The Rev. Peter Kelly succeeded Father Brown in July, 1862. Father Carmody opened a school in the parish shortly after his appointment in 1854. The school-house and furniture it was estimated cost $4000. The parish was

Yours Sincerely

W. J. Doran, V.G.

so poor that he had to close it, and shortly after Father Brown came to St. Joseph's the school was turned into a parochial residence. On Bishop McFarland's first visitation of the parish in 1858 he estimated the value of the property at $37,000, on which there was a debt of $28,000. The excess of expenditures over revenue for that year was $1,500. The number of Catholics was 2,500, and there were 200 children in the day-school.

The Rev. Peter Kelly, though he was pastor for only four years, from 1862 to 1866, left a very deep impression on the parish. He it was who did much to reduce the church indebtedness and to arouse the spirit of his parishioners. Like Father Cooney in the north end, he ruled his people not only from his pulpit, but wherever he met them, and his heavy black thorn was never regarded by the wild young blades of his parish as a mere ornament. The Rev. Daniel Kelly succeeded him in 1866, and remained until his death in February, 1877. It was during Father Kelly's pastorate that the church debt disappeared and funds were collected for building a new school. The school was all but completed when he died, but it was not opened till September, 1879, and then put in charge of the Sisters of Mercy. Father Kelly left the residue of his estate to the parish—a legacy which amounted to about twelve thousands of dollars.

Shortly after Father Kelly's death, Bishop Hendricken invited the Jesuits to take charge of the parish. The Very Rev. Joseph E. Keller was then Provincial of the Society. After some correspondence with Bishop Hendricken he came to the conclusion that Providence was a favorable location for a college, and with the intention of building a college the Fathers of the Society took charge of the parish on April 7, 1877, when Bishop Hendricken introduced them to the parishioners. Father Bapst was the first Superior. He was followed by Father Cleary, who died at St. Joseph's in 1884. The Rev. William Göckeln was the next pastor, and he also died at St. Joseph's in 1885. His successor, Father Toner, lived but a short time after taking charge of the parish. The Rev. Patrick J. Brennan, the Rev. Wm. Haugh, the Rev. James Noonan, and finally, the Rev. James Bric, were all pastors of St. Joseph's while the parish remained in the hands of the Jesuit Fathers. Father Cleary built the parochial residence. He also added a large sacristy to the church. Father Brennan improved the interior of the church by cutting off part of the galleries and by erecting two side-altars. He also procured a chime of bells for the tower, the gift of Mr. Joseph Banigan.

A very large addition to the school was built in 1898 and opened in the spring of 1899. In January, 1899, the Jesuit Fathers withdrew from the parish because they saw no likelihood of building a college in Providence. Their departure was a sore blow to the parishioners. The Very Rev. Thomas Doran, V. G., became pastor in January, 1899.

ST. JOHN'S.

THE parish of St. John the Evangelist, on Federal Hill, was formed on April 8, 1870, during the absence of Bishop McFarland at the Vatican Council. It was made up of parts of the cathedral parish and of St. Mary's in Olneyville. The corner stone of the church was laid by Bishop McFarland in 1871, and the church was dedicated by Bishop Hendricken on September 19, 1875. It is a large and fine brick church on "the avenue." It cost about $100,000. The invasion of the Italians into Federal Hill has somewhat diminished the number of Catholics who attend this church. The formation of the parish of the Blessed Sacrament in 1889 cut off a large section of St. John's, but it is still one of the important parishes of the city. The Rev. John McCabe, its first rector, is still pastor of St. John's.

CHURCH OF THE HOLY GHOST.

THIS church for the Italians of Providence is in charge of the Fathers of the St. Charles' Mission—a religious congregation founded about ten years ago in Italy.

The first piece of land was purchased on the 21st of October, 1889, at the corner of Atwell's avenue and Knight street. The new church was dedicated by Bishop Harkins on the 17th of August, 1890. In 1894 a priests' house was built.

In the north end of the city, on Hawkins street, St. Ann's Mission for the Italians was opened on the 26th of July, 1896. The first pastor was the Rev. L. Paroli, from 1889 to 1892; the second, the Rev. A. Franchi; the third the Rev. P. Novati, with the Rev. G. Triolo as assistant. There are some thousands of Italians in the city living on Federal Hill and the North End, and the baptisms in these two churches are almost five hundred and fifty annually.

CHURCH OF THE BLESSED SACRAMENT.

THIS parish in that part of Providence called Mount Pleasant, was formed by Bishop Harkins on September 28, 1888. The Rev. Wm. I. Simmons was made the first pastor. The first Mass was said on Sunday, October 7, 1888, in Odd Fellows' Hall, Academy avenue. The Padelford estate on Academy avenue was purchased during the month of October, and Messrs. Heins and LaFarge, of New York, were engaged to draw designs for a new church. The corner-stone of this church was laid by Bishop Harkins on June 23, 1889—the Sunday within the Octave of Corpus Christi, the patronal feast of the parish. The first Mass was said in the basement of the new church on Christmas Day, 1889. For some years the church stood built up to the nave on three sides, with the fourth side only sheathed with beams and boards. In 1897 the church was finished on the outside, and the handsome tower erected. By this addition the basement, in which Mass had been said for ten years, was greatly enlarged.

ST. THOMAS' CHURCH.

THIS parish in the district of Manton, within the city line, was organized by the Rev. Thomas Carroll while pastor of Greenville. It was formally established on the 7th of April, 1886. The land on which the church is built was bought on the 17th of March, 1888. The corner-stone of the church was laid on the 2nd of June, 1889, and the church itself dedicated on the 24th of November, 1889. Part of this parish verges on Olneyville.

CHURCH OF OUR LADY OF THE ROSARY.

FOR many years the Portuguese Catholics who resided in Providence either went to St. Joseph's church, or as very often happened did not go to church at all. For some years before 1885 they had a special service conducted by Father Freitas, of New Bedford, on the third Sunday of every month. In 1885, Bishop Hendricken organized the parish and bought an old skating rink on Wickenden street for the church. It was dedicated on March 22, 1885, when the Rev. Thomas Elliott was made first pastor. It was made a national church without parish lines and with a mission for all the Portuguese of Providence and vicinity. The Rev. A. Serpa was appointed pastor of this parish in 1887. In 1892 he bought land for a new church on the corner of Benefit and Pike streets. On March 6, 1898, the basement of a new church was dedicated. A new parochial residence has been erected in 1899. The old property on Wickenden street was sold in 1899, and the church has been turned into a hall.

ST. TERESA'S.

THE parish of St. Teresa's was founded in 1883 by Bishop Hendricken. It was made up of sections of St. Mary's and St. John's parishes, and lies in the heart of Olneyville. The land for the church and house was purchased in 1883. The corner-stone of the church was laid in October, 1883, by Bishop Hendricken. The church was dedicated in September, 1884. The first pastor was the Rev. James Murphy, who received his appointment in January, 1883. He died while pastor of this parish in November, 1887. The Rev. Farrel O'Reilly was appointed to the pastorate immediately afterwards. He began at once to lay plans for a school, bought land for it in 1888 and laid the corner-stone of it in October, 1890. Bishop Harkins presided on this occasion, and the Rev. Peter Hanley, the Passionist, preached the sermon. The school was opened in September, 1891. The Brothers of the Christian Schools have charge of the boys, and the girls are under the Sisters of Notre Dame de Namur. Most of the children of the parish attend this school. Father O'Reilly died in May, 1899, and the Rev. Owen Clarke is now pastor of this parish.

HOLY NAME.

THE parish of the Holy Name was formed in November, 1882, of parts of the parishes of the Immaculate Conception, St. Patrick's and St. Joseph's. The Rev. J. Brennan was the first pastor, and services were first held on Sunday, November 12th, of that year, in Angell's Hall, at the junction of North Main and Benefit streets. Two Masses were said on that day, and the hall was uncomfortably crowded. Father Brennan took up his residence on Doyle avenue, and all the services of a well-established parish began at once. The parish then consisted of some three hundred families.

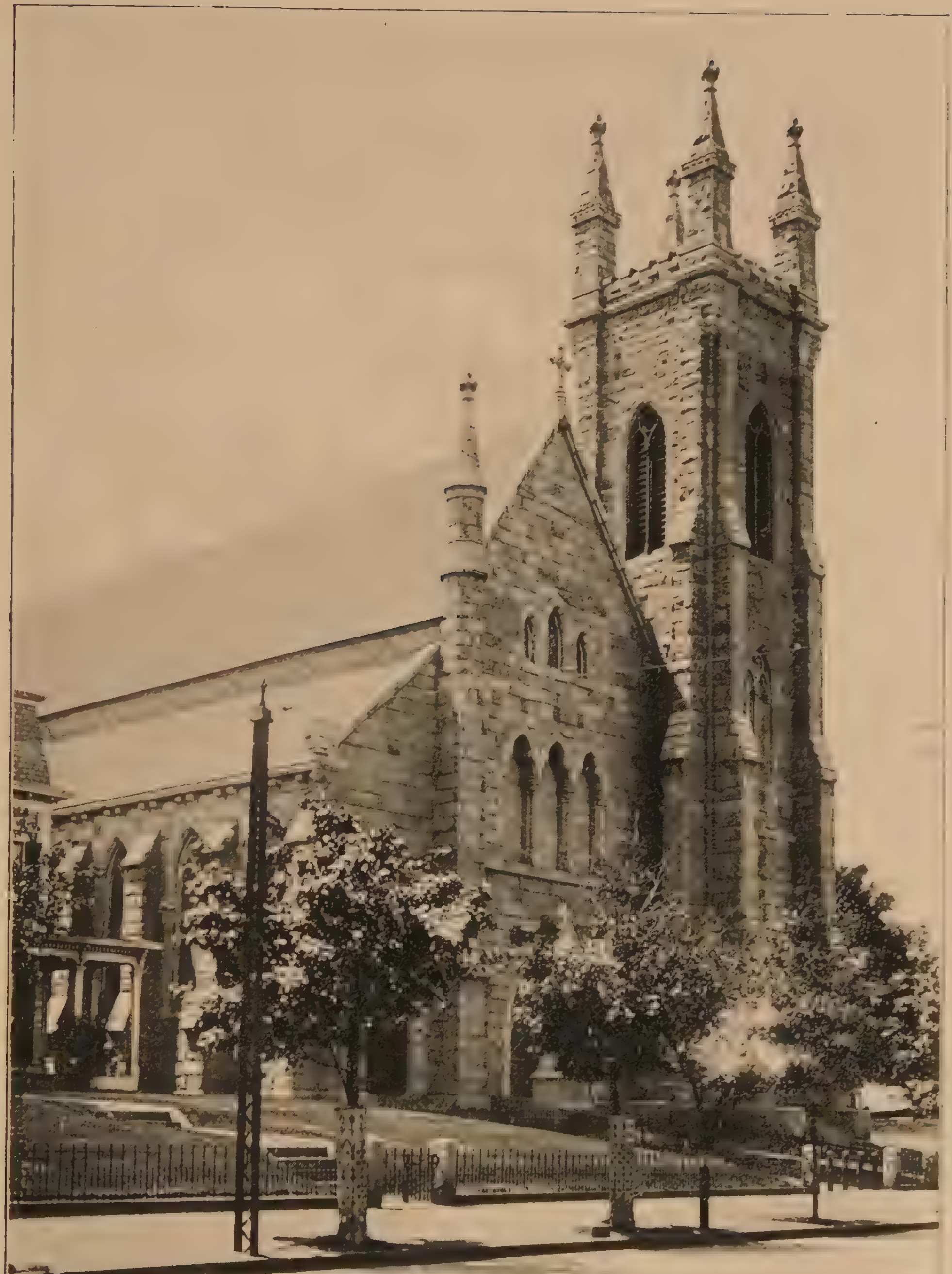
A lot containing nearly 20,000 feet of land had already been purchased on the corner of Camp street and Jenkins street for $6,650. A new church was begun at once, but before it was completed the Rev. James C. Walsh was made pastor of the parish. He received his appointment on the Feast of the Holy Name, 1883, and from that circumstance the church derives its name. It was opened for Mass on August 12, 1883, but it was not dedicated till the 30th of March, 1884. Father Walsh soon built a fine rectory. Once the debt on the parish was cleared off, he bought land for a new church, and in the course of a few years had amassed the sum of $30,000. Then he began to build the new church. The corner-stone was laid on the 21st of June, 1896, by Bishop Harkins. The Rev. Joseph McDonough preached the sermon. The church has been erected since, and is even now approaching completion. It is of the Basilica type, and will have cost more than a hundred thousand dollars before it is finished.

ST. CHARLES.

ON the 8th of February, 1874, the French Canadians of Providence were enrolled as a distinct parish in the hall of the Fountain street Academy. Their pastor was the Rev. Napoleon Hardy. It was estimated by Bishop Hendricken that there were about 1,500 French Canadians at that time in Providence. On investigation, however, the congregation was found to be a good deal less than that number. In 1878 the Rev. Charles Gaboury became their pastor. He bought the land on which St. Charles' church stands. It was dedicated on the 10th of July, 1881. At first the pastor lived in an apartment attached to the church, but at a later day a parochial residence was erected. In 1888 the Rev. E. E. Nobert was made pastor. There are now a convent and school in this parish. The school was built in 1887. As this is a national church, it is the church of all the French Canadians in Providence and its vicinity.

ST. MARY'S.

IN 1841 the Rev. John Corry bought the land on which St. Mary's church stands. He kept it in his own name until Bishop O'Reilly desired it for a new church, in June, 1852. This church, Old St. Mary's, was built by the Rev. James Hughes, the nephew of Bishop O'Reilly. He was a young man not long ordained. He took charge of all the arrangements preliminary to its dedication on May 29, 1853. This old church now stands in the rear of St. Mary's, and is used as a parish hall. Father John Quinn, or "Doctor"



ST. MARY'S CHURCH,
Providence, R. I.

Quinn, as he was commonly called to distinguish him from the famous Father "Tom," was the first pastor of this parish, which was small enough then, as far as numbers went, but very large in territory, taking in all of Cranston. Cranston was a part of St. Mary's until 1860, when it became a separate parish The development of Olneyville made St. Mary's increase very rapidly, and the church became entirely too small for the congregation.

Although the people of the parish consisted principally of the laboring class they responded cheerfully to the pastor's suggestion of a new church. It was a hard time to make collections, for the war was not yet over, but so great was the need of a new building that Bishop McFarland heartily blessed the undertaking. The corner-stone was laid September 21st, 1864. The architect of the building was James Murphy. It was dedicated on the 11th of July, 1869, by Bishop McFarland. Bishop O'Connor, S. J., formerly Bishop of Pittsburgh, preached the sermon. Dr. Quinn was pastor of St. Mary's until his death in 1873. His successor was the Rev. Robert Sullivan, a warm friend of Bishop Hendricken's, who had charge of the parish until his death in 1890. He bought in 1874 the convent, adjacent to the church property, in which a school was opened at first by the Ladies of the Sacred Heart, who had a couple of years before established an academy at Elmhurst. Then shortly afterwards the Ursulines came, only to be followed a few years afterwards by the Sisters of Notre Dame of Montreal. There is no school for boys in the parish.

The Rev. Thomas Grace succeeded Father Sullivan in 1890. A very large debt confronted him which he has since greatly reduced. The parish which is located at Olneyville, is densely inhabited, most of the people working in the mills of the district.

ST. MICHAEL'S.

IN 1857, the Catholics of South Providence or Cranston—for South Providence was then in the town of Cranston—had become so many that it was deemed wise to make a new parish in that section. A meeting-house which had once been used by the Baptists was bought by the Very Rev. William O'Reilly in that year and dedicated as St. Bernard's church, on the 21st of June, 1857, by the Very Rev. Administrator of the diocese. The first pastor of the parish was the Rev. Bernard Coit. He remained in charge till his death in 1863. The Rev. Daniel Mullen succeeded him and remained in this parish till 1865. In 1865, the Rev. Michael Wallace was transferred from Phœnix to St. Bernard's. The old church was so small and so poor that he had to build a new one. In 1861 the Orphan Asylum had purchased property adjacent to the church, and the old church was thereafter devoted to the use of the Asylum.

On November 26, 1868, Bishop McFarland blessed the new church which thereafter was known as St. Michael's, and naturally gave its new name to the parish. Father Wallace was pastor of St. Michael's until March, 1892, when he resigned. The Rev. Joseph McDonough succeeded Father Wallace in 1892. He bought an extensive piece of ground as a site for a new church which is now projected. The parish is large, and growing, and becoming more and more a place for residences.

CHURCH OF THE ASSUMPTION.

THE parish of the Assumption was formed in 1871 out of portions of St. Mary's parish and St. Michael's. At that time everything was booming in Providence and the Spragues were at the height of their prosperity. It seemed then that Elmwood would become a very thickly settled district before long. For a long time there had been talk of making a parish in this place, and the Rev. Michael Clune, a curate now of St. Michael's, now of St. Mary's, had taken it upon himself to collect money for the new parish. He had even gone so far as to purchase land on Linwood avenue, which in the absence of the bishop at the Vatican Council, the Vicar General, Father Hughes of Hartford, practically disowned by buying other land on Potter's avenue, where the church and rectory now are. In May, 1870, Father Clune began to take up monthly collections for the new church. The bishop apparently did not approve of the young priest's officiousness, for he removed him from St. Michael's to St. Patrick's. Not for long, however, for in June, 1871, Father Clune was made pastor of his much-desired parish. The church was at that time being erected, and on August 20th, 1871, it was dedicated by Bishop McFarland, who also preached the sermon.

In the autumn of 1873 the parochial residence was built. In that year the "panic" filled all this section with poverty and hard times. Relatively small as was the indebtedness of the parish in the beginning it remained practically unreduced until after Father Clune's death in January, 1888. The Rev. William Hines succeeded him, and died on the day of the Month's Mind for Father Clune, in February. In March, the Rev. John C. Tennian was made pastor, and remained in the parish until his appointment to the pastorate of St. Mary's, Pawtucket, in January, 1899. During his administration of the church's finances the debt of $14,000 was quite removed; the church entirely renovated, the rectory enlarged and improved. In January, 1899, the Rev. Thomas L. Kelly was appointed pastor.

EAST PROVIDENCE.

CHURCH OF THE SACRED HEART.

WHEN the city of Providence, in 1873, began to grade and to improve that portion of the east side known as Fox Point, a large number of the Catholic residents moved across the Seekonk to East Providence. They still attended St. Joseph's church, but about 1877 Mass was said for them in Watchemoket Hall, East Providence. The town was then a mission of the cathedral, and the priests of the cathedral used to say Mass there every Sunday on their way back from Bay View seminary. The first pastor of East Providence was the Rev. James V. Brennan, who bought in 1879 the land on which the church and parochial residence stand. He said Mass in Watchemoket Hall and resided at the cathedral. The parish then did not include Rumford or Riverside. In July, 1879, Bishop Hendricken administered confirmation in Watchemoket Hall, perhaps the first episcopal visitation to the town of East Providence.

On February 5, 1880, the Rev. Farrel O'Reilly was appointed pastor of this district. He it was who built the church and the parochial residence. The church was dedicated on the 7th of November, 1880. In November, 1887, Father O'Reilly became the pastor of St. Teresa's church in Providence, and the Rev. John Harty succeeded him in East Providence. At this time Rumford was taken from St. Joseph's parish in Pawtucket and annexed to the parish of East Providence. Shortly afterwards a summer mission was established at Riverside. In January, 1897, Father Harty was transferred to the church of the Sacred Heart in Pawtucket, and the Rev. John Heany was made pastor of the parish in East Providence with its two missions.

In 1890 a well-built little church, St. Margaret's, was erected in Rumford on land donated by the Rumford Chemical Works.

In 1892 a summer chapel, St. Brendan's, was erected in Riverside. In 1899 a new parochial residence was built in East Providence. The town, distinct in government from the city of Providence, although practically a part of the city, is growing year by year and must eventually become a thickly settled district. The Catholic population is increasing, but not very rapidly.

CRANSTON.

ST. ANN'S CHURCH.

CRANSTON was one of the places in which the Irish emigrants settled in the 40's. Sprague's Print Works employed so many hands that it was natural that some of the early Irish settlers should be found among them. They then attended Mass in the "old church," and until St. Mary's church in Olneyville was formed it was the nearest church to them. After 1853 Cranston formed a mission from St. Mary's. Father Quinn—"Doctor" Quinn—as he was called, bought land for a church in 1858. The church—St. Ann's—was dedicated on the 18th of July, 1858, by Bishop McFarland. He estimated the value of the church and lot at that time at $5000. The congregation then numbered 500. The place was growing, however, and in 1860 the Rev. P. F. Glennon became the first pastor, followed in 1861 by the Rev. R. O'Gorman, in 1863 by the Rev. Michael Lynch. The Rev. Philip Grace was pastor from 1864 to 1867; the Rev. Joseph O'Brien, from 1867 to 1871; the Rev. John S. Flynn, from 1871 to 1885. It was during his pastorate that the Spragues failed and Cranston "went down." It has never quite recovered its former prosperity, though it is now becoming an attractive suburb of Providence. Many of the old Catholic families moved away. In recent years, however, not a few French Canadians and some hundreds of Italians have become members of this parish. In 1886 the Rev. William Stang was pastor of Cranston for a few months. Since 1886 the Rev. Michael O'Hare has been pastor of St. Ann's.

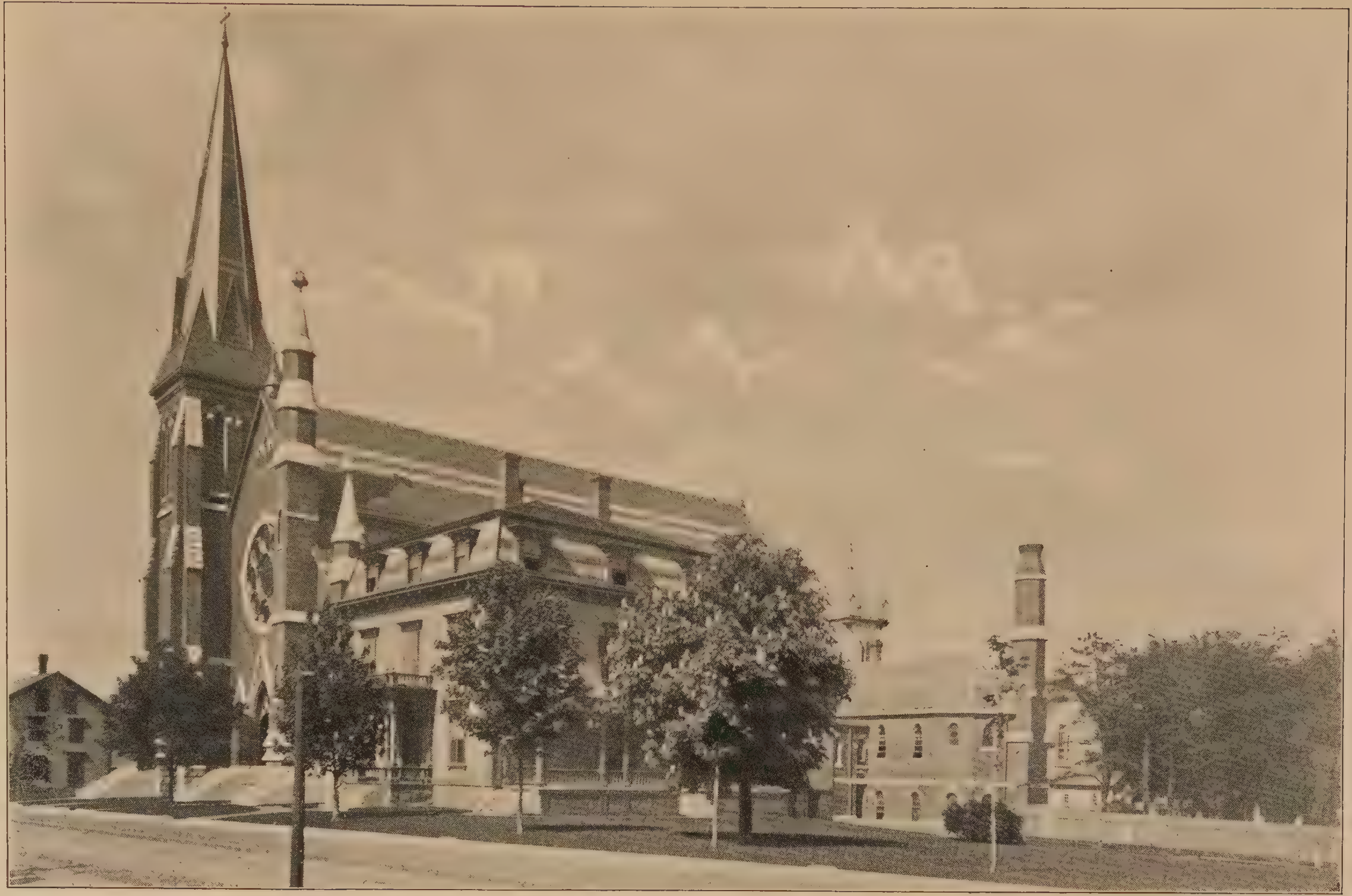
PAWTUCKET.

ST. MARY'S.

THE oldest record of Catholicity in Pawtucket is found in the Baptismal Register of Holy Cross Cathedral, Boston. On June 6, 1823, Bishop Cheverus baptized in Pawtucket Jane Morrison, Mary Wall, Edward McCartney, Mary Ann Asley, and John Gillespie. On the same day he baptized in Providence Mary Ann Develin. He had visited Providence many times previously, but, perhaps, this was his first visit to Pawtucket. The early settlers were nearly all printers in the few print works of Southeastern New England, and followed their work from place to place. Thus some went to Fall River, and passed from there to Taunton, turning next to Providence, and settling down in Pawtucket only to depart for new fields. Several of them were silk printers, for a great impetus was given to the silk industry by the subsidies of Congress at that time, and the general cultivation of mulberry trees in New England and especially in Connecticut.

In 1827 Mr. James Lenox, of Pawtucket, reported to Bishop Fenwick that there were in Pawtucket fully two hundred Catholics who were very anxious to have a priest. They united with their fellow Catholics in Providence in asking for a priest on the 4th of January, 1828. The bishop sent them Father Woodley, who wrote the bishop from Pawtucket that everything promised well. During that year Father Woodley spent most of his time at Pawtucket and Providence. On the 30th of August, 1828, the bishop received from David Wilkinson the deed of a donation of land 125 feet square, granted "for the benefit of the Roman Catholics settled in the neighborhood, and to have a church erected on it." On February 1, 1829, the bishop sent Father Woodley a plan of the church he wished to have erected, and on the 30th of April, 1829, the priest informed the bishop that he had contracted to have it built by Pentecost for $1,200. It was up and completed in November, and perhaps before that day. It was the first Catholic church built in Rhode Island. Father Woodley had hard work to pay for it, and could not raise a mortgage on it because of the trust deed of the church. In December, 1830, Father Woodley withdrew.

Meanwhile the congregation at Providence increased, while that of Pawtucket fell off. The little church stood for many a day unaltered and unchanged. Priest after priest went to Providence, making that town his headquarters, and going only occasionally to Pawtucket. First there was the Rev. John Corry, who visited this district in 1830, although his residence was in Taunton. Then there was the Rev. Peter Connolly, the young giant who is said to have knocked together the heads of some "Brown boys" while they were disturbing the lecture of his friend, the Rev. Dr. O'Flaherty, of



IMMACULATE CONCEPTION CHURCH,

Pawtucket, R. I.

Boston. He stayed two years, from 1832 to 1834. Then there was the Rev. Constantine Lee, the old man from the Edinburgh mission, who lived at the half-way house on the Pawtucket pike. He did his own farming and might often be surprised in the fields. Perhaps all of these priests lived at this convenient or inconvenient place, half-way between the two settlements. On October 22, 1836, the bishop gave confirmation in the little church of Pawtucket and confirmed 47 persons, mostly children from Providence. At that time it was said that there were only 70 Catholics in Pawtucket, while there were fully 1,000 in Providence. In August, the bishop stationed Father Corry in Providence, and gave Father Lee charge over Pawtucket and Newport. This arrangement lasted until 1839, when Father Lee left the diocese. But the record book at the cathedral at Providence shows that Father Corry often administered baptism in Pawtucket and Woonsocket during 1838 and 1839, and Father Wiley, who was then in Taunton, baptized also in Pawtucket during that year. The Rev. James O'Reilly succeeded Father Lee, and remained for a couple of years.

In 1841, the Rev. William Fennelly took charge of Pawtucket alone, just at the time that St. Patrick's church in Providence was being formed. He was the first pastor of that church while still retaining Pawtucket. He left in September, 1841, and the Rev. Denis Ryan took his place for a few months. In January, 1842, Father Wiley became pastor of St. Patrick's, and the Rev. Wm. Ivers, a priest from Halifax, N. S., where he had taught in St. Mary's college, was sent to the congregation at Pawtucket and Woonsocket. He was something of a controversialist, and perhaps in his little parish he had plenty of time for controversy. He wrote while at Pawtucket a pamphlet of 120 pages as "A Reply to Dr. Brownley, of New York, and a Rejoinder to the Rev. Mr. Dowling, of Providence, on the Relative Merits of Protestant and Catholic Bibles." He styles himself the Catholic pastor of North Providence. His pamphlet was printed by B. F. Moore. The reviewer of the *United States Catholic Magazine* described it as "solid reasoning, but too sarcastic in style." When the bishop was in Providence on the 7th of March, 1842, he drove out to Pawtucket, and spent an hour with Father Ivers, and "was much pleased to find him satisfied"—a remark which, perhaps, indicates the poverty and difficulty of his mission. In July, 1844, a few months after the diocese of Hartford was formed, Father Ivers left the country and returned to Ireland.

From 1844 to 1846, Pawtucket was a part of the mission of Father Fitton, who had for his parish all the State but Providence. The priests at the cathedral helped him out, however. In November, 1846, Father Fitton settled down in Newport, and in 1847 the Rev. Joseph McNamee, a priest of the diocese of Cincinnati lately adopted by Bishop Tyler, went to reside in Pawtucket. He stayed there till his death on the 28th of March, 1853. During his pastorate Pawtucket and all Rhode Island was growing with an enormous influx of Irish immigrants. Still the comparative poverty and smallness of the parish is shown from the fact that no attempt at building a larger church was made until Father Delany's time. Father Delany, one of the priests ordained in Providence in 1851, was sent to succeed Father McNamee. He put an addition to the church, and it was dedicated in 1857 by the Very Rev. William O'Reilly, the administrator of the diocese. In 1858, when Bishop McFarland visited this parish he estimated the value of the church property at $24,000 and the debt at $6,500. He considered that the congregation numbered 2,600. Father Delany, perhaps at the time of the church's dedication in November, 1857, had changed the name from St. Mary's to that of the Immaculate Conception. It was but shortly after the definition of that dogma in 1854, and Father Delany had great devotion to the Blessed Virgin.

In 1855 Father Delany opened a school in his parish. It was Know-Nothing times, and besides the Provincial Council of New York in the fall of 1854 strongly urged the erection of Catholic schools. The teachers were all lay teachers until 1862, when the Sisters of Mercy took charge of it. In 1858 there were 200 children in the parochial school and 300 in the Sunday-school. They came, it is said, from far and near. So the parish went on prospering and flourishing with the prosperity and growth of the town. One parish after another was formed from it: St. Patrick's, Valley Falls, in 1869; the Church of the Sacred Heart, Pawtucket, in 1872; St. Joseph's, Pawtucket, in 1873, and yet the original parish, while its boundaries were contracting, was really gaining in strength and vitality. In October, 1879, Father Delany died, and his successor was the Rev. William Halligan, who was appointed pastor on the 1st of December, 1879. He died only in the last days of 1898, but the parish had been quite transformed in the interval. On the 23d of August, 1885, the corner-stone of the new church was laid by Bishop Hendricken; the church was dedicated on the 8th of May, 1887, by Bishop Harkins. It cost a hundred thousand dollars. A handsome new school was opened in 1891. A fine brick convent was built in 1895 and opened in 1896. The church property of this parish is singularly complete. St. Mary's cemetery, the first Catholic cemetery in Rhode Island, unless one excepts the old churchyard in Newport, was opened in 1834. In January, 1899, the Rev. John Tennian succeeded Father Halligan.

CHURCH OF THE SACRED HEART.

THE parish of the Sacred Heart was formed in 1872 by the Rev. James L. Smith, who was assigned to this duty on the 1st of August, 1872. Mass was first said in Battery Hall, on Division street. Land was bought on the 19th of September of that year on the site commonly known as the "Pleasant View Purchase." On this land the church and rectory are situated. The corner-stone of the church was laid in May, 1873, by Bishop Hendricken. Services were held in the basement of the new church in the fall of 1873. On the 1st of February, 1875, Father Smith resigned. The Rev. Michael Fitzgerald succeeded him. The church was dedicated by Bishop Hendricken on the 10th of June, 1876. In the same year the Sisters of Mercy took charge of the Sunday-school, and the church was completed. The parochial residence was built in 1882. In 1889, the school-house was built on the Durfee estate, which was bought for the purpose, at a cost of $5,000. The Sisters of St. Joseph came from Springfield in August, 1890, to take charge of the school. At first five were deemed enough; now there are eleven teachers in the school and over five hundred pupils. A fine convent was built in 1897. It cost over $23,000. It was blessed on the 22d of February, 1898, by Bishop Harkins, and Bishop Beavens preached. The Rev. John Harty has been pastor of this congregation since the 1st of January, 1897.

ST. JOSEPH'S.

IN 1873 the Catholics on the east side of the river had become so many that the bishop decided to form a new parish. In 1873 Father Delany bought land on which to build a church, and in July of that year the corner-stone was laid. There was a debt of $52,000 on the place when Father Kinnerney was made its first pastor in January, 1874. Services were held first in the town hall, but in April of that year the basement of the church was occupied. The stringency of the money market and the poverty of the people made the church debt very grievous, but in the first year $27,000 were raised. The church was being erected, and on October 8, 1878, it was dedicated. The belfry and tower were finished in 1891. In 1887 land was bought for a school. The school was built in 1894 at a cost of $50,000. It is a very handsome and well-equipped building. In 1885 Dodgeville and Hebronville were detached from this parish; in 1888 Rumford was annexed to the parish in East Providence, but St. Joseph's is still in a most flourishing condition. In a little over twenty years, it is the boast of the parish and its pastor, that $250,000 had been contributed by the parishioners to parochial works.

ST. JEAN BAPTISTE.

THE French church at Woodlawn was begun by the Rev. Wm. Meenan in 1886. He bought land for it on November 10th of that year. The church was erected and occupied in the following year. The parish grew rapidly with the French-Canadian immigration of recent years, and on April 12, 1897, the corner-stone of a fine new church was laid. It was dedicated on the 31st of May, 1898. Father Meenan left Woodlawn for Natick in 1887. The Rev. N. Leclerc took his place and remained till 1890, when the Rev. G. Garcin succeeded him. The parish has a fine school in charge of the Sisters of the "Union des Sacres Cœurs."

OUR LADY OF CONSOLATION.

THIS parish situated in the northern part of Pawtucket takes in the localities known as Pleasant View and Darlington and also includes a portion of South Attleboro. It is a French-Canadian parish. It was formed on the 15th of September, 1895. The Rev. J. C. Bessette was the first and is the present pastor. A church and school, in one, have been erected.

CENTRAL FALLS.

HOLY TRINITY CHURCH.

THIS parish was formed in the spring of 1890, and the Rev. Patrick Farrelly made pastor. It consists of portions taken from St. Patrick's parish, Valley Falls, the Sacred Heart parish, Pawtucket, and St. Mary's parish, Pawtucket. It is now in the city of Central Falls, which received its charter from the Legislature in January, 1895.

Mass was first said in Temperance Hall, High street, Pawtucket. The first purchase of land was made in July, 1889; other purchases were made also in 1889, 1891, and 1897. The corner-stone of the church was laid on the 15th of September, 1889. The church was covered in about the 20th of the following December; the first Mass was offered in the basement on the second Sunday of February, 1890. The church was dedicated on the 23d of May, 1892. The parochial residence was erected in 1894.

NOTRE DAME DE SACRÉ CŒUR.

IN September, 1873, the Rev. Charles Dauray was made pastor of the French-Canadians in Central Falls. In the following March he bought land for a new church, the corner-stone of which was laid on the 13th of September, 1874. It was dedicated on the 2d of October, 1875. On the 12th of November, 1875, Father Dauray was appointed pastor of the church of the Precious Blood in Woonsocket, and the Rev. Leo Bouland took his place in Central Falls. He was a native of Lyons, in France, and a man of very brilliant parts, but flighty. He was pastor of this parish until June, 1880, when the Rev. George Mahony took charge of the parish and restored it to tranquillity. Father Mahony built up this large parish, which kept growing in size by the constant immigration from Canada. He built the new school, which was dedicated on the 28th of August, 1892. A school had been originally opened in 1883. The Sisters of St. Anne took charge of it in 1891. A new pastoral residence was bought on the 1st of March, 1894. A cemetery in Pawtucket was bought in November, 1895. Both of these purchases were made by the Rev. J. H. Beland, who was made pastor in February, 1894.

WOONSOCKET.

ST. CHARLES' PARISH.

THE oldest parish in the northern part of Rhode Island is that of St. Charles, Woonsocket. There have been Catholics in that city since the early '20's. They were drawn there particularly by the Blackstone Canal, which was in course of construction in 1825. Father Woodley visited Woonsocket, so it is said, in 1828, and said Mass for the ten Catholic Irishmen of the town in the house of Walter Allen. All the priests who for the next ten or fifteen years had charge of Providence or Pawtucket paid an occasional visit to Woonsocket. Fathers Corry, Connolly, Lee, McNamee, Fenelly, Ryan, and Ivers from time to time visited the Catholics of that section. Some of the baptisms are recorded in the registers of Providence, some in Pawtucket, and some even, it is said, in Worcester. Father Fitton was for a time in Worcester, and ranged through the entire Blackstone Valley without let or hindrance. The wide field which priests in those days claimed as their own may be seen from a glance at the register of the Cathedral in Providence, in which for the year 1838 there are recorded baptisms performed by Father Corry not only in Providence, but in Warwick, Woonsocket, Pawtucket, Cranston, Stonington, and Stoughton. At that time Father Corry was considered a stationary priest with only Providence for his parish.

In 1834 it is said there were just thirty Catholics in Woonsocket, and Mass was said for them by Father Fitton in a hall attached to the old Woonsocket Hotel. Some of the boys at old Mt. St. James' College came from Woonsocket Falls, though most of the students in that unique college were "drafted" in New York. From 1844 to 1846 Woonsocket lay within Father Fitton's Mission, and divided his attention with Pawtucket, Newport, and Crompton.

The first land bought for a church in Woonsocket was obtained through Michael Reddy for $185—"a lot of land near Social Village, on the Mendon road and Daniels street." That was on the 10th of October, 1842. Dexter Ballou was the original holder of this and the adjacent land which was presently acquired by the Catholics of the village. The first little wooden church, 60x40, cost about $2,000. It was not completed till 1844. Occasionally when Father Fitton was kept too long away from Woonsocket, his place was supplied by a priest from Providence—usually Father Brady, who, with Father Putnam, served at the cathedral with Bishop Tyler.

In November, 1846, Father Fitton settled down in Newport. His place, as far as Woonsocket was concerned, was taken by the Rev. Charles O'Reilly, who afterwards died in Blackstone. Father O'Reilly had already served in the diocese of Boston and seems always to have enjoyed the respect of Bishop Fitzpatrick. He was a man who needed to be "understood," explosive, and exaggerated, and quick to take and give offence. He lived for a time in the sacristry of the church, and while Bishop Tyler lived everything went smoothly. On the coming of Bishop O'Reilly to the diocese, the harmony that had previously existed, disappeared. Bishop O'Reilly and the pastor of St. Charles', Woonsocket, were at swords' points almost from the beginning. It ended with Father O'Reilly's going to Blackstone, where the old feud blazed forth again, this time in the courts, in which the priest sued the bishop for salary, and the bishop retorted with charges of mismanagement. All of this priest's family, Father O'Reilly of St. Joseph's, Providence, and Father Brady of Hartford, were in hot water in those days. Father O'Reilly had enlarged the church at a cost of $6000 in 1848, and had procured a cemetery which now belongs to Blackstone, and was used by the Catholics of all the neighboring villages. It, too, was a source of litigation and bad feeling.

Father O'Reilly's successor was the Rev. Hugh Carmody, who went to Woonsocket in February, 1852. He stayed there just two years, until March, 1854, when he went to St. Joseph's, Providence. The Rev. John Brady, who succeeded him, did not stay more than a year, when in March, 1855, he resigned and left the diocese. The Rev. Michael McCabe succeeded him in March, 1855, and with the exception of an interval of three years from February, 1866, to February, 1869, he remained pastor of the parish until December, 1893.

In 1858, Bishop McFarland estimated the value of the church property at $7,800, on which there was a debt of $200. The Catholic population of the town was then reckoned at 2000, although in 1857 there had been 156 baptisms and 39 marriages. The first parochial school was built in 1859. For ten years it was in the hands of lay teachers.

Meanwhile the congregation was growing so large that Father McCabe began to collect funds for a new church. When he went to St. Patrick's in Providence in 1866, he left $10,000 in the treasury and no debt on the parish property. His successor was the Rev. Francis Lenihan, a young priest whose brother had died in 1857 while pastor of East Greenwich. He continued Father McCabe's plans, and in order to build on the old site removed the old church to leased land. On the 16th of June, 1867, the corner-stone of the church was laid by Bishop McFarland, who notes in his diary the serious sickness of the pastor. He died on the 2d of August, 1867. The Rev. Bernard O'Reilly succeeded him, and continued the work of erecting the church. It was well towards completion on the outside when he left the diocese at the close of 1868, and devoted himself to literature ever afterwards. He is now living at a very advanced age in New York.

That year, 1868, the old church had been burnt down, and the need of a new church became more urgent than ever. It was dedicated on the 15th of October, and it had cost fully $80,000. In 1869, the Sisters of Mercy took charge of the schools. In 1879, Father McCabe built a second school in another part of the parish and gave it to his people. It is called St. Michael's in honor of the patron saint of its donor. In 1898, Father Mahony, the successor of Father McCabe, built a fine school and hall in the vicinity of the church.

Father McCabe was Bishop Hendricken's Vicar General from the time that Dr. McMahon, of New Bedford, was made Bishop of Hartford in August, 1879. After Bishop Hendricken's death he administered the diocese until the appointment of Bishop Harkins in 1887. He held the office of Vicar General under Bishop Harkins until the time of his death in 1893. The Rev. George Mahony succeeded him in 1894, and shortly afterwards in 1895 the parish was divided, the parish of the Sacred Heart being formed. Woonsocket is not only a flourishing "cotton" town—the number of French Canadians in the city showing its eminence in cotton manufacture—it is also a centre of the rubber industry. It was in the mills of Woonsocket and Millville that Mr. Joseph Banigan laid the foundation of his great fortune. The fluctuations in the rubber industry have made the English-speaking Catholics of

Woonsocket, who are employed for the most part in rubber mills, less independent than formerly.

PARISH OF THE PRECIOUS BLOOD.

IN 1866, the French Canadians of Woonsocket were so many that Bishop McFarland sent to Father Lenihan, the pastor of St. Charles', a priest to look out especially for their wants. He discovered on his episcopal visitations that the number of French-speaking Catholics all over his diocese was so considerable that it would be necessary for his priests henceforth to know French. He instructed his seminarians at Troy to devote their time to the study of this language, little dreaming perhaps of the size and importance of the French Canadian immigration.

The Rev. Lawrence Walsh was the first priest assigned to the duty of looking after the French Canadians in Woonsocket. Others who served as assistants at St. Charles' church were Fathers Princen, Belanzer and Bernard. With Father Bernard began the "French Mass" at St. Charles'. In 1869 the Sisters of Mercy conducted a Sunday-school for the French children. The parish was divided when the French Canadians became so many that they needed two Masses on Sunday. Then, they had Mass in a hall over the Harris Privilege Mill.

On August 27, 1873, they bought land and began building their church. On October 25, 1874, the corner-stone was laid by Vicar General McMahon. This was during the pastorate of Father Berkins. The church, a fine edifice of brick and stone was almost finished, when it was blown down by a gale on the 2d of February, 1876. The loss was estimated at $25,000. After this disaster the basement was fitted up, and work on the church went on very slowly. It was dedicated on the 17th of July, 1881. The church seats nearly 2000.

On November 12, 1875, the Rev. Charles Dauray was made pastor. In 1880 the Sisters of Jesu-Marie from Quebec took charge of the schools, which are very large and flourishing in this parish. The boys of the school are in charge of Brothers.

STE. ANNE'S PARISH.

THE parish of Ste. Anne is an offshoot of the first French parish in Woonsocket. It was formed in 1890, and the Rev. N. Leclerc was made the first pastor. His congregation first heard Mass in the basement of the church of the Precious Blood. In April, 1891, he began to build the new church of Ste. Anne. It was opened that same year, and is a large building, suited to the needs of a very large parish. A school has been erected, and a gymnasium for young men, with its Ste. Anne's Gymnasium band—a rival, in the minds of the good people of this parish, of the best bands in the country. There is a constant immigration from Canada into Ste. Anne's parish, and none in the diocese has grown so rapidly to such large proportions.

CHURCH OF THE SACRED HEART.

THE English-speaking parish of the Sacred Heart was founded in the fall of 1895. The Rev. John McCarthy was made the first pastor. He said Mass first in the hall of the Harris Privilege Mill. Within a few weeks of the parish's formation a fine lot of land in that part of Woonsocket, known as Fairmount, was bought, and the residence on it was made into a rectory. A temporary hall was built very rapidly, and on the second Sunday in January, 1896, the hall or church was blessed by Bishop Harkins. The parish is not large, but the people are well-to-do and much interested in parish matters. They formerly belonged to St. Charles' parish.

HARRISVILLE.

ST. PATRICK'S PARISH.

THE Catholics in the town of Burrillville were few and far between before 1850. What Catholics there were in Pascoag or Harrisville were content to know that their nearest church was in Woonsocket and to go there if they needed a priest, or to wait for an occasional visit from the missionary priests in Providence. In the opening up of the country towns which came in the early '50's, Pascoag was one of the first places to receive a pastor. By Pascoag was meant the whole district. On the 15th of March, 1851, Bishop O'Reilly appointed the Rev. Christopher Moore, a young priest just two months ordained, pastor of this district. But if cities were poor missions then, what must the country have been like? The Rev. P. J. Lenihan went there in 1852 and stayed there till September, 1853. He determined to build a church in Pascoag, and Keely, the architect, in fact, drew the plans. The bishop went there in July, 1853, and preached to the people on the subject of the church lot.

Father Lenihan went from this district in 1853, and Father Bernard Tully succeeded him. The plan of building in Pascoag was abandoned, and Harrisville was made the headquarters of the mission. He it was who began the erection of St. Patrick's church. The work was completed by the Rev. John Duffy, who was pastor for over ten years, from 1856 to 1867. He also enlarged the building. The Rev. James O'Reilly succeeded him in 1867. The next pastor was the Rev Wm. Bric, who came in 1869, and who cleared the church of debt. The Rev. John Keegan suceeeded him in 1873 and remained until he was transferred to Providence in 1878. The Rev. John Maguire succeeded Father Keegan. The Rev. Michael Cook followed Father Maguire in 1884. The Rev. Michael Cassidy came next, in 1890. The Rev. Henry Conboy followed in 1892 and the Rev. John Tully in 1899.

St. Patrick's church was dedicated by Bishop McFarland on his first episcopal visitation on the 11th of October, 1858. It was valued at that time at $3500, and the Catholic population of that district was estimated at a thousand. It had then two missions, one at Albion, where there were

23 Catholic families, and where Mass was said every second week, and one at Slatersville, where there were 15 Catholic families and Mass was said every third month.

In 1880 the church at Pascoag was erected into a separate parish. In 1886 it was reunited to Harrisville. In 1893 it was again set off from the original centre. There are now two missions attached to this church, one at Glendale, the other at North Oakland. The congregation is partly of French-Canadian, partly of Irish-American nationality.

PASCOAG.

ST. JOSEPH'S.

THIS parish was long a mission of Harrisville. The congregation consists chiefly of English-speaking Catholics. Far back in the 50's it was the intention of Bishop O'Reilly that the church should be built in Pascoag rather than in Harrisville. It was in Pascoag that he spoke in 1853 on the subject of the church lot. In Pascoag, in October, 1858, Bishop McFarland confirmed 130. But the church was located then in Harrisville, and it was only in 1880 that St. Joseph's church was built. The corner-stone was laid on the 17th of March, 1880, and the church dedicated on the 20th of September in that same year. For six years it formed a separate parish, but in 1886 it was again attached to Harrisville. In 1893 the Rev. James Mahon was appointed pastor, and the place again became a parish. Father Mahon has built a parochial residence.

VALLEY FALLS.

ST. PATRICK'S PARISH.

ST. PATRICK'S PARISH, Valley Falls, was a part of St. Mary's Parish, Pawtucket, up to 1860. There was but a handful of Catholics in the place before 1850. The mills were either not yet built or were just beginning, for the great development of Rhode Island industries came after 1850, or indeed after a much later date. The Catholics who came first, attended the church in Pawtucket. But the little towns in the vicinity of Pawtucket, and towards Woonsocket, were so full of life from a Catholic point of view that it was thought well to make a parish at Valley Falls with missions in Ashton, Berkeley and Manville. The land was bought by Father Delany in 1859, and the corner-stone of a church was laid by Bishop McFarland on the 9th of September, 1860. A year later he blessed the church on the 21st of July, 1861. The first pastor was the Rev. Richard O'Gorman. His successor was the Rev. Daniel Mullen. The Rev. Hugh O'Reilly was pastor from 1860 to 1872. In 1872 the Rev. Thomas Kane was made pastor, and remained in Valley Falls until his death, in the summer of 1892. In 1872 Ashton, Berkeley and Manville were cut off from St. Patrick's, and made into two parishes.

The place was growing rapidly in the 70's, and Father Kane greatly enlarged the church, putting a transept in it and so altering it as to make it almost a new church. It was dedicated on the 25th of November, 1875. It is the largest wooden church in the diocese. The large parish school was built in 1878; the convent of the Sisters of Mercy in 1880. All the buildings are of wood except the Young Men's Institute, which was erected in 1894, and dedicated on Thanksgiving Day of that year. Father Kane died in August, 1892, and the Rev. Michael Cassidy succeeded him in that year. The parish takes in not only Valley Falls, but Lonsdale also. It is now an English-speaking parish, but up to the formation of the French church of Our Lady of the Sacred Heart in Central Falls in 1874, it had a French-speaking membership. The Catholics of Valley Falls are mainly of Irish descent though many of them are English. The Institute for the young men is the most ambitious in the diocese of Providence.

ASHTON.

ST. JOSEPH'S.

ASHTON was made a parish or part of a parish in 1872. It had formerly been a portion of St. Patrick's, Valley Falls. The Rev. James A. Fitzsimons was appointed pastor in November, 1872. He resided at Manville until 1874, when he went to live in Ashton. His congregation is made up of English and French speaking Catholics. He has built two churches in Ashton, the last, which was dedicated in April, 1890, being a very handsome edifice. The venerable pastor is the patriarch of the village. At Albion there is a small mission church in which Mass is said every Sunday. Both places are exclusively mill villages.

MANVILLE.

ST. JAMES' PARISH.

MANVILLE is a Rhode Island town where five out of every six inhabitants speak French and are Catholics. It is a thriving little cotton centre where the mills make a better class of goods and the operatives receive higher pay than is given in most of the cotton mills. There are a few English-speaking Catholics in the parish —in a Canadian parish they are invariably called "Irish" as the church of those who speak English is called by them the "Irish" church. All this district was once in St. Mary's parish, Pawtucket. When the parish of Valley Falls was established in 1859, missions were soon instituted at the smaller towns of Manville, Albion, Ashton, and Berkeley. Manville once was attended from Harrisville, and so the names of Fathers Duffy and Tully were not unknown in the town.

On the 1st of November, 1872, the Rev. James Fitzsimons was made the first pastor of a parish which took in Manville, Albion, Ashton and Berkeley. He at once made provision for the building of a church. But the panic of '73 made his work difficult. The corner-stone of the church was laid on the 26th of April, 1874, and Father Fitzsimons remained in charge until the following summer, when he was transferred to Ashton and Father Bernard was made pastor of Manville. He stayed in Manville until December, 1887. Father Bachand succeeded him in January, 1888, and remained in charge until his death in March, 1892. The church was very much improved by Father Bachand, who also built a rectory. He was succeeded by the Rev. Joseph Beland on the 11th of June, 1892. He went to Central Falls in February, 1894. At Manville he had completed the parochial schools. Father Jourdan was the next pastor. He went to Manville in delicate health and died before long on the 20th of July, 1896. His successor was the Rev. Eugene Lessard. Father Lessard built the fine new convent of St. Anne, which was blessed on the 26th of November, 1897. The parish is well equipped and flourishing, and the town reminds one of Canada, so prominently is it in evidence that French is the language of the people.

SLATERSVILLE.

ST. JOHN'S CHURCH.

SLATERSVILLE, as the name suggests, is a small town belonging to the old Slater family. The tradition of the Catholics of the town is that years ago the Stater family greatly disliked the Catholic church, and as they owned all the land in the village there was no way of establishing a mission there. In 1858 it was within the parish of Harrisville, and it was said to have fifteen Catholic families. Mass was said there once every three months in an operative's house in the early hours of the morning, so it is said, as if the knowledge of the presence of a priest in the village would have given offence to the mill-owners.

After 1865 the French-Canadians went there, and little by little replaced the Irish and English. About 1868 Mass was said regularly every Sunday in a large hall. In 1873 Father Berkins became the first resident pastor. Land had been obtained on September 14th, 1871, on which to build a church. The corner-stone of the church was laid on the 26th of December, 1871, and the church was dedicated on the 24th of May, 1872. The land was a gift from the Slaters to Sarah Devlin, an old servant of the family, and was given by her to Father Bric, who was pastor of Harrisville at the time. Father Berkins remained in Slatersville till 1874. The Rev. Edward Carrigan succeeded him in that year, and remained in Slatersville till 1882, when the Rev. James Clarke followed. He left to found the St. James' parish, New Bedford, on the 8th of January, 1888. The Rev. P. A. McLaughlin succeeded him, and is the present pastor. The parish is made up in good part of French-Canadians. It is a flourishing country parish, well provided for, and with next to no debts.

ARCTIC CENTRE.

ST. JAMES' CHURCH.

IN 1892 the parish, which was long known as "Our Lady of Mt. Carmel," Crompton, was transferred to Arctic Centre, and the former mission of St. James' gave its name to the old parish, and Crompton became a mission of Arctic Centre. In the course of forty or fifty years, the business centre of the locality had changed. Both Crompton and Arctic Centre are in the heart of the Pawtuxet Valley, a busy centre of cotton manufacturing. The prosperity or failure of all these towns depends upon a single industry, and when there are shut-downs or strikes in the cotton mills there is nothing to be done but to pack up and leave or wait in patience for better times.

In September, 1844, Father Fitton bought the first acre of land for church purposes in the village of Crompton. On the 15th of October in that year, the corner-stone of a little church was laid by Father Fitton. The church was 50x30 feet, and was completed on the 4th of January, 1845. The first Mass was said in it on the 19th of January in that year. On July 20, 1845, it was dedicated by Bishop Tyler. From 1844 to 1846, Father Fitton was a missionary-at-large, looking after Woonsocket, Pawtucket, Newport, and any other place he thought needed looking after. He visited Crompton once a month. This district embraced all of what appears on the old record books as "Warwick." When he settled down in Newport in November, 1846, Crompton was left to the charge of the priests at the cathedral, and monthly visits were paid by Fathers Putnam, Joseph McNamee, and James Gibson. In 1850, Crompton was made a separate parish and given to the Rev. Daniel Kelly, who had been ordained in Providence on December 1, 1850, by Bishop O'Reilly—the first priest whom he ordained. A few months later, perhaps in August, 1851, the Rev. James Gibson was appointed pastor of this district. He held the post for forty years until his death in 1892. He enlarged the church property by the purchase of eight acres of land, and in many ways added to its value.

A mission was opened in 1853 at Phenix; but the congregation of Crompton grew so rapidly that the church had to be greatly enlarged. One of the last entries in Bishop O'Reilly's diary concerns this parish. On November 17, 1855, two weeks before he sailed for Europe, for the last time, he notes that he "visited Crompton and River Point, and confirmed 350." He was "much pleased," he said, "with the congregation and people and pastor of Crompton." In 1856 the church was practically built over. It was blessed by the Very Rev. William O'Reilly, V. G., in December of that year. The cemetery, which really was an extension of the churchyard, grew by various purchases until it became seventeen acres in extent. Phenix was cut off from this parish in 1858. A mission was opened at Birch Hill in 1870. In 1873, the French-speaking residents of Centreville became a separate parish. In 1872, the property on which the present St. James' church in Arctic Centre stands was bought and a fine hall built on it. In January, 1892, Father Gibson died. A few months before his death, he gave to the parishioners this property, which up to this time he had held in his own name. It was said at the time that the gift was worth fully $20,000. This hall, "Grove Hall," as it was called, was remodelled, and the present St. James' church was made of it. It was opened on the 15th of August, 1891, when Mass was said in the basement. On the third Sunday of November, 1891, Mass was first said in the main hall, upstairs. The mission at Birch Hill was then closed. In August, 1893, this church was dedicated by Bishop Harkins.

The Rev. James Brady succeeded Father Gibson in January, 1892, and remained there till February, 1896. During his time the parish was transferred to Arctic Centre from Crompton, and a new house built at the former mission station. A convent school was also erected on the grounds. The Rev. William Flynn has been pastor of this parish since February, 1896.

ST. JEAN BAPTISTE.

WHEN cotton manufacturing began to boom after the war, the French Canadians came in great numbers to the State. With the building of new mills in the Pawtuxet valley the pastor of Crompton, who had once ranged alone over the whole district, and felt the need of no other language but English for his parishioners—unless, indeed, he lamented his inability to speak Irish—found himself confronted with a large number of French Catholics who could not speak English. Bishop McFarland had no sooner returned from the Vatican Council, in 1870, than Father Gibson applied to him for an assistant who could speak French. In 1873 the French Canadian Catholics were so many that Bishop Hendricken formed them into a congregation, and put over them the Rev. Henry Spruyt, a Belgian priest who spoke French fluently. He built the large church of St. Jean Baptiste, which is in use at present. It was almost built when Bishop Hendricken laid the corner-stone of it on the 18th of October, 1874. Mass was said for a long time in the vestry. Father Spruyt's successor was the Rev. James Smith (1879–1887). The church was dedicated on the 4th of July, 1880, by Bishop Hendricken. He it was who finished the interior of the church. His successor was the Rev. Charles Gaboury, who built the convent and school. He remained in Centreville until 1895, when the Rev. Joseph Payan took his place, and was pastor of the parish until 1898. In 1898 the Rev. Joseph Bourgeois was made pastor.

It is the largest French-Canadian parish in the Pawtuxet valley and very flourishing. There is a good church, a convent and school, and a new parochial residence. There is also a gymnasium for the young men. The parish has its own cemetery since 1889, and nearly all of the French-American Catholics of the "Valley" are buried in this cemetery.

An off-shoot of this parish is the French parish of Our Lady of Good Counsel in Phenix, formed in 1896.

PHENIX.

STS. PETER AND PAUL'S.

PHENIX was the first mission of Crompton. It was established in 1853, two years after that town received a resident pastor. Father Gibson bought from the Episcopalians a little chapel called the "Rock Chapel," because it was built on a solid rock. This chapel served the needs of the Catholics of that locality for a few years. In June, 1855, Phenix was made a mission of East Greenwich, in order to give the priest there enough to live on. When he died, in 1857, the Rev. Michael Wallace was made pastor of Phenix, and East Greenwich was made a mission. It remained attached to Phenix until 1867. Father Wallace, soon after becoming pastor, sold the old Rock Chapel and bought a Baptist church. It was blessed by Bishop McFarland on May 29, 1859, who estimated the value of the property at that time at $1000. At various times the church was enlarged and improved. The Rev. John Couch became pastor of it in October, 1864. The Rev. John Harty succeeded him twenty years later, in October, 1884. The Rev. John Tennian succeeded him in the latter part of 1887. He remained there a little less than four months, when the Rev. Patrick McCabe succeeded him on the 20th of March, 1888. The Rev. Edward Carrigan followed on the 4th of December, 1889. At that time there was an abundance of land around the church, but the church itself was decaying. Father Carrigan built a new church. The corner-stone was laid on the 1st of May, 1892. The church was dedicated on the 18th of September, 1892. It stands on a hill overlooking the village of Phenix. It cost $17,000. The old church was sold, moved away, and turned into a country store.

OUR LADY OF GOOD COUNSEL.

THIS parish was originally a mission of the French church in Centreville. It was begun by Father Gaboury, but it was not erected into a parish until the summer of 1896, when the Rev. J. D. Lebel was made the first pastor. Everything in the parish is as yet inchoate, but the congregation is increasing, and the church is well attended at all the services. A small school has been opened.

NATICK.

ST. JOSEPH'S.

UNTIL 1870 Natick was part of the parish of Phenix, and the Catholics of Natick went to Phenix for Mass. In the early fall of 1867 the A. & W. Sprague Co. gave a piece of land for a Catholic church for their help in Natick and Pontiac. Work was begun on it on Thanksgiving Day, 1870. The church was erected slowly, and on Christmas Day, 1872, Mass was celebrated for the first time in the basement of the church. There were few French Canadians in this district before 1870.

In 1873 Father Spruyt, the pastor of St. John's church, Centreville, put up a frame building in Natick for the French Canadians. In July, 1875, the Rev. Napoleon Riviere was made the first pastor of Natick, which then ceased to be a mission of both Phenix and Centreville. Father Riviere was pastor of Natick from July, 1875, to October, 1882. During all this time the church remained unfinished, the regular services being held in the basement. In November, 1882, the Rev. P. S. McGee was made pastor and stayed there just two years. In October, 1884, the Rev. James Gleason succeeded Father McGee. On July 18, 1887, the Rev. Wm. Meenan succeeded Father Gleason. Father Meenan completed and greatly enlarged the church, which was dedicated on the 20th of April, 1890. Father Meenan remained in this parish for nearly twelve years until January, 1899. The parish was then given to the charge of the congregation of the Sacred Heart, and Father Lehane is pastor.

The parish is more than two-thirds French Canadian. There are a few hundred English-speaking Catholics, a large number of Italians and some Poles. It takes in the villages of Natick, Pontiac, Hills Grove and Oak Lawn.

EAST GREENWICH.

THE HOLY NAME OF JESUS.

TWO of the incorporators of East Greenwich in May, 1667, were Charles Macarthy and Thomas Dungin or Dongan. At that very time, or a few years after, there was a famous Thomas Dongan, Governor of New York, in the reign of King James the Second. He was a Catholic and an Irishman, who had been sent out to turn the Catholic Indians of New York against their French Catholic allies. Whether the Thomas Dungin, of East Greenwich, was a relative or in any way connected with the Thomas Dungan, of New York, is a question for the discussion of which there is very little evidence. Perhaps these men were Catholics. It is by no means unlikely that they were not. East Greenwich furnishes other undoubtedly Irish names in the course of the next century. Here it was that the well-known and distinguished family of Caseys settled, but one of the first Caseys in East Greenwich was a Quaker preacher, and those who are in search for traces of Catholics among the early colonists may well remember that the ancestors of the Puritans themselves had all been Catholics within a century of their landing in Massachusetts Bay or on Plymouth Rock.

When those who were undoubtedly Catholics went to East Greenwich in the days of the Irish immigration of the 40's and 50's they found little trace of an ancient Catholic influence among the people of the town. The first resident priest was the Rev. P. J. Lenihan, a young priest who had been ordained to the priesthood at the Bishop's seminary in Providence on the 13th of June, 1852. He bought a house and lot in East Greenwich on the 10th of September, 1853, and at once fixed up the building for Mass. There were very few Catholics in the town and not much doing. He was given nearly all of southern Rhode Island for his mission. He named his "church" in East Greenwich the church of the Holy Name of Jesus, which it retained for fully fifteen years. He lived in the town in the Know-Nothing days, and it is said he was so fearful of bodily harm being done him that he never went out alone at night. It was the barest kind of living for him, and the missions were so far distant that he had to neglect them, a fact which displeased Bishop O'Reilly. He, however, esteemed the young priest for his zeal and piety, though he thought him "a little singular." Father Lenihan remained in East Greenwich until his death in 1857. After his death the place was attended for a while from Phenix by Father Wallace and by his successor, the Rev. John Couch. Father Couch bought more land for a new church. In 1857 Bishop McFarland estimated the Catholic population of East Greenwich at 100 adults, and that of Wickford at 35.

In November, 1867, the Rev. William Hart became resident pastor—the second—and after an interval of ten years from the time of Father Lenihan's death. In December, 1868, the Rev. Thomas Kane succeeded Father Hart, and remained in East Greenwich four years. He it was who changed the church's name to that of Our Lady of Mercy. The Rev. William Halligan succeeded Father Kane in 1872, and remained there for seven years, doing the hardest kind of missionary duty. It was in Father Halligan's time that St. Catherine's chapel was built in Apponaug in 1875, and St. Bernard's church in Wickford about the same time. The Rev. William Hines succeeded Father Halligan, and remained in the parish for eight years, leaving only in January, 1888. The Rev. Owen F. Clarke succeeded Father Hines in 1888, and has much improved the church property. In June, 1899, Father Clarke was transferred to St. Teresa's parish in Providence and the Rev. Thomas Fitzpatrick was made pastor of East Greenwich.

In September, 1869, the present church was begun. It was dedicated by Bishop McFarland in 1871. This parish is twenty-three miles in extent. The mission at which Mass is said every Sunday is eight miles from East Greenwich.

WAKEFIELD.

ST. FRANCIS'.

BEFORE the year 1850 Wakefield had few Catholics, and was seldom or never visited by a priest. Perhaps once in a long while Father Hilary Tucker or Edward Putnam or James Fitton, missionaries at large from Providence, called there in the 40's, but it was off the Stonington line and had not much to attract emigrants, and therefore did not need the services of a priest. In 1851 it was attended from Stonington, Conn. Father Tucker, according to a local tradition, assembled the Catholics in the Walker House, at Peace Dale, for the first Mass said in the town. This was in 1852, a date which seems doubtful, for at that time Father Tucker was in Warren, and, after leaving Warren, went to Boston. He may have, however, been visiting his friend, Father Gibson, at Crompton, when he took this missionary journey.

By the efforts of Mr. John O'Reilly the place was visited regularly shortly afterwards. Father Lenihan went to East Greenwich in September, 1853, and Wakefield came within his parish. Mass was said for a time at Mr. O'Reilly's house, and occasionally at Willard's Hall, near Sugar Loaf Hill, Wakefield. In 1854 Father Lenihan erected a little church on land given to the Catholics of the town by Mr. Stephen Wright. In 1858 Bishop McFarland estimated this church to be worth $1000, and the congregation to number 200 adults. On the 21st of June, 1858, Bishop McFarland preached in a Protestant church of the town on the "Misrepresentations of Catholic Doctrine." The church had become too small in 1861 for the Catholics of Wakefield and vicinity, and in that year the pastor of Westerly, in which parish Wakefield was now located, bought the Baptist meeting-house on High street. It was dedicated on the 31st of May, 1861, under the invocation of St. Francis. When the bishop visited Wakefield, in October, 1863, he was a guest of Dr. Hazard. In that year Father Sherry became pastor of Westerly, and visited Wakefield frequently. In 1870 the Rev. Thomas Kane, pastor of East Greenwich, attended Wakefield. It remained a part of the East Greenwich parish until 1879, when the villages of Wakefield, Peace Dale and Narragansett Pier, with Carolina and Plainville, were made a parish and put in charge of the Rev. William McCoombs, who was succeeded in 1882 by the Rev. F. Tuite. He improved and altered the church greatly.

In 1884 he built a chapel at Narragansett Pier to accommodate the large number of Catholics who go there in the summer during the bathing season. The Rev. Charles Burns has been pastor of this parish since 1893. In 1897 Carolina and Plainville were annexed to the parish in Westerly. There is next to no increase in this parish at present, except a very small percentage through conversions.

WESTERLY.

THE IMMACULATE CONCEPTION.

WESTERLY is a town half in Rhode Island, half in Connecticut. It was the old fighting line of the two colonies. Westerly, of course, is the Rhode Island name; Pawcatuck, the Connecticut name. The river Pawcatuck, a few feet wide, divided the town and the States. On the Rhode Island side are the granite quarries. On the Connecticut side, the mills. It was on the Connecticut side that the first church was built, and this falls properly, therefore, to the story of the Hartford diocese. Originally all this southern section of Rhode Island was in the parish of Stonington. In 1858 there were 150 adult Catholics in Westerly. Their number increased, however, for in 1861 St. Michael's church was dedicated. When the diocese was divided, in 1872, no change took place. The priest still resided on the Connecticut side, and had faculties in both dioceses. He was naturally a priest of the diocese of Hartford.

In May, 1885, Bishop Hendricken erected the Rhode Island portion of Westerly into a separate parish. The Rev. William Pyne was the first pastor. The people were attached to the old church, the distance was small and there was no enthusiasm for the division. There had been some talk of division years before which had blown over, and they did not therefore take this arrangement seriously in the beginning. After a while they came around.

The first place of worship was the Hibernian Hall, which, after a month, was found to be too small. A larger hall was secured on Main street, which seated about five hundred. Services were held in this hall for over two years, until the Christmas of 1887. A great deal of difficulty was experienced in buying land, land being taken out of the market once it was known a Catholic priest was looking for it. At last, in February, 1887, two lots 300 feet square, were bought through an agency. In the summer of 1887 building began. The church of the Immaculate Conception was opened for services in 1889. It was dedicated in October, 1891. Father Pyne remained in charge of this parish until the fall of 1894. He was succeeded by the Rev. William Galvin.

White Rock, Potter's Hill, Carolina and Plainville are within this parish. By the frequent and protracted strikes among the stone-cutters of the large granite quarries the parish for some time past has suffered greatly.

NEWPORT.

ST. MARY'S.

THE first land owned by Catholics in Rhode Island and the first building called a Catholic church in the State were the lot and school-house in Newport purchased by the Rev. Robert Woodley on the 7th of March, 1828. That was not, however, the first place in which Mass had been said in Rhode Island, or even in Newport. Nearly fifty years before that date the

French troops had spent the fall and winter of 1780 partly in Newport and partly in Providence. In the list of officers' quarters during the winter of 1780–81, the Abbé de Glesnon, the almoner of the army, is put down as having lodgings at Widow Brayton's, 348 Spring street. The regiments of Bourbonnois and Soissonois were quartered in Newport. Their chaplains doubtless stayed with them in the winter quarters, which were in town. In the late October of 1780 part of the troops were sent to Providence, Lauzun's legion to Connecticut and many of the sick to Boston, so that only two regiments remained over winter in Newport. The present State House on the Parade was used as a hospital, and when Rochambeau's army landed, in the August of 1780, the sick were counted by the hundreds. On December 15, 1780, Admiral De Ternay, the commander of the French fleet, died in the Hunter House, on Washington street. At his funeral there were twelve priests present who chanted the Benedictus over his grave in Trinity churchyard. Doubtless they had come from the various regiments, as well as from the fleet. Mass was said, of course, on the ships in the harbor, and perhaps in several places on shore. Father Fitton, in his "Sketch," speaks of the south room in the State House as a place where an altar had been erected at that time. There was a good number of San Domingo refugees in Newport after 1793, and the town was visited by Father Thayer in 1791 and in 1798. It was in July, 1798, that he came, and he seems to have been accompanied by Father Tisseraud, a French priest, who afterwards withdrew to France. They were both in Newport in the beginning of July. In 1802 Father Matignon was in Newport; in 1803 Bishop Carroll, on his return to Baltimore from the dedication of the Holy Cross church in Boston—the first Catholic church in New England—was detained "wind bound" in the harbor of Newport, and went ashore to visit the Catholics there. He baptized two French children named Mehe on this occasion. In 1810 Father Matignon was in Bristol and Portsmouth ; perhaps he called also at Newport. In 1805 Don Joseph Wiseman, vice-consul to His Catholic Majesty of Spain, died, and his family moved away. The Giberts had gone to Brooklyn before that time, and old Mr. Audinet, a refugee from Guadeloupe, and Nicholas Gibert's father-in-law, did not long survive that date.

In the November of 1811 Father Matignon was in Portsmouth, perhaps also in Newport. In the February of 1813 Bishop Cheverus was in Portsmouth, and he may have gone to Newport. The next certain trace of a priest's mission in Newport is that of Father Patrick Byrne in the January of 1827. He went down from Boston to visit the Catholics at Fort Adams and gave the Sacraments to one hundred and fifty laborers on the fortifications. Doubtless he said Mass at Fort Adams on that occasion.

In 1828 Newport came within Father Woodley's district, and he began monthly visitations to the town. The first lot purchased was on Barney street, and had a frontage of only 50 feet on the street. The little schoolhouse was a "mean building" and excited Bishop Fenwick's contempt. On the 2d of November, 1828, he paid his first visit to Newport and administered confirmation to eleven candidates, "all men and women." Their names, as found in Bishop Fenwick's register, are Patrick Buckley, John Glennon, Denis Sullivan, Walter Dalton, Sarah Delany, Mary O'Connell, Mary McCarthy, Edith King, Elizabeth Dunn, Margaret Sullivan, Julia Whaling. The bishop had come the seventy-two miles from Boston by stage and had stopped over night at the Stage Tavern. When he saw the lot and school the next morning he was greatly taken back, for he had imagined that a very nice property in a town like Newport could scarcely bring $1100. There was nothing to be done, he said, but to buy the next lot. The next lot was, in fact, bought in 1830, and still in the bishop's view the place was too small. The third purchase was, therefore, made by Father Corry in the spring of 1833, and the Catholics of the town were at length in possession of a lot 150x100 feet. It was Father Corry's intention to build a new church at Newport in the summer of 1833. He asked the bishop to give him the plans of a Gothic church 60x40. The bishop again visited Newport on May 13, 1833, traveling from Providence by steamboat. He confirmed seventeen, all adults but one, on this occasion. It was easier to talk of building a church than to do so. The works at Fort Adams were suspended from time to time, and when appropriations were made by Congress, they were often no larger than $100,000, and it was on the works at the fort that the few Catholics in Newport depended. The church was in progress in 1834, and it was hoped to have it ready for dedication early in the fall. Father Corry was then pastor, ranging from Newport to Taunton, and living usually in Taunton. It was not till August 20, 1837, that this church, long known as St. Joseph's, was dedicated by Bishop Fenwick. He went down from Boston by Providence the afternoon before, taking the New York boat which left at 4 o'clock in the afternoon and arrived in Newport at 6. Father Corry met him, and they stayed at Townsend's Hotel, at the foot of Pelham street. The bishop found the church "agreeably situated and sufficiently well finished." It was a frame building, 65x40, with a gallery at the end and large enough to accommodate seven or eight hundred. At the dedication services Father Corry charged an admission fee of $1 to keep out "Protestant blackguards." It was a very hot day, and the bishop preached twice, confirming nine children. Then in the late afternoon the bishop, Father Corry and Father Lee went down to the beach and found it—as many a man has found it since—a truly agreeable walk.

It was only a few days after this visitation that the bishop sent Father Corry to Providence and Father Lee, of Providence, to Newport. Father Lee was to look after Pawtucket and Newport, and presently he was given charge of New Bedford and Sandwich also. He was an old man and the work seems to have been too much for him, for he was removed in March, 1839. His successor was the Rev. James O'Reilly. The Pawtucket mission was taken from him in 1841, but he was still the pastor of New Bedford. On July 31, 1841, the bishop gave confirmation at Newport to seventeen persons. He now stayed at Mrs. Harper's. She was a Baltimorean, a daughter of Charles Carroll, of Carrollton, and a friend of Bishop Fenwick, who was himself a native of Maryland. The vespers on that Sunday were sung by "some Southern ladies." The bishop notes that there were some forty or fifty very small children in the Sunday-school. He spent a week at Newport at that time and met some distinguished people—among others, Dr. Channing.

From 1842 to 1844 Newport seems to have been without the services of a priest, except occasionally in the summer. There was nothing to be done there, and the few Catholics who had been drawn to it by the building of the fort had gone elsewhere. Father O'Reilly was withdrawn, and the next clergyman was the Rev. James Fitton, who for nine months previously had been attached to the church of Sts. Peter and Paul in Providence. When Bishop Tyler came to reside permanently in Providence, he assigned Father Fitton to duty in Woonsocket, Pawtucket and Newport. He thought to give him a territory large enough to yield him support. Newport was beginning to be a place for cottagers, and many of those who went there were rich Catholics from the South and not a few Cubans. On July 28, 1844, Father Fitton began his baptismal register in Newport and during the remainder of the year baptized eleven, all children. Bishop Tyler administered confirmation in Newport in April, 1846, confirming eighty-four, forty-eight of whom were adults.

In November, 1846, Newport was made a parish, and had Mass now every Sunday instead of only once a month. Father Fitton counted just 111 heads of families in his parish, and a congregation of 375. In 1847 he estimated his flock at over 500, and in 1848 at 560.

The old church was badly built in the first place, and though only ten years in use, in 1847, it was already considered unsafe. Father Fitton was but a little more than a month resident pastor of Newport when he bought the land on Spring street on which the church and convent and parochial residence are situated. The purchase was made on the 2nd of February, 1847, and the price paid was $4,000. During the year Mrs. Harper, of Baltimore, contributed the entire cost of the land and, indeed, nearly $3,000 besides. For many a day the Harpers were most generous in their benefactions to St. Mary's. This first purchase did not include the land on which the parochial school was built, which was bought afterwards by Father Wm. O'Reilly.

Perhaps it was the Harpers who suggested to Father Fitton the building of this fine brown stone church. It must have been some very definite encouragement from some such a source which made him undertake a work that might easily have resulted in a failure. All told, there were but 586 Catholics in Newport, and they were by no means rich. Newport, which was famous in the days of seaports, was ruined commercially by the railroad, and has only recovered by becoming a "watering place." A few mills were going up in Newport in the late 40's, but Newport was never a mill town. Keely was the architect of the church, and it was one of his first works in this country. It is a very beautiful church to-day. It was dedicated under the name of the Holy Name of Mary, Our Lady of the Isle. Work was begun on it on August 7, 1848, the corner-stone was laid on the 14th of June, 1849, as Bishop Tyler was lying on his death bed in Providence. Bishop Fitzpatrick drove from Providence to Newport in order to preside at the ceremony. The Rev. Nicholas O'Brien, of Boston, preached on the occasion. Young Lieutenant Rosecrans was at the fort at the time, a most devout and fervent Catholic. He was a practical engineer, and he it was who superintended for Father Fitton the erection of the church. With every assistance it was hard to pay for it. Father Fitton went to Providence in March of 1850, and stayed as pastor of SS. Peter and Paul's church until Bishop O'Reilly's installation in November. His place was taken by Father Gibson. Meanwhile the church progressed slowly. It was not opened, however, until the 25th of July, 1852, when it was dedicated by Bishop O'Reilly. Bishop Fitzpatrick, of Boston, was present and sang Pontifical High Mass, but the sermon was preached by Bishop O'Reilly.

From August 25, 1848, to December 31, 1852, the expenditures had been $30,088; the receipts $17,682. When Father Fitton left Newport in August, 1855, the church had cost $42,500, and there was a debt of only $11,000 on it, which was remarkable when one considers the size of his parish. A school had been opened on January 10, 1846, though the Sisters of Mercy did not go there till May 3, 1854. At first the sisters taught only girls, and the boys for many a day were in the charge of a schoolmaster. Father Fitton went to Boston in August, 1855, at the request of his friend, Bishop Fitzpatrick, and the Very Rev. Wm. O'Reilly, V. G., a brother of the bishop, and "loaned" for two years by the Bishop of Buffalo, to which diocese he belonged, succeeded him. There were neither pews, nor gallery, nor organ, nor tower, nor bell porch, and few vestments in the church when he took charge of the parish. The debt on the entire church property was about $17,000. He finished the church, and every thing was supplied by the 1st of January, 1859, while the debt rose only to $20,000.

It was then that he thought of building a new school. The war put a quietus on his plans, but the war was scarcely over when the work was pushed and the granite school building of St. Mary's parish was erected. It cost a fabulous price, $80,000, and was far too fine and too inconvenient for the use to which it was put. It was badly located on a back street, and for fifteen years it was an incubus on the parish, weighing it down with debt. Father O'Reilly, Father "William," as he was called, died in 1868, more than a year after the opening of the school. Father O'Connor remained in charge of the parish for a few months, until the Rev. Philip Grace, long known as "the Doctor," became pastor and remained in charge of the parish for twenty-nine years, until his death in September, 1898. He it was who paid the debt on St. Mary's, which amounted to $60,000 and more, and at various times improved and enlarged the property of the parish. A whole generation grew up under him, and the Catholics of the town grew in prosperity and numbers during the thirty years. The church was consecrated on the 15th of August, 1884, and was the first church consecrated in the diocese. The parish has been for many years quite free from debt, and the church has been frequently improved, by the addition of stained-glass windows, by new pews, and in various other ways.

The parish was divided in 1885 by Bishop Hendricken, the upper portion of the town being set off to form St. Joseph's parish. The present pastor of St. Mary's is the Rev. Wm. Meenan, who was appointed in 1899.

About ten years ago a mission for the summer was opened at Jamestown, on Conanicut Island. A large lot of land was given by the Wilcoxes, of Delaware, and a cruciform chapel erected on it in 1891. Mass is said there only during the "season" in summer, as the Catholic population of the island is migratory.

ST. JOSEPH'S PARISH.

THIS parish was formed by Bishop Hendricken in the January of 1885, and the Rev. James Coyle, till then assistant at the cathedral in Providence, was made its first pastor. Mass was first said in the old Unitarian church on Mill street until Father Coyle purchased the Zion Episcopal church on Touro street, where the first Mass was said on March 8, 1885. A couple of years later—in January, 1887—he bought the Young estate adjacent to the church, and built there during the following summer the parochial residence. In 1890 he erected the Hazard Memorial School. It was dedicated in August, 1891. This fine school was paid for by Mr. George Hazard, who at the time of its erection was not yet a Catholic. The "secret" of his generosity was kept, up to the day of its dedication, when it became a nine-days' wonder. Before his death Mr. Hazard became a Catholic. The Sisters of St. Joseph have had charge of the school since its opening. In 1897 Father Coyle became the pastor of St. Mary's church, Taunton, and Father Deady succeeded him in Newport. In 1898 Father Deady bought land for a new church on Broadway, as the present church is too small and too inconvenient, and there is no possible way of enlarging it.

A small mission at Portsmouth, or, as it has been long called, the Coal Mines, has been attended from Newport for many years. From the beginning of the century it was visited by priests, by Father Matignon, by Bishop Cheverus, by Father Patrick Byrne, once by the priests attached to Fall River, and in recent years by those attached to Newport. When the Coal Mines were worked, as they have been intermittently during the century, there have been at times some hundreds of Catholics in the district. When they were shut down, only the few Catholics of the district, farmers or farm hands, have formed the congregation. A chapel was built at the Coal Mines in 1882. Mass was said there at that time once a month. Now it is part of St. Joseph's parish, and Mass is rarely or ever said there on Sundays. The Coal Mines, however, are open again in 1899, and perhaps the mission will prosper with their prosperity.

BRISTOL.

ST. MARY'S.

IN the early part of the century Bristol was one of the few places in Rhode Island which Bishop Cheverus and the priests of Holy Cross Cathedral visited. It was then a thriving seaport, and its vessels did a lively business with the West Indies, where they loaded molasses which afterwards became rum in the distilleries of Rhode Island, to be traded in turn for slaves on the West Coast of Africa.

It is this West Indian trade which explains the presence of a considerable number of French names in Bristol. In July, 1810, Father Matignon, of Boston, baptized the child of Jean Dominique Catalogne and also another named Guenet, whose father was from Guadeloupe, perhaps a refugee like the Audinets and Giberts of Newport; also a child named Chariteau and a negro slave named Louis Nicholas. In November, 1811, Father Matignon baptized another child named Chariteau, and William Joseph, one of Mr. Chariteau's negroes, and also James Reilly, the son of Terence and Mary.

In 1812 Bishop Cheverus made an episcopal tour of this section of Rhode Island, and at Bristol on November 18th confirmed Marie Therese Maurice. He must have spent a week at Bristol on that occasion, for on the 13th of November, 1812, he had baptized a child of Joseph Dominique Catalogne, and another belonging to M. Jean Antoine Guenet. Dr. Francis Durand represented the god-father on this occasion.

According to a tradition preserved in the history of Bristol, it was in 1817 that Bishop Cheverus, on the invitation of Bishop Griswald, the Episcopal bishop of Rhode Island, then residing in Bristol, preached in St. Michael's church, and was well received by the people. Indeed, he was a warm personal friend of Bishop Griswald's.

In November, 1818, he was again in Bristol, and confirmed Catherine McConnigle. No further trace of the French "exiles," as the De Laureal tombstone at Newport pathetically puts it, is found in the registers of the cathedral at Boston. When Father Patrick Byrne visited this district in January, 1827, saying Mass and administering the sacraments to twenty or thirty at Portsmouth, he makes no reference to Bristol, and perhaps there were no Catholics there any longer.

In the early '50s the building of the railroads and the overflow of Irish immigration brought Catholics to Bristol. Warren and Bristol were one district, and, in fact, one parish up to 1874. Father Tucker, the first pastor of the district, had doubtless visited Bristol; but in all likelihood the Catholics of Bristol went cheerfully to Warren for Mass in the little church erected there in 1851. Father McCallion, who was appointed pastor in the May of 1854, undertook to say Mass occasionally in Bristol. On the first Sunday he was allowed to use the Town Hall, but never afterwards was this courtesy given him. It was the days of Know-Nothingism, and therefore not so surprising. Mass was said in the lofts of barns or in private houses until the time when the Catholics of the town were able to build for themselves.

St. Mary's church was begun in August, 1855. On the 21st of October it was dedicated. It was a plain, wooden building with no architectural pretensions, having seating capacity for about five hundred people. It was greatly enlarged in 1870, in fact, made double its original size. The cost of the alterations came to $16,000. It was dedicated again on September 4, 1870, by Bishop McFarland just after his return from the Vatican Council. He confirmed 97 on that occasion.

On the 6th of March, 1874, the Rev. Charles Rogers was made the first pastor of Bristol. He died in January, 1884, and was succeeded by the Rev. Edward Carrigan, who was pastor of this parish for nearly six years. About the beginning of the year 1890, the Rev. Patrick McCabe was made pastor. The church has been much improved by him. The congregation is an English-speaking one largely, though there is a sprinkling of French Canadians. The principal industry of the town is the rubber works.

WARREN.

ST. MARY'S.

THERE have been Catholics in Warren since the early 40's, perhaps even from an earlier date. The place was attended in those days occasionally from the cathedral in Providence. In 1848, Father Hugh Mallon was in Warren. The Rev. Hilary Tucker was in Warren in 1851, the first pastor of the parish. He was a gaunt Kentuckian, a close friend of Fitton's and Wiley's, and a relative of the Rev. George Hamilton of Boston. He died at the cathedral in Boston in the 70's. He it was who built the first church in Warren. The place was small and uncongenial. He wished to get some larger parish where he could do more. The bishop did not see his way to gratify his desire, and so he left the diocese. He was followed in 1852 by the Rev. Patrick Lambe, a young man just ordained. He remained in Warren until the 16th of May, 1854, when he was appointed pastor of St. Patrick's church, Providence. In May, 1854, the Rev. Michael McCallion was made pastor, a post which he held till the time of his death in August, 1892, nearly forty years afterwards.

The old church, built by Father Tucker, stood, with various alterations, until 1881, when it was burnt down. A new church was built at once and dedicated on November 25, 1883. The Rev. James Fogarty succeeded Father McCallion, and remained in Warren just four years, going from thence to St. Louis' church, Fall River. In November, 1896, the Rev. John O'Keefe became pastor.

While Father Fogarty was in Warren he built an institute for young men. The town has long been dead and stagnant, but is now quick with the expectation of new life. Its principal industry is cotton manufacturing.

ST. JOHN'S CHURCH.

FROM 1877 the French Canadians of Warren were attended by a priest of their own. On the 24th of January, 1877, Bishop Hendricken appointed the Rev. E. E. Nobert to be their pastor. At that time he resided in Somerset and said Mass in both places every Sunday. On the 9th of August, 1883, Father Nobert gave up Somerset and took up his residence in Warren, and from that time St. John's church has had a priest of its own. At first the French Canadians used a hall attached to St. Mary's church for Mass on Sundays, but in 1882, Father Nobert built there the present St. John's church. His successor was the Rev. A. Bernard, 1888–1898. In 1898, the Rev. A. Fauteaux succeeded Father Bernard as pastor of St. John's.

GEORGIAVILLE.

ST. MICHAEL'S.

IN the early '50's, Greenville was a place to which Bishop O'Reilly sent a priest. The Rev. P. Gilleck was sent there in 1855. The place was poor, and in order to build a church he went on a collecting tour, returning in November of that year with $1,200 he had raised outside of the diocese. The little church was up and was dedicated by Bishop McFarland on the 19th of September, 1858. The bishop estimated that the church, and house, and lot, were worth about $3,200. The entire Catholic population of the place was said to be 350, and in the year there had been only 20 baptisms. At that time, and from 1856, Attleboro was a mission of Greenville, and it was Father Gilleck who built the first church in Attleboro. The mission was a good deal more prosperous than the parish centre, although the service was fatiguing and very long. In 1873, when Father Gilleck went to reside at Attleboro, Greenville was made a separate parish and the Rev. Bernard Plunket made pastor. It was in 1873, on the burning of the mill at Stillwater, that the present St. Edward's parish, Providence, became a mission of Greenville, and remained so until Father Plunket's death on June 27, 1874. In the following September, the Rev. Andrew Brady was made pastor of Greenville. He remained only a few months in this parish, going from Greenville to Sandwich. The Rev. William Wiseman succeeded him in November, 1874. He it was who built the church of St. Michael the Archangel in Georgiaville, the corner-stone of which was laid in May, 1875. On the 24th of October, 1875, it was dedicated. On the 14th of November, 1875, the Rev. J. Berkins became pastor. In 1881, the Rev. Thomas Carroll succeeded him. In 1888, the Rev. James Fogarty was made pastor of Georgiaville, and his successor was the Rev. Michael Kennedy in 1893. Father Kennedy was succeeded in the fall of 1898 by the Rev. Charles Little. The congregations, scattered and poor, are more than half French, and the parish is one of the smallest in the diocese.

ST. MARY'S CHURCH,

Fall River, Mass.

FALL RIVER, MASS.

ASSUMPTION OF THE BLESSED VIRGIN MARY.

WHEN Bishop Fenwick was taking account of his diocese in 1828, he set down the Catholic population of Fall River as about twenty. Fall River was an indefinite name and not much used at that time. Perhaps he was speaking of the Catholics at Portsmouth, R. I., who had been visited by Father Byrne in the January of 1827. He had given the sacraments to just twenty at the "Coal Pits." Portsmouth appears several times on the confirmation register of Bishop Cheverus. On November 15, 1812, he confirmed at Portsmouth, Thomas Cassidy, Patrick McGough, and Catherine McCann. On February 7, 1813, he confirmed Joseph Kelly at Portsmouth. On November 20, 1811, Father Matignon baptized Thomas Cassidy, and also Isaac Dee, the son of David and Rhode Dee. If by Portsmouth he did not reach the Catholics of Fall River, then they must have gone to Taunton for the services of a priest, for in 1828 there is no reason to believe that Father Woodley said Mass in Fall River. A good many of the Catholics of Taunton had gone there from Fall River, for the mills of Taunton were better off at the time than those of Fall River. Everything connected with the early history of Catholicity in Fall River savors of bigotry and prejudice, and that may have been the reason why the handful of Catholics there did not secure the services of a priest occasionally. In the November of 1830 the Rev. John Corry, shortly after his ordination, was sent to Taunton and the surrounding district. Fall River undoubtedly came within his parish from that time on; but it is included in his summaries with Taunton and Newport. In 1835 Father Corry bought the original "Catholic meeting-house lot," which stood in his name till shortly before he left the diocese in 1843. He had bought it from Peter McLarin. In the following year he built the church of St. John the Baptist, a little frame building 60x40, and situated on the site of part of the church property of St. Mary's parish. It is said that the first Mass was said in Fall River in the house of Patrick Kennedy, near the present Fall River boat-landing. Father Fitton, in his sketch, says that the little church at Fall River was opened for divine service on the 21st of August, 1837. If that is so, it was only a few days before Father Corry went to Providence. The Rev. Richard Hardy, a Maryland priest, was sent to Fall River at that time. His neighbor in Taunton was Father Wiley, with Father Lee in Newport, and Father Kiernan, for a time, in New Bedford. He remained in Fall River till April 6, 1840, when the Rev. Edward Murphy took his place. Father Murphy spent nearly fifty years of his life in Fall River, dying only in 1887. He had belonged to the diocese of Ossory, in Ireland, when he was adopted by Bishop Fenwick and ordained in Boston on the 16th of June, 1838. Fall River was a very bigoted place at the time. The "ruffians who abound in that town," in Bishop Fenwick's words, were in the habit of breaking in the windows of the Catholic church, window-sashes, blinds and all. It was, moreover, a small place, but growing.

In 1841 Bishop Fenwick inspected the improvements that Father Murphy was making in the little church by the addition of a basement and the enlargement of the church. He spent the 8th of August, in 1841, with Father Murphy, who then "lived in the sacristy of the church of St. John the Baptist." Perhaps it was on that day that he dedicated the church (as Father Fitton says he did on the 30th of August, 1840), though he makes no mention of a dedication in his diary. On that day he confirmed forty-seven candidates—mostly children. The choir, he remarked, was pretty good, and there were 300 children in the Sunday-school, "all neat and decently habited and observing the greatest order." There had been a very rapid increase in the congregation, which then exceeded, so he judged, a thousand individuals —a very small number, one should fancy, for a Sunday-school of three hundred children. From this time until 1872, the parish remained in Father Murphy's charge, and the parish, which also included Somerset, and for a good part of the time the coal mines, besides all of Fall River, was not divided till 1872. It was growing; but its phenomenal growth came only after the war and in the '70's.

In 1849 Father Murphy began to buy land for the erection of a new church. His neighbor, Father Fitton, was building in Newport, and so was Dr. Wilson in Taunton. It was not, however, till the 8th of August, 1850, that the corner-stone of the new church of the Assumption of the Blessed Virgin Mary was dedicated by Bishop Fitzpatrick. The Rev. Dr. Moriarty, O.S.A., preached on the occasion, and after the High Mass the Bishop gave confirmation to a large number.

The church was dedicated in December, 1855, by Bishop Fitzpatrick, and Dr. Cummings, of New York, preached on the occasion. It was another Keely church, one of the many which that young architect was building all over the country in that decade. It had cost over $50,000, and for years that debt occupied the attention and the energies of Father Murphy. In 1847 New Bedford was for a time annexed to Fall River, and Father McNulty was temporarily assistant in Fall River; but that arrangement did not last long, and Father Murphy for a very long period was quite alone in his large parish. His nephew was his assistant for a time, and after 1872 he was never alone. The old man was a land-mark in Fall River for years. He died in 1887 while in Ireland, but he is now buried near St. Mary's church.

Parochial schools were not common in the archdiocese of Boston until recent years, and while Fall River belonged to the archdiocese no school was attempted. In 1874 Father Murphy brought the Sisters of Mercy to his parish, where they opened an academy in the beginning of the year. At a later day the academy was closed, and the Sisters devoted their entire energy to the parochial schools.

The Rev. Christopher Hughes succeeded Father Murphy, and has quite restored the interior of the church, has rebuilt the old school, and in many ways reorganized the parish. It is the largest English-speaking parish in Fall River, and perhaps in the diocese of Providence. The list of assistants is a long one.

ST. ANNE'S PARISH.

THE first French-Canadian parish established in Fall River was that of St. Anne's, founded in 1869 by the Rev. M. de Montaubricq, a French priest who built the first church of St. Anne in 1870. He remained pastor of this parish for ten years, returning to France in 1879. The first church was afterwards enlarged to meet the needs of his congregation. In 1879 the Rev. Thomas Briscoe was made pastor of the parish, and remained there till 1887. It was then given to the French Dominicans. They have built a convent for nuns, a school, and are at present erecting a costly and magnificent large church, designed by the Montreal artist, Napoleon Bourassa.

PARISH OF THE SACRED HEART.

EVEN before the formation of the diocese of Providence, by which Fall River was cut off from the archdiocese of Boston, Father Murphy, of St. Mary's, had it in mind to set off a portion of his parish as a mission. He bought land for it in 1872, and secured the plans for a new church. When the Rev. Francis Quinn was appointed pastor of this parish, in January, 1873, the old plans of the church were discarded and new ones secured, on the lines of which the present church of the Sacred Heart was built. In the autumn of 1874 the Rev. Mathias McCabe was made pastor. The parish was in debt over $80,000. The church was not half built, and the outlook was not bright. The church was completed and dedicated in September, 1883. In 1886 a large brick school-house was erected, and placed in charge of the Sisters of the Union of the Sacred Heart. The school was not entirely finished until 1893. The debt on the entire property is now (1899) relatively small, and from a financial point of view there is no more flourishing parish in the diocese, and none which has done more with its resources in so short a space of time.

ST. PATRICK'S.

IN 1873 Bishop Hendricken again divided St. Mary's parish at the two extremities, in the "Globe" and at Bowenville. The Rev. John Kelly was made pastor of the Globe. He said Mass, first in a building known as the "broom factory." He spent months and years collecting for the new church, which from the beginning he had the ambition to build. He first built a wooden church, but he did not wish it to be anything but temporary. On September 18, 1881, the corner-stone of the new church was laid, and the fine stone church gradually arose. He was a most economical man whose one desire and whose main economy were to provide funds for the new church. He died in January, 1885, before it was opened. His successor was the Rev. Thomas P. Grace. Funds which helped far along towards the completion of the church were in the treasury of the church at the time of Father Kelly's death. The church was soon completed and opened in 1889. A parochial school was opened in 1886, and a convent procured for the Sisters of

Mercy in 1887. Father Michael Cooke succeeded Father Grace in 1890. He has rebuilt the school and laid out a good deal of money on the church and the improvement of the church property.

ST. JOSEPH'S.

THE parish of St. Joseph's was formed on the same day of May, 1873, as that of St. Patrick's. It lies in Bowenville, Fall River. The Rev. William Bric was the first pastor. On the 15th of August, 1880, the corner-stone of the present church was laid, but Father Bric, who for seven years had worked hard to pay for the purchase of the land, the erection of a pastoral residence and of a temporary wooden church, and also to provide funds for the new church, did not live to see the laying of the corner-stone. He died on the 7th of August, 1880. The Rev. Andrew Brady succeeded him, and he lived to within a few months of the dedication of the church. It is a fine large brick building, and was dedicated on May 30, 1885. There is very little debt on this parish. Until 1877 Somerset was a mission of this parish. In 1886, the new French parish of St. Matthew's was within the lines of St. Joseph's. The Rev. Bernard Boylan has been pastor of this parish since February, 1885.

ST. LOUIS' CHURCH.

ST. LOUIS' PARISH was formed in May, 1885, an offshoot of old St. Mary's. The Rev. Louis Deady was the first pastor, and remained in charge till the fall of 1896. During his pastorate the St. Louis church was erected, the parochial residence and Holy Name Institute at a cost approximating $80,000. The debt in 1896 was but a little over $20,000, an example, indeed, of the generosity and interest which Catholics show everywhere in the work of church building, but nowhere more than in Fall River. The corner-stone of the church was laid on October 18, 1885, the congregation at the time attending Mass in the old thread mill, on the corner of Division and Mulberry streets. Mass was said on May 24, 1885. Within the year the basement was completed and occupied. The church was dedicated on May 11, 1890. It is beautifully situated, facing Fall River's solitary playground and commanding a view of Mt. Hope Bay. In 1896 Father Fogarty became the pastor.

STS. PETER AND PAUL PARISH.

THE English-speaking parish of Sts. Peter and Paul was formed on "Rattle Snake Hill" in April, 1882. The Rev. Patrick Doyle was the first pastor. He said Mass for nearly a year in a large store until a frame church was erected. This church has been occupied up to the present, but a new and unique church is in course of erection. The corner-stone of the new church was laid on the 7th of June, 1896. Father Doyle died in the summer of 1893, and his successor was the Rev. Bernard McCahill. The parish is not very large, but, like all Fall River parishes, it is growing.

THE IMMACULATE CONCEPTION PARISH.

THE Immaculate Conception Parish was formed in the beginning of April, 1882, and the Rev. Owen Kiernan, the present pastor, was then placed in charge. It is situated in the "Flint." Land was bought at once, and the building of the church begun. The basement was finished before the end of the year. The corner-stone of the church was laid on the 14th of April, 1883, and the church dedicated five months afterwards, on the 14th of September, the same day on which the church of the Sacred Heart was dedicated. The congregation is not large and the parish is perhaps the smallest of the English-speaking parishes in the city.

ST. MATTHEW'S.

ST. MATTHEW'S PARISH was formed in the fall of 1886. Land was bought for the present church in October, 1887. The Rev. J. A. Payan was the first pastor. He began, before long, the erection of the present basement of the church. In 1888 the Rev. L. A. Casgrain was made pastor, and remained in charge until February, 1895. The corner-stone of the church was laid on September 3, 1893; it was dedicated on the 20th of September, 1896. The third pastor of this parish is the Rev. J. G. Lovalle, who succeeded Father Casgrain. A parochial school in charge of Sisters and lay teachers is conducted in the basement of the church.

NOTRE DAME DE LOURDES.

THE large French-Canadian parish of Notre Dame was founded in 1874. The first land purchased was on the 9th of October, 1874. It lies in that densely-populated part of Fall River known as the Flint. The first pastor was the Rev. J. B. Bedard. He began a wooden church immediately, the corner-stone of which was laid on the 1st of December, 1874. His church became the centre of a dense French-Canadian colony. A school was opened in 1876. On the 21st of May, 1877, the Sisters of Jesus-Marie, of Sillery, Quebec, came to this parish. The schools are large and well attended.

Father Bedard was a most energetic man, an organizer and a leader. During his pastorate the French came in great crowds to Fall River. It was his endeavor to keep alive in them the national spirit and the religious traditions of the Fatherland. He died suddenly in 1884, and his death was the occasion of a great deal of talk and some difficulty. Father Bedard's aggressive nationalism had estranged Bishop Hendricken from him, and at his death, in 1884, the bishop sent a priest—not a French-Canadian, but one who spoke French well—to the charge of the parish. The congregation would have none of him. The church was put under interdict. The interdict was raised at a suggestion from Rome. But the people still refused to come to Mass, and not until their demands were listened to and a French-Canadian priest placed in charge did they come back. From 1884 to 1886 this parish was the centre of observation from all parts of this country and from Canada. Since, however, a French-Canadian priest has been put over them the parish has grown wonderfully, and has raised immense sums of money. The Rev. J. M. Laflamme, pastor from 1886, resigned his parish in 1888, and the Rev. J. A. Prevost succeeded him. This parish is now perhaps the largest French-Canadian parish in the diocese of Providence. The corner-stone of the fine new church was laid on the 30th of May, 1891. It is a most ambitious church and will probably have cost when completed a good deal over $200,000.

The Christian Brothers have charge of the Boys' School. Attached to this parish is an orphan asylum in charge of the gray nuns. This was built by Father Prevost and is supported by assessments on all the French-Canadian parishes. In 1886 the Convent of Jesus-Marie was built by the nuns at a cost of $50,000. It is also a boarding school.

ST. DOMINIC'S.

THE French parish of St. Dominic's was first a mission of St. Anne's Church and founded by the Dominicans. It is in the district known as "Townsend Hill." The Rev. P. Gillant, O. P., was the first pastor. The Rev. L. O. Massicotte has been pastor since 1892. The church, school and parochial residence are all in one building, a combination not unusual in French-Canadian parishes at the beginning.

SANTO CRISTO.

THE parish of Santo Cristo was organized for the Portuguese in 1891. Before that time the Portuguese of Fall River had been attended by the priests of the different parishes, but in that year Father Neves, of New Bedford, bought for them the little church on the corner of Columbia and Canal streets. It was attended from New Bedford until July, 1892, when the Rev. C. A. Martens became pastor. In June, 1898, he resigned, dying in New Bedford in the following November. His successor was the Rev. F. S. Mesquita.

The mission of St. Michael's for the Portuguese was opened in Bowenville towards the end of 1895. This congregation is even larger than that of Santo Cristo. Father Martens bought land in Bowenville, and erected a basement of stone on it, which was opened in 1896. This church has a seating capacity of 900. There are perhaps 3000 or more Portuguese in Fall River.

SOMERSET, MASS.

ST. PATRICK'S.

SOMERSET is one of the faded towns of Massachusetts. Its wharves and docks are rotting away and its iron works and industries have departed. When Somerset was prospering it was a very promising place even for Catholics. From early days it had been a mission of St. Mary's, Fall River. When St. Joseph's parish in Bowenville was made in 1872, Somerset naturally became a part of it. It was Father Bric, the pastor of St. Joseph's, who built St. Patrick's church in Somerset, the corner-stone of which was laid on the 18th of September, 1873. From 1877 to 1883 the Rev. E. E. Nobert was pastor both of Somerset and of the French Canadians in Warren. He resided in Somerset until August, 1883, when the Rev. James Masterson became pastor. The Rev. David Sheedy succeeded Father Masterson in 1899. The congregation is made up chiefly of well-to-do farmers, though some of the residents there work in Fall River. It is one of the smallest parishes in the diocese.

ST. ROCH.

THE new French parish of St. Roch was founded in May, 1899, by Father Gignere. The first Mass was said in the hall of the Ligne des Patriotes Society. Land has recently been bought for a church, and there is every prospect that this will be one of the large French-Canadian parishes of Fall River.

TAUNTON.

ST. MARY'S.

IN February, 1828, Father Woodley found about 50 Catholic men in Taunton, and altogether about 80 Catholics in the place. On the occasion of that first visit, he hired a school-house for the people to meet in on Sunday and say their prayers, and in which he might say Mass once a month. In June, 1830, the Bishop received a letter from the Catholics of Taunton, asking his approval of their plan to build a church. In November, 1830, he sent Father Corry to Taunton. On June 19, 1831, Bishop Fenwick paid his first visit to the town. He said Mass in the town hall, which all that morning was at the disposal of the Catholics. He confirmed 31 on that occasion. In the afternoon the Bishop and a committee of the parishioners took a walk around the town and discovered a lot for sale at $300, which he strongly advised them to purchase. They did so, but it took them some time to pay for it, and it was only on the 28th of October, 1832, that the first St. Mary's Church was dedicated. It was a building 52 x 38, "built in the Gothic style," Bishop Fenwick adds. The lot, he remarks, was large enough for a burying ground. In Taunton at that time there were only 150 Catholics, and the bishop praised them for their spirit, for the church had cost $2,000. The little church was well filled on the day of dedication, but most of them had come from Canton, Fall River, Newport and Providence. The choir consisted of Miss Catherine Hogan and Mr. Thomas Mooney, of the cathedral choir, in Boston. The bishop confirmed 26 on that day, half of whom came from Canton.

In 1838, the congregation had so increased that an addition of 20 feet had to be put on the church. There were fully 500 Catholics there then. In 1837, the paschal communions of Taunton and Newport were 402, and the baptisms in both places 60. In August, 1837, Father Corry went to Providence, and Father Wiley succeeded him in Taunton. The church was again blessed in December, 1838, according to Father Fitton's "Sketch." The last years of the decade were by no means prosperous for the towns in this district. The Catholic population of Newport all but disappeared. Taunton also suffered in this way, while Providence steadily gained.

In January, 1842, Father Wiley was made pastor of St. Patrick's church, Providence. Father Wiley made an interesting report of his financial condition before he left Taunton. The average of pew rents for the four years was $966 a year. The average cost of the church was $344, which left $622 for the support of the priest and the maintenance of the house. The Sunday collections, which averaged $2 a Sunday, were given to the altar and the poor. His successor in Taunton was the Rev. Denis Ryan, formerly of Whitefield, Me. The people made a great ado over Father Wiley's departure, and would have nothing to do with the new-comer. They held a meeting denouncing him, but he declared that he intended to stay as long as the pump gave him water, or he had means to buy bread. Presently the feeling against the bishop calmed down, and they sent him a letter thanking him for the "new" priest.

He did not stay there very long, for in 1842 Father O'Beirne, rejected by Providence, was sent to Taunton. He was still in Taunton in December, 1844, when Father Patrick Byrne died in New Bedford. In the summer of 1846 the Rev. Richard A. Wilson, D.D., was made pastor of Taunton. He remained in Taunton until 1851. In February, 1848, he bought a "lot of land opposite the site of the old church." The old church, like so many of those old churches, was in a ruinous state and it was thought could not last long. He intended to build a church on the new purchase. He did, in fact, build this church, a fine structure, and for the time ambitious beyond their means. It was all up, and the carpenter had just put the roof on it when it was blown down on the afternoon of December 1, 1849. The bishop happened to be in Taunton on that afternoon on his way to New Bedford. The accident was attributed to the mason at the time, but the people were sure it was due to the architect, who was a brother-in-law of Bishop Fitzpatrick. The ugly feeling that was displayed, and the obstinacy of the parishioners caused Bishop Fitzpatrick to withdraw the priest entirely from Taunton, and to put the parish under interdict. For thirteen months, from

1850 to 1852, the place was thus left without a priest, and marriages and baptisms were performed either in Pawtucket or Fall River, by preference in Pawtucket, for it was out of the diocese of Boston. Early in 1852 the Rev. Daniel Hearne was at length sent to the repentant parishioners. He had come out to this country from Ireland to collect for the Catholic University of Ireland, but after a few months' experience in the diocese gave up his "foreign" mission and settled down in Taunton. One of his first assistants in October, 1852, was the Rev. P. Cuddihy, O. S. F., formerly of Waterford, Ireland, and even then a priest for nearly twenty years.

An attempt was made to get the parishioners to accept the church which had been rebuilt, but there was no use in trying, and so in 1855 a new church was begun with Keely as architect. It was the exact counterpart of St. Mary's church, Taunton, England. On June 1, 1856, the old church was burnt to the ground. A new temporary structure was then erected, which is now used as a parish hall. The new church was not, however, dedicated until the 3rd of November, 1872, by Bishop Hendricken on his first episcopal visitation.

Father Hearne remained in Taunton until 1865, when the Rev. Thomas Shahan succeeded him. He spent six years in Taunton, and during that time reduced the debt by nearly $50,000. The Rev. Edward Sheridan succeeded him, and for nearly twenty-five years, until August 12, 1896, was pastor of St. Mary's. During his pastorate Taunton came within the jurisdiction of the new diocese of Providence, in the spring of 1872. This parish was divided in 1873 to form a parish at the Weir, in 1882 to form the parish of Whittenton, and again in 1896 to form St. Joseph's parish. In the fall of 1896 the Rev. James Coyle became pastor, and during his pastorate has spent large sums of money on repairs and on the embellishment of the church, which is one of the finest in the diocese.

CHURCH OF THE SACRED HEART.

THE parish of the Sacred Heart, Taunton, Mass., was formed in May, 1873. Up to that time there was but one parish in Taunton—old St. Mary's. The new parish took in East Taunton, the Dightons and Myricks. The Rev. Hugh J. Smyth, at that time assistant at St. Mary's, Taunton, was made the first pastor.

The land on which the church stands was formerly city property, and a part of the actual church was once the district school. The church of the Sacred Heart was dedicated on November 15, 1874, by the Very Rev. L. S. McMahon, V.G. Father Smyth was pastor until August 23, 1879, when he went to New Bedford to succeed Bishop McMahon as pastor of St. Lawrence's church, in that city. The Rev. James Beaven, brother of Bishop Beaven, of Springfield, was the next pastor of this church. At his coming there was a debt of $8,000 on the parish. He built a fine parochial residence in 1884. In January, 1887, the Rev. Joseph McDonough, succeeded him. He bought property in Dighton for a mission church, which is called St. Joseph's. In East Taunton, he renovated the little church of the Holy Family. In March, 1892, he was transferred to St. Michael's parish in Providence, and the Rev. James L. Smith took his place. He hoped to build a fine new church, but in the end found the condition of his parish such that he contented himself with an entire renovation and enlargement of the old church. The improvements were completed in 1896. The congregation of the parish church is almost entirely English-speaking, but at East Taunton there is a large number of French Canadians.

ST. JOSEPH'S.

SAINT JOSEPH'S parish, with Rev. Wm. H. Curley in charge, was organized November 1, 1896. It lies west of the N. Y., N. H. & H. railroad, and formed, before its establishment as a separate parish, the western portion of St. Mary's. Services were first held in Saint Charles' Hall, November 1st and 8th, and in the meantime a place of worship was secured within the limits of the new parish on Myrtle street. A small brick building that had seen service as a tack shop and wire-nail factory was hired for an indefinite time and transformed into a neat and cleanly chapel, with seating capacity for about four hundred and fifty. On Sunday, November 15th, Masses were said and Sunday-school classes held in this improvised, but withal devotional little church, and so continued for twelve months following. In one week, a very excellent choir was formed, so that High Mass and Vespers were begun on November 22d.

After giving his first attention to the spiritual organization of the new parish into the various church societies, such as the Altar Society and Guard of Honor, Holy Name, Rosary and Scapular and Young Ladies' Sodalities, together with a well-attended Sunday-school, the pastor cast about for a suitable site for a parish property, and on February 20, 1897, purchased the Wheelwright estate, a little over two acres, on Agricultural avenue. This land has a frontage of 373 feet and a depth varying from 300 to 470 feet. It is situated in the centre of the parish, and cost $2,500. Within the year 1897 a church and rectory were built. The church, designed as a temporary structure, is a plain frame building 45 x 100 feet, and easily accommodates six hundred people. Its interior, however, has a Gothic arch, and the sanctuary stands about thirty-two feet high in the centre and twenty feet at the eaves. With all its neat simplicity, however, it contains a few artistic features that might well adorn a more pretentious building. These are, first, a chancel window, soft and devotional in tone and coloring, placed over the altar and representing St. Joseph, the patron of the church. It is the gift and memorial of Peter and Mary Dyer. There are also four beautiful Munich statues occupying prominent positions. There is, first, "The Sacred Heart of Jesus," the gift of Mrs. John Flaving; "The Blessed Virgin," the gift of subscribers through Daniel J. Farrell; "St. Joseph," the gift of Mrs. Joseph Kiernan, in memory of Mary A. Kennedy, and "St. Francis of Assisi," the gift of Mrs. Grace Besewick. The history of St. Joseph's parish is brief, covering, as it does, not much over two years, but the many blessings from God that have already attended its infant days give hope and promise of still greater results in the future.

CHURCH OF THE IMMACULATE CONCEPTION.

THIS large parish in Whittenton is composed in a great measure of French Canadians. It was organized by the Rev. James Roach in 1884, who built the large wooden church and school and parochial residence. The parishioners are mostly mill operatives, and the school is very well attended. The sisters in charge belong to the order of the Union of the Sacred Hearts, and reside in a convent near St. Mary's. About a third of the parishioners are of the first or second generation of Irish emigrants. Father Roach is still the pastor (1899).

NORTH EASTON, MASS.

CHURCH OF THE IMMACULATE CONCEPTION.

THERE were very few practical Catholics in Easton or North Easton before 1840. The Rev. Peter Connolly, pastor of Sandwich, New Bedford and other places *in partibus infidelium*, visited Easton about 1832, for in the *Jesuit* of that year he writes of the bigotry of the Protestants of that part who gathered outside the room where he was preaching to a few Irishmen, and by their hoots and howls disturbed the meeting. Near by the superintendent of another work would not let him meet the Irish laborers. He had complained to General L., he said, but he thought it advisable to caution Catholics about the character of the place. Perhaps he said Mass in the vicinity of Easton or North Easton at the time. Father Corry was pastor of Taunton from 1830, and naturally the Catholics of the Easton district fell to his charge. Whether he ever said Mass for them or not, or rather whether there were any Catholics there or not, is quite an open question.

The tradition in North Easton is that Father Wiley said the first Mass that was said in the town, and that in 1840. The Catholic congregation then numbered just fifteen. In 1844 there were thirty-five Catholics; in 1849 there were forty-five; in 1852 there were one hundred and fifty; in 1860 there were four hundred. So slowly did they increase.

Until 1851 Mass was celebrated about once in three months in the dining-room of the Ames' Company's Boarding-house. In 1850 the Ames' Company, the patriarchs of North Easton, gave land, by the side of the pond, on which Father Fitzsimmons erected the first church in North Easton.

The place was then attended from South Boston, of which place Father Fitzsimmons was pastor. The "small wooden building" was dedicated by Bishop Fitzpatrick on the 3d of August, 1851. From 1850 to 1855 Mass was said in it every second Sunday. In 1855 the place was put in the charge of Father Roach, whose parish embraced North Easton and Bridgewater. On November 24, 1856, Father Roach went to Randolph, and Father Thomas McNulty took his place in North Easton. He bought in 1864 the lot on which the present church is built. The first Mass was said in the new church in 1865. It was dedicated on the 18th of August, 1872. In 1871 the place was made a parish by itself, and the Rev. Francis Quinn its pastor. He bought the estate on which the priest's house now stands.

The Rev. Thomas Carroll was made pastor in 1873, and remained in charge until October, 1882. The Rev. Wm. McCoomb was made pastor on October 29, 1882. He died in North Easton in December, 1895. His successor was the Rev. Thomas L. Kelly, who was in turn followed in the January of 1899 by the Rev. James H. Looby.

Nearly all the Catholics in this pretty town work in the Ames' shovel works, though the younger people work in the shoe factories of Brockton.

NORTH ATTLEBORO, MASS.

ST. MARY'S.

ONE of the early missions of St. Mary's parish, Pawtucket, was the town of Attleboro. It was over the State line, but so was a good part of Pawtucket, and though a portion of the diocese of Boston, it was always attended by priests from Rhode Island. In the spring of 1852, the first land for a church was bought at the suggestion of Father McNamee. The place was more or less regularly attended from Pawtucket until 1856, when Father Delany gave up the mission of Attleboro to Father Gilleck, pastor of the church in Greenville. He it was who built the old church which was dedicated on the 19th of June, 1859. It was a wooden building neatly finished inside and out, and quite large enough to accommodate all the Catholics of the town. Once or twice in the month the priest came from Greenville. Bishop Fitzpatrick, who dedicated the church, noticed that there was land enough for the future enlargement of the church and for a pastoral residence. The choir which sang at the dedication services came from Blackstone. The Rev. Mr. Ward sang the high Mass, and the bishop preached. In his diary Bishop Fitzpatrick notes: "The Catholics of Attleboro appear to be an orderly and pious people. Many of them are comfortably off and own property; indeed all seem to have unusual habits of thrift. They are principally from the north of Ireland."

In 1858 there were seventy-three baptisms and twenty-five marriages in Attleboro according to the report made in Bishop McFarland's diary, and the mission of Greenville was a good deal larger than Greenville itself. Father Gilleck remained the pastor of St. Mary's, Attleboro, until the 31st of January, 1874, when he resigned and went to New York, where he died shortly afterwards. The Rev. Edward J. Mongan succeeded him on February 16, 1874. The first church was situated in Falls Village, but shortly after Father Mongan took charge of the parish, the church was moved to North Attleboro, and a mission opened in Attleboro. The corner-stone of the new church was laid on Decoration Day, May 30, 1890. The Rev. P. J. McKenna, of Marlboro, preached. Father Mongan remained in charge of this parish until 1898. The Rev. John Hurley now administers its affairs. The exterior of the new church is entirely built, but only the basement is finished.

ATTLEBORO, MASS.

ST. JOHN'S PARISH.

THIS parish was cut off from St. Mary's parish in 1883. The land was bought in June, 1880. The Rev. John O'Connell took charge of the parish in January, 1883. For some time previous to this date, it having become more difficult for the people of the east village, or of Attleboro proper, to attend church on account of the removal from Falls Village to North Attleboro, Father Mongan had regularly celebrated Mass in a hall in this section. Mass was said in this hall up to December, 1883. The corner-stone of the new church was laid on the 17th of September, 1883. It is a large wooden church and seats 700. The dedication took place on the 27th of September, 1885. The parochial residence was built in 1890.

Norton is a mission of this parish. The land was donated to the church by Mr. Patrick Cosgrove in 1868. The little chapel was built by Father Shahan, of Taunton, in 1868. It was dedicated in that same year.

MANSFIELD, MASS.

ST. MARY'S CHURCH.

IN 1793, Father Matignon baptized, at the Holy Cross church in Boston, a son of Alexander Dauby, "once an officer of the king, but now a resident of Mansfield." There was little trace of Catholicity in this town for many a day thereafter. When the railroad was put through in the '30's, it was only natural that Mansfield should have begun to have Catholic residents, but perhaps they were very few and far between. Whatever Catholics there were in this district before 1850 were so few that they naturally turned to Taunton as the nearest church. In 1853 Father Hearne requested that Mansfield should be annexed to the parish of Easton. In 1859 it was "united under the Rev. M. Carroll in a mission with parts of Bridgewater, comprising Foxboro, South Walpole, all the Wrenthams and Furnace." Latterly it was attended from Attleboro, and up to the formation of the parish in 1894 was a mission of St. Mary's church, North Attleboro. The church was built in 1871 by the parishioners and dedicated in the following year. It was organized as a parish by the Rev. Thomas Elliott, who enlarged the little church of 1871. There are but a very few hundred English-speaking Catholics in this parish, which, however, is in a very fair way financially and otherwise.

DODGEVILLE, MASS.

ST. STEPHEN'S PARISH.

THE parish of St. Stephen's takes in the two villages of Hebronville and Dodgeville in the town of Attleboro, and also parts of Seekonk and Rehoboth. Two-thirds of the parishioners are French-Canadians, the rest, for the most part, are of Irish origin. One-half are mill operatives; the others are jewelers, farmers, railroad employees and storekeepers.

Originally this district came within the lines of St. Mary's parish, Pawtucket. There were few Catholics living there before 1840. About 1840 the Dodges began to employ some Irish help in their factory, which was the third cotton mill erected in this country, and is now the oldest mill actively in operation. From 1860 the number of Catholics increased, and now they quite outnumber the Protestants of the villages.

When Father Delany gave up the Attleboros in 1856, Father Gilleck took charge of the Hebronville mission. In May, 1872, the Hebronville Manufacturing Company bought a large piece of land, which they gave to the Catholics with the stipulation that it should be used only for church or burial purposes.

In the unfinished basement, surrounded by bare walls and without flooring, Mass was said for the first time on Christmas Day, 1875. During the following summer the little church was finished. In 1880 this mission was detached from North Attleboro and given to St. Joseph's parish, Pawtucket. Mass was said every Sunday from that time on. This arrangement remained in force until February 6, 1885, when the Rev. P. S. McGee was made the first pastor of the little parish. In 1894 Father McGee built a parochial residence. In 1897 he thoroughly renovated the church. The parish has now only a small debt.

NEW BEDFORD, MASS.

THE first "church," or rather chapel, built by Catholics in the present diocese of Providence, was erected in New Bedford through the efforts of Father Larissey, an Irish Augustinian, who was adopted into the diocese of Boston by Bishop Cheverus in the year 1818. He was one of the "roving" priests of the early part of this century, a man of abundant energy, zealous, untiring, but somewhat rough and fierce. He talked Irish well and was in great demand. He traveled all over New England. In New Bedford he found a few Catholics, more generous or in better circumstances than in other parts of New England, for at his suggestion they raised the funds for the building of a little church about 1820 or '21. An Irishman named Clune, who afterwards moved to Fall River, gave the lot on which the church stood and in which the few Catholics of the district buried their dead for nearly hirty years. Just how many Catholics there were in this town, then, it is impossible to say. The town itself was small and recently founded, and the Catholics were all Irish and laborers. It had been visited by Bishop Cheverus about 1811, and perhaps once or twice afterwards. He came, it is said, after the little chapel was opened. In 1841, Bishop Fenwick spoke of it as "a pitiful little building in a remote part of the town, surrounded by the houses of negroes and these not of the best fame." It "contained 24 pews with one aisle and had adjoining a small sacristy, brushed up, newly painted, whitewashed and in good repair." The locality had gone down in the last ten years, for in November, 1832, the bishop, accompanied by Fathers Connolly and Canavan, drove in the rain in an open wagon from Wareham to New Bedford, and was pleasantly surprised at the size and importance of the town. It was more considerable than he had anticipated. He thought it would offer great advantages to Catholics, but the congregation did not then number more than sixty or seventy members. There were more than that number in Wareham which he had just left, and the congregation at Sandwich was still larger. On that visit in 1832, the bishop united Sandwich, and Wareham, and New Bedford in one mission, and left it in charge of Father Canavan, who was supposed to make his headquarters at Sandwich. From 1828 it had been visited more or less regularly by a priest. Father Woodley went there once in two months, and Father Connolly from 1830 was supposed to go even oftener. Father Canavan remained till 1834 in charge of this district, when he went to Dover, N. H. In 1837, the Rev. Francis Kiernan, who had been assigned to duty some time in 1835 to succeed the Rev. John Brady, reported to the bishop that nearly all the Catholics had gone off from New Bedford in quest of work and that he had nothing to live on. The bishop then assigned him to Waltham and Randolph, and told him to visit New Bedford occasionally. This, however, could not have lasted long, for at the close of 1837 New Bedford was in the charge of the Rev. Constantine Lee of Newport, who also looked out for Sandwich and Wareham. It was still in the charge of the priest at Newport in 1841 when the congregation numbered 250 souls. In that year the bishop visited the town and was met at the depot by Father James O'Reilly. He stayed at Blake's Hotel that night (August 14th), and on the next day administered confirmation to ten persons, great and small. "There was no singing or music of any kind," Bishop Fenwick adds, betraying, as he does invariably in his diary, his fondness for music. He also noticed on this occasion that there were "some respectable Protestants" present. The services concluded with prayers for the ruling powers. This was, perhaps, the first time that confirmation had been administered in New Bedford, for although Bishop Cheverus had visited the town he probably did not confirm any one there, and those who were confirmed between 1830 and 1840 were in all likelihood confirmed in Taunton or perhaps even in Boston.

In 1844, the diocese of Hartford was formed, and New Bedford could no longer be tended from Newport. Indeed it was perhaps in 1843 that the Rev. Patrick Byrne, formerly of South Boston, was put in charge of the mission at New Bedford, where he died on the 5th of December, 1844. He had been ordained by Bishop Cheverus in the cathedral at Boston on Passion Sunday, 1820, and at the time of his death was the oldest priest in the diocese in point of service, though but 52 years of age. His remains were brought to South Boston to be interred in the little churchyard near the famous little church of that district.

In 1845, Father McGuire was assigned to duty in that town, much to his disgust, however, for in the beginning of 1846 he complained to the bishop that he could not live there. They were a lawless crowd, he said, and he but narrowly escaped a beating from one of them because he reproved the fellow with the best of reason. He added, that he had never seen more than ten men at the sacraments since he had been there. The bishop complied with his request and sent the Rev. Thomas McNulty, a young priest, just ordained, to take his place. He was to look after Sandwich also. Perhaps his inexperience or the poverty of the district made it necessary to make another change, for after the retreat in Boston in 1847, the bishop annexed New Bedford to Fall River and made Father McNulty assistant to Father Murphy. But again Father McNulty assumed independent control of the parish. It was during this decade that the railroad reached New Bedford and made it possible to go in "3 hours," as Bishop Fenwick notes in 1841, from Boston to New Bedford. That brought a good number of Catholics to the town, and the "pitiful little structure" of 1820 was considerably enlarged. It was, however, so cheaply built in the first instance, having cost only $800 at the start, and at so early a date began to be "an eyesore"—as Bishop Fenwick remarks in 1832, adding that some rich Protestants were anxious to buy it in order to remove it—that it was not worth wasting much money on. Its location on the present Allen street was somewhat disreputable, and everybody was glad when Father McNulty seized the opportunity of buying the Universalist church on the corner of Fifth and School streets. It cost only $3000, and the land was worth fully half that sum. It was "advantageously situated, well built, had 70 pews on the floor and a deep gallery in front." Bishop Fitzpatrick was very well pleased with it in the December of 1849 when he first saw it on his episcopal visitation. The name of the old church when it was known by any name at all, was St. Mary's. The newly purchased church was also called St. Mary's.

Father McNulty was removed to South Boston in 1853, and was succeeded by Father Henniss—Henry Edward Stephen Henniss. He was a native of Petersburg, Va., but reared in Philadelphia, where as a young man he had worked on the daily papers as a reporter, and afterwards as assistant editor. He had studied classics at Mt. St. Mary's College, and also at Holy Cross, in Worcester. He was ordained in December, 1852, at the seminary in Montreal. He was, in Bishop Fitzpatrick's words, "a man of fine natural talents and extensive literary and scientific attainments." He was about one year ordained when he was sent to New Bedford. There was a division in the parish, and much bad feeling among the parishioners at the time; but Father Henniss' tact and patience and his good humor gained the upper hand, and soon the people were all with him and willing to do as he directed. He was always in delicate health, being hereditarily predisposed to consumption; but he never spared himself when it was a question of work. In 1854 he enlarged the church to double its original size and equipped it with a fine organ. Presently he procured a parochial residence. He bought a cemetery and superintended the difficult work of the transfer of the bodies from the old Allen street churchyard to the new cemetery in Dartmouth. No work was more difficult than that in the old times, for the old Catholic settlers did not look with approval on any tampering with the graves of their dead.

As the parish increased in size, he foresaw the need of building a new church, and he bought land on Hillman street for that purpose, part of which is now occupied by St. Lawrence's church. In January, 1857, he went to Cuba, and the Rev. Joseph Tallon was sent to succeed him. Soon he returned to New Bedford to die. Bishop Fitzpatrick visited him and found him "in the most consoling disposition, a most worthy clergyman who never gave his bishop a moment's anxiety." He died in the September of 1859.

Father Tallon succeeded him, and set to work to build a new church. He even went so far as to get plans for a new brick church; but the war broke out in the early part of 1860 and upset his plans. He still went on collecting for that object, and at the time of his death, in September, 1864, had accumulated a considerable sum. There was $13,000 in the treasury when Father McMahon, afterwards Bishop McMahon, of the diocese of Hartford, was made rector in the January of 1865. Bishop McMahon was then less than thirty years old, and in the fullness of his strength and vigor. The War was almost over and good times returning to the country. In May, 1865, he bought more land in addition to the original site selected. The corner-stone of the new church was laid on November 1, 1866, by Bishop Williams, in the company of a large number of priests, and in the presence of thousands of witnesses. Father Haskins, of Boston, preached. The church was building four years, and was first opened for service on Christmas Day, 1870.

It is a fine stone church, one of the best in the diocese; beautifully situated, so that its lines may be seen to advantage. One singular feature in so large a church makes it rather unique. It is entirely without pillars, and the great roof rests on the strong side-walls, which are low in consequence and very substantial. It is one of the many "Keely" churches in this diocese, and a monument to that architect's ability. The church is said to have cost $150,000, $130,000 of which was expended in Father McMahon's pastorate.

When the diocese of Providence was formed Father McMahon was made Vicar-General by Bishop Hendricken. He remained in New Bedford till August, 1879, when he himself was made the Bishop of Hartford. Father McMahon brought the Sisters of Mercy to New Bedford in 1873. They came on March 19th, to take charge of St. Joseph's Hospital. An old mansion-house had been bought, and with its fittings had cost some $30,000. For some years it was maintained as a hospital; but as the experiment was far from satisfactory from a pecuniary point of view, the hospital was gradually merged into a large convent for the Sisters of Mercy, who have charge of the two parochial schools in St. Lawrence's parish and in St. James'. It still bears the name of hospital, though it has no patients.

There have been several divisions of St. Lawrence's parish. The Portuguese, in 1869, were organized into a congregation, which still, however, used St. Mary's church till 1874. The first French parish was not formed till 1876, and up to that time for years a French-Canadian curate had been assigned to St. Mary's, or, as it afterwards came to be known, St. Lawrence's. St. James' parish, which is made up of an English-speaking congregation, was formed in 1888; St. Kilian's, in 1896.

St. Lawrence's parish has a large parochial school, built in 1883 by Father Hugh J. Smyth, who succeeded Father McMahon in 1879. It is of brick, with granite trimmings, and contains twelve school-rooms and a hall. In New Bedford it is known as the St. Joseph's school up "north," and is thus distinguished fron St. Mary's school down "south," or St. James' parish. This school is very well attended, and embraces all the grades of primary, grammar, and high schools. Over seven hundred children attend this school, which is one of the largest in the diocese.

PARISH OF ST. JOHN THE BAPTIST.

THE Portuguese who come to New Bedford come mainly from the Azores. They came first on New Bedford whalers, sometimes as crews, in the "gold fever" days, sometimes merely to avoid military conscription. In the old days, it is said, that none were more generous with gold pieces for the collections taken up in St. Mary's than were the Portuguese sailors.

At an early day an effort was made to provide for their spiritual needs. Bishop Williams, of Boston, now the venerable archbishop of the metropolitan see, secured a priest from the Azores for the Portuguese residents of New Bedford and the Cape. He was the Rev. Joao Ignacio d'Arevedo, and he came to New Bedford in the January of 1869. He said Mass for the Portuguese on the feast of the Epiphany, 1869, in old St. Mary's, and from that time they were organized into a congregation. Collections were taken up by committees appointed for that purpose, and land was bought on the corner of Wing and Fifth streets for the sum of $3098. Father Antonio de Mattas Freitas was the second pastor, and the one who began the church. Ground was broken for the church in the spring of 1874; the corner-stone was laid on the 27th of September, 1874, and on the 25th of July, 1875, it was dedicated by Bishop Hendricken. The church cost, it is said, something like $25,000. It is said that this congregation was the first Portuguese congregation organized in the United States. As there are no Portuguese Sisters in this country, and next to no vocations to the religious life as yet among the Portuguese young women, there are no schools in this very large and otherwise very flourishing parish. The Rev. Gomez da Silva Nives is the present pastor, the third pastor since the formation of the parish. The Portuguese now own a burying-ground of their own on Allen street, bought in 1886.

The summer mission of Cottage City, in Martha's Vineyard, is now attended from St. John's church. It was for many years a mission of St. Lawrence's.

THE PARISH OF THE SACRED HEART.

IT is not much more than twenty-five years ago since the French-Canadians began to come to New Bedford in great numbers. There have been cotton-mills in New Bedford for many years, the Wamsutta having been organized in 1847, but it is only in the last quarter of a century that the conservative capitalists of New Bedford resigned themselves to the necessity of making large dividends on the money—made out of whaling by their fathers—in their own pretty town by the erection of cotton-mills. When they did so, the French congregation increased by leaps and bounds.

In 1875 a large tract of land on the corner of Robeson and Ashland streets was procured, and the work of building a church began at once. The Rev. George Pager was made pastor of the new parish of the Sacred Heart on the 1st of January, 1876. The corner-stone of the church was laid in August of that year. It was dedicated on the 17th of December, 1876, and had cost something like $20,000. There were but very few French-Canadians in New Bedford then, not more than sixty families it was reckoned, now they are counted by thousands. The Sisters of Mercy first took charge of the Sunday-school of this parish, but presently withdrew.

In 1882 Father Pager died of consumption. His successor was the Rev. J. A. Prevost. He built a school and convent in 1886. It was opened in 1887 and put in charge of the Sisters of the Holy Cross from Montreal. In 1888 Father Payan succeeded Father Prevost, and in the following year built a larger and finer school at a cost of $40,000. In April, 1895, the Rev. C. P. Gaboury was made pastor of this large and growing parish. In 1887 the French-Canadians of New Bedford bought a cemetery of their own.

This is the largest French-Canadian parish in New Bedford.

ST. HYACINTH'S.

ST. HYACINTH'S parish is an off-shoot of the French parish of the Sacred Heart. It is situated down "South," and was erected to accommodate the large number of French-Canadians drawn to New Bedford by the recent extension of cotton manufacturing. The basement of the present church was built in 1888 by the Rev. J. A. Prevost, who was then pastor of the church of the Sacred Heart. It remained a "mission" of the older parish till October 16, 1890, when the Rev. A. Berube was made the first pastor. He made various additional purchases of land in 1890 and 1891. The school and convent were built in 1891. The church was dedicated on the 10th of December, 1893. Father Berube is still the pastor of this parish. He is assisted by the Rev. W. Cullen.

ST. ANTHONY'S.

THE third French parish in New Bedford was formed in November, 1875. The Rev. H. Deslauriers is the first pastor. The church and school and convent are so far combined in one building—a combination not unusual in French parishes before the more ambitious stone or brick church is projected.

ST. JAMES' PARISH.

THE first portion of St. James' English-speaking parish erected was the school—St. Mary's school—which was built in 1885, three years before St. Lawrence's parish was divided. It is a counterpart of the St. Joseph's school, in St. Lawrence's parish. It is situated down "south." The parish was formed in 1888, in which year the Rev. James Clark, at that time pastor of Slatersville, began to organize the new parish. Mass was first said in the hall of the school which was used as the parish chapel until Easter, 1892. A fine church is in course of erection, the corner-stone of which was laid on the 12th of October, 1891. The basement of the proposed church, a very commodious and substantial structure, is still used as a church. Building has been suspended for seven years.

ST. KILIAN'S PARISH.

ST. KILIAN'S PARISH is the last off-shoot of St. Lawrence's. It lies up "north," and takes in the English-speaking Catholics in the extreme north of the city. The Rev. James Brady organized this parish. He bought land for it in the January of 1896. The corner-stone of the church was laid on May 23, 1897. The basement, which is all of the church at present erected or occupied, was blessed on the 5th of September, 1897. There is no school attached to this parish.

SANDWICH.

ST. PETER'S CHURCH.

ONE of the oldest Catholic missions in this diocese is that of Sandwich. It was never a very thriving mission, but at the beginning it held its own with any in the district. In 1829 the place was visited by the Rev. Mr. Tyler shortly after his ordination. In March, 1830, he went there again on a sick call. John Doyle kept the inn in the town, and the Catholics pressed the bishop to give them a priest and build them a chapel. On the 25th of June, 1830, Bishop Fenwick went down in the stage to Sandwich, and lodged at John Doyle's, saying Mass the next day in Mr. Doyle's parlor. There were just 70 Catholics in the place, and the bishop was greatly encouraged. In the afternoon he baptized two infants, one the child of Protestant parents "who consented to have it baptized by a Catholic." Then he received into the church a young Englishman who confessed his sins with every mark of true repentance. He saw the lot that the people had selected, and he ordered them to buy it at $125. It was a lot 60 x 40 feet. He had already left orders in Boston for the frame of a "church" 40 x 30, which should be transported to Sandwich in the summer. On July 30th of that year Father Tyler went down to look over the field and make things ready. It was not blessed, however, until the 19th of September, 1830, when the bishop, accompanied by the Rev. Virgil Barber, S. J., and a member of the laity went down from Boston on the packet "Henry Clay" and spent a day *en route*, arriving only on Sunday, sea-sick and weary, when Father Tyler, having waited till 11 o'clock, had already begun Mass. The bishop made him wait a little while and then the services began. The Cathedral choir had accompanied the bishop, and Sandwich had never heard such fine singing. There were the two Miss Hogans and Miss Mooney and her two brothers and Mr. Grady, whose singing pleased even the critical ear of the bishop.

In the November following, the Rev. Peter Connolly was made the pastor-at-large of all this district, with his headquarters at Sandwich. He ranged over the entire cape, but found few Catholics to engage his attention. He was so much away from Sandwich that in February, 1832, the people complained of him to the bishop, and the pewholders refused to pay for their pews, as they never, or scarcely ever, had occasion to use them at Mass.

In November, 1832, the bishop went down to Sandwich with Fathers Connolly and Canavan. He said Mass in the little church on Sunday and noticed the presence of a choir of six and an orchestra consisting of a base viol, violin and two flutes. He confirmed 12. The congregation was still no larger than in 1830. All the men worked in the glass-house, and they told the bishop it was a very bigoted place, and the agent and officers of the company were much opposed to Catholics. By the generosity of Father Connolly the debt was reduced to $70. The three drove over during the week to Wareham, across a sandy plain as barren as it is possible to conceive. They visited the nail factories and met the Catholic men of the town that evening in the tavern. There were some 70 or 80 of them, and only 3 or 4 were married. The next day they drove to New Bedford. The result of this visit was the union of Sandwich, Wareham and New Bedford in one parish, with Father Canavan as pastor.

The bishop remarks in his diary that the Catholics in all these places were mostly single people who come and go and have no attachment to any residence. For a time things went well in these missions, but hard times came in 1834, and Father Canavan was sent to Dover, N. H., in July. His successor was the Rev. F. Kiernan, and in January, 1835, there were only 34 Catholics in Sandwich and the same number in Wareham. The Rev. John Brady took charge of this district in 1835, but in 1837 Father Kiernan was back again. In 1839, and for a few years afterwards, the place was part of the mission of Newport. In the early 40's it was attended by Father Mc-

Nulty, from New Bedford. Then again it came within the parish of Taunton, and in 1848 and 1849 Dr. Wilson, of Taunton, occasionally administered the sacraments there. In 1847 it had been attached to Quincy, but that arrangement did not work satisfactorily. At last, on August 17, 1850, the Rev. William Moran was made the first resident pastor. He remained at this place till 1864. His parish consisted of the entire cape and ran from Plymouth and Kingston to Provincetown and Nantucket. He it was who built the present large church in 1854. The place was then fairly prosperous. His successor was the Rev. Peter Bertoldi from 1864 to 1872, and on the division of the diocese the Rev. Henry Kinnerny was sent there in July, 1872. He remained in charge of this place until 1874. There were many missions attached to the place, not only at Wareham, but at Wood's Holl and Hyannis, and even Provincetown. The Rev. Matthias McCabe was in Sandwich for but a few weeks in 1874, when the Rev. Andrew Brady succeeded him. He remained there till November, 1881, when the Rev. Thomas Clinton became pastor. Meanwhile the missions of Wood's Holl and Provincetown were set up as separate parishes, and Sandwich and Wareham remained alone around the original centre of Catholicity in the Cape. The glass works, which formed the principal industry of Sandwich, were moved to Pennsylvania in the early 80's and the place went down. Wareham, in which a little chapel was built by Father Clinton, is now a more considerable place than Sandwich, where the priest resides. Father Clinton died in the summer of 1895, and the Rev. John O'Keefe succeeded him. In 1896 the Rev. James H. Looby became pastor, and in 1899 the Rev. Patrick McKenna. Mass is said in both Sandwich and Wareham every Sunday.

WOOD'S HOLL, MASS.

ST. JOSEPH'S CHURCH.

THIS station was once attended from New Bedford and afterwards attached to Sandwich as a mission. It was while the Rev. Cornelius McSweeney was an assistant at the church in Sandwich that Wood's Holl was made a separate parish. St. Joseph's church, as the church in Wood's Holl is called, was dedicated on the 26th of June, 1882. The land on which it stands was a gift of Mr. Joseph Fay and one of the benefactresses of the church is Mrs. Llewellyn. There are several missions attached to the place, and in the summer Mass is said in Martha's Vineyard. In the summer the congregation of Catholics at the various missions is not inconsiderably enlarged by the summer residents on the Cape.

PROVINCETOWN, MASS.

ST. PETER'S.

IN August, 1852, the Rev. Mr. Finotti, of Boston, went down to Provincetown to give a mission to the Catholics there. This was the first time that Provincetown had ever been visited by a Catholic priest. He found over seventy Catholics who went to confession. An Irish Protestant of the town endeavored to excite the people to drive the priest away and to prevent the celebration of Mass, but no one joined him. Indeed, the keeper of the Pilgrim House treated the priest with great kindness and attention. In April of the following year Father Finotti visited the place again. In January, 1854, he gave another mission in the town, and bought a lot of land on which was a house which was henceforth used as a chapel. The place did not grow very rapidly until the Portuguese came there in the '60s. It was frequently attended by priests from the cathedral in Boston. For some time before the division of the diocese in 1872 it was part of a parish whose pastor, the Rev. C. O'Connor, resided in Harwich. The Rev. John McGeough succeeded him. In 1874 the Rev. John Maguire was appointed pastor of the place. It was then a Portuguese parish with the bulk of the Catholic people speaking Portuguese, though there were a good number of English-speaking Catholics, and these the most influential in the parish. Father Maguire built St. Peter's church in Provincetown, which was dedicated on the 11th of October, 1874. Father Maguire remained in Provincetown until 1878, when the Rev. James Ward took his place. Father Ward was followed by the Rev. Thomas Elliott, and he, by the Rev. Bernard McCahill. The present rector is the Rev. Manuel Terra, who became pastor in 1893. He is the first Portuguese pastor of the parish. Truro and Wellfleet are occasionally visited by the priests of Provincetown.

CHARITABLE INSTITUTIONS.

PROVIDENCE.

ST. ALOYSIUS ORPHAN ASYLUM.

THE first charitable institution erected by the Catholics of Providence was an orphan asylum. It answered their first and pressing needs. Every day Catholic children were left without parents either through death or desertion, for oftentimes frightened by the task before them in the early days of immigration, as even now, or blunted by vicious habits, parents left their children behind them and made off to other parts. One of the objects Bishop O'Reilly had in bringing the Sisters of Mercy to Providence, was to make provision for the orphans of his diocese. As soon as they came into possession of the Stead estate on Broad street they opened an asylum for girls in a small wooden building on Claverick street, in the rear of the convent. In the fall of 1854 Bishop O'Reilly resolved to build a larger orphan asylum on Claverick street. It was not, however, completed until 1856. The building then erected is now part of the convent school. Even then only girls were taken into the asylum, and part of this new building was used as a boarding school for young ladies. In 1861 Bishop McFarland bought land for a new orphan asylum on Prairie avenue. The corner-stone was laid on the 19th of May, 1861. The building was opened on the 20th of April, 1862. At that time boys were taken in for the first time. It was the largest orphan asylum in the diocese then, though there were others in New Haven and Hartford.

The main building of St. Aloysius Orphan Asylum on Prairie avenue is that which Bishop McFarland opened in 1862. In 1889 Bishop Harkins built two large wings on the asylum. It was once supported by an orphans' fair and an occasional collection in the churches. It is now supported mainly by an annual assessment on the parishes. This arrangement was made by Bishop Harkins, and applies to the four orphan asylums in the diocese. Assessments are made on all the English-speaking parishes of the State of Rhode Island for St. Aloysius Asylum. It is now in a satisfactory condition financially. It has always been in the charge of the Sisters of Mercy. It was first chartered in 1855: its charter was amended in 1861, and the last amendment was made in 1888. Its charter name is the Rhode Island Catholic Orphan Asylum.

ST. VINCENT'S INFANT ASYLUM.

THE Infant Asylum was established in 1892 in a house on Davis street, which for five years served as best it could the special use of this institution. The conference of the St. Vincent de Paul, which in Providence has always been active, took up this work, and through various instrumentalities it has become a very popular charity. In 1895 seven acres of land were bought in the vicinity of Davis Park, and the purchase price of $22,000 was donated by the late Mr. Joseph Banigan. The corner-stone of the new asylum was laid on the 1st of November, 1896. The building was opened in the spring of 1898. It is a very fine building. The Sisters of the Divine Providence have taken charge of the work from the beginning. The Rev. D. M. Lowney has been its director since the opening of the institution. The infant asylum received $25,000 by Mr. Joseph Banigan's will.

THE WORKING BOYS' HOME.

THE Working Boys' Home is as yet in its infancy in Providence. It is established in the house on Davis street, formerly used by the Infant Asylum. Its financial patron was the Orphan Asylum on Prairie avenue, the management of which was eager to make provisions for the boys who went forth to earn their living in the world after years spent in the asylum. The Conference of St. Vincent de Paul supported this work and helped to provide for the salary of the very efficient agent, Mr. Wallace, who has charge of the institution at present. His work is made easier by the recognition which the courts give him as the agent of Organized Charities. He is thus enabled to follow up and control the boys, while also representing the Catholic asylums. The Rev. James Ward is the director of this institution.

ST. JOSEPH'S HOSPITAL.

THE only Catholic hospital in the diocese is that of St. Joseph's in Providence. In August, 1891, the first land was bought on Broad street. An old mansion house was then fitted up as a temporary hospital and placed in charge of the Sisters of St. Francis, whose mother-house is in Glen Riddle, Pa. On March 19, 1892, it was blessed by Bishop Harkins. A large and beautiful hospital was shortly afterwards erected under the inspiration of the Rev. Dr. Stang, who was then rector of the Cathedral. The corner-stone of the new building was laid on Sunday, July 1, 1893, by Cardinal Gibbons. The hospital was opened and blessed on the 19th of March, 1895. It was not fully occupied until some months later. Two-thirds of the building have now been erected. It has several wards devoted to incurables, but it is in every respect a fine modern hospital, beautifully located. By the will of Mr. Joseph Banigan the hospital received a bequest of $25,000, the largest single donation since its foundation.

ST. MARIA HOME.

THE St. Maria Home for Working Girls was built and paid for by the late Mr. Joseph Banigan. It cost $8,000 and was completed in 1895. It was named in honor of Mrs. Banigan. It is a very handsome and a very cosy building, and is in charge of the Sisters of St. Francis of Alleghany, N. Y. Board is furnished in this home at a low figure and the security of a religious house is offered to the girls. The home is pleasantly situated in a retired but central part of the city.

NEW BEDFORD.

ST. MARY'S HOME FOR THE AGED AND ORPHANS.

ST. MARY'S HOME, in New Bedford, is an institution founded in 1892 by the English and Portuguese parishes. It is partly an orphan asylum and partly a home for the aged. The French-Canadian parishes are not associated in the responsibility for its maintenance. A fine brick building, situated in St. Lawrence's parish, was opened in 1893. It is in charge of the Sisters of St. Francis.

PAWTUCKET.

HOME FOR THE AGED.

THE Little Sisters of the Poor came to Providence by the invitation of Bishop Hendricken on the 23d of March, 1881. They took up their residence on Slocum street, in St. Mary's parish. They began to work for the aged poor at once. The late Mr. Joseph Banigan built for them a fine house at Woodlawn, Pawtucket. It was dedicated on the 29th of May, 1884. It is a fine four-story brick building and had cost $135,000 when Mr. Banigan gave it to the Sisters for this charitable purpose. The last time this philanthropist put his signature to a business document was to sign the contract for building a priests' house in connection with this home. He left it by will a bequest of $25,000.

FALL RIVER.

ST. VINCENT'S ORPHAN ASYLUM.

A FINE property along the shores of Mount Hope Bay, near Fall River, was bought at a low figure by Bishop Hendricken in 1885. In September, 1885, it was opened as an orphan asylum. It had once been a "summer resort," Forest Hill Gardens, and is a remarkably beautiful estate. It now is the Orphan Asylum of the English-speaking Catholics of Fall River, and is supported by annual assessments on the parishes of the Massachusetts portion of the diocese, with the exception of New Bedford. It is in charge of the Sisters of Mercy. In June, 1899, the Rev. Cornelius Kelly was made director of this institution, with a view to lifting a debt of $40,000, and also of establishing the conference of St. Vincent de Paul in the Massachusetts portion of the diocese.

ST. JOSEPH'S (FRENCH) ORPHAN ASYLUM.

IN 1889 the large orphan asylum of St. Joseph's for the French-Canadians was erected in Fall River through the exertions of Father Prevost, the pastor of Notre Dame de Lourdes. Orphan children from the French-Canadian parishes of the entire diocese are sent to this asylum, which is in the hands of the grey nuns of Quebec. It is the largest orphan asylum in the diocese. It is supported mainly by assessments made through the chancery office on the French-Canadian parishes.

RELIGIOUS INSTITUTIONS IN PROVIDENCE.

MOTHER HOUSE OF THE SISTERS OF MERCY.

THE Sisters of Mercy have played no inconsiderable part in the history of the diocese. They arrived in Providence in March, 1851. According to the rule of their order they became a separate foundation, owing obedience directly to the bishop of the diocese. The convent on Broad street became their mother house, and for many years until, in fact, in 1893 the old Stead house was used as a convent. From it went forth Sisters of Mercy to all of the older parishes which had schools—to Newport, Pawtucket, Woonsocket, Fall River, New Bedford, and latterly to many other parishes. In 1894 the new mother house of the order was erected on Broad street—a handsome building with an especially fine chapel. By the generosity of Mr. Banigan, and that of many other friends of the order, this house was scarcely erected before it was paid for. The novitiate of the Sisters of Mercy is conducted in this house, and the St. Francis Xavier Academy for girls is still maintained. All the grades of school-work from the primary to the high school are taught in this school, which has now been nearly half a century in existence.

EDUCATIONAL INSTITUTIONS IN PROVIDENCE.

THE ELMHURST ACADEMY.

IN November, 1862, the Religieuses of the Sacred Heart, at Bishop Hendricken's suggestion, bought the beautiful estate of Dr. Grosvenor and opened an academy there in February, 1873. Madam Jones, then the vicar of the New York province, made the purchase.

The first superior of the school was Madam Major, who was followed by Madam Grasser. The school increasing in size, Madam White, the third superior, found it necessary to build an addition. The corner-stone of the present academy was laid in June, 1890, by Bishop Harkins, while Madam O'Rorke was superior. This wing contains a spacious dormitory, study hall, gymnasium and a handsome chapel, which was dedicated by Bishop Harkins in October, 1891. A wing for the use of the community, erected by Mother Hogan, the sixth superior, completes the present convent. The Academy has steadily grown since the beginning.

The Sodality of the Children of Mary brings the Academy in touch not only with its pupils and graduates, but many other young ladies besides. During Madam White's term of office a free school, in a building constructed for the purpose on the Elmhurst grounds, was opened for the little ones of the vicinity who could not attend the parochial schools. This was maintained for some years.

BAY VIEW SEMINARY.

WHEN the Sisters of Mercy came to Providence in 1851, they opened a boarding-school for a few pupils. Even before they were established on the estate, which Bishop O'Reilly had bought for them, they had begun a "convent," or select school. Just as soon as they had any room to spare they took in young lady boarders as pupils. This arrangement was maintained in the convent school on Claverick street until 1874, when the fine estate of Bay View, between Riverside and East Providence, was bought and made a boarding academy by the Sisters. In 1875 a large addition to the original building was erected by the priests of the diocese as a gift to the Sisters. It contained a hall, a dormitory and the chapel. In 1884 the second building was erected, in which a larger hall was provided. There is a farm of several acres and a large orchard belonging to this pleasantly located seminary.

THE DIOCESE OF PORTLAND.

BY EDMUND J. A. YOUNG.

THREE CENTURIES OF CATHOLICITY IN MAINE,

A.D. 1604-1899.

CHAPTER I.

FIRST ATTEMPTS AT COLONIZATION AND CONVERSION OF THE INDIANS—REV. SEBASTIAN RASLE

(1604-1700).

THE first known attempt at colonization within the region which is now the State of Maine was made in 1604, sixteen years before the Pilgrims landed at Plymouth Rock in Massachusetts. In that year Pierre du Guast, Sieur de Monts, obtained authority from Henry IV., King of France, to colonize Acadie, a region defined as extending from the fortieth to the forty-sixth degree of north latitude.

His expedition consisted of 120 men, among whom were laborers, artisans, noblemen, Protestant clergymen and Catholic priests. Two vessels were chartered to transport the Colony with its supplies. De Monts, with one of the vessels, sailed either on the 7th of March, or on the 7th of April, 1604 (historians differ on this point), from Havre de Grace in France. Pont Gravé in the other vessel with stores for the Colony departed a few days after.

De Monts arrived at Cape La Hêve on the southern coast of Nova Scotia on the 5th of May. On the 12th he entered Liverpool harbor, where he found Captain Rossignol of Havre de Grace carrying on a contraband trade in furs with the Indians. He arrested the captain and confiscated his vessel. Proceeding then to Port Mouton he remained there a month awaiting the arrival of Pont Gravé with his shipload of supplies. At length to the great joy of all on board, Pont Gravé's vessel appeared bringing with her the spoils of four Basque fur-traders taken near Cape Canso. Having delivered his supplies Pont Gravé sailed around the coast to the St. Lawrence river to trade with the Indians.

De Monts, accompanied by his prize, then proceeded to explore the coast of Nova Scotia. Sailing around Cape Sable into and across the Bay of Fundy, on the 24th of June he reached the mouth of a large river flowing from the north; this being St. John the Baptist's day, he named the river St. John, a name which it has retained to the present day. Continuing his voyage to the westward he entered a large bay (now called Passamaquoddy), and proceeded up one of its tributaries to a certain island which he named Sainte Croix, or Holy Cross. This island has since received the names of De Monts, Neutral and Doucet's island. The river is now called the St. Croix.

Deeming this island a suitable place for a permanent settlement, he anchored his vessels in the river and gave orders to his men to commence the work. The trees were cut down, dwellings built for the officers and men, and shops and store-houses were constructed. A small chapel was erected, and within its humble walls the first-known celebration of the holy sacrifice of the Mass in New England occurred in July, 1604. The celebrant was Rev. Nicholas Aubry, of Paris, a young ecclesiastic of good family, assisted by another priest whose name is unknown. These priests ministered to the spiritual wants of the little colony during the long and bitter winter which followed. Worn out by their labors and sufferings both missionaries died before the opening of spring. No details of their labors are vouchsafed to us by the historians of this epoch.

On the 12th of September, Champlain, accompanied by twelve sailors and two Indian guides, set out from the island in a small vessel of seventeen tons to explore the coast of Maine. Sailing out of Passamaquoddy bay, past numerous islands, capes and promontories, they at length reached the Penobscot river, which they ascended as far as the mouth of the Kenduskeag, the site of the present city of Bangor. Descending the river they voyaged westward to a point three or four leagues beyond Monhegan island, when their provisions failing, they turned the prow of their vessel homeward and reached Holy Cross or De Monts island October 2d.

The colonists now began to make preparations for the winter, which proved to be of unusual severity. It commenced to snow October 6th, and in December large cakes of ice were floating down the river. Fuel began to grow scarce, for they had cut down all the trees on the island for the construction of the buildings, except a forest belt on the north and western sides, left standing to protect them from the winter's blast. They were therefore compelled to bring all their fuel from the main land in boats. As the winter advanced, this became more and more dangerous, on account of the floating cakes of ice. To obtain fresh water they were obliged to melt ice and snow.

Deprived of fresh provisions, scurvy broke out among them, and before spring thirty-five out of seventy-nine persons died of this disease. Among its victims were Rev. Nicholas Aubry and his assistant.

The bitter winter was succeeded by a delightful spring, and with its coming the spirits and health of the survivors began to revive. They now looked forward for assistance to arrive from their mother country. At length, on the 16th of June, 1605, their eyes were gladdened by the sight of an approaching sail. Its captain was Pont Gravé, who had returned from France with fresh supplies and forty colonists.

It was now determined to remove the colony to a more eligible location.

On the 18th of June, 1605, De Monts, Champlain, several gentlemen, twenty sailors, and two Indians, set sail down the river for the purpose of discovering a more suitable location for a colony somewhere on the shores of the present New England. They explored the coast carefully as far as Nausett Harbor, just beyond Cape Cod. Not finding a satisfactory place, on the 25th of July they retraced their course and arrived at their humble settlement on the island on the 8th day of August, 1605.

De Monts now determined to remove the colony to Port Royal, on the Annapolis Bay. The buildings were taken down, and the lumber, together with all the tools and stores, were transported to the new location. The men set to work with a will, cut down the forest, and soon erected dwellings, shops, and storehouses.

The colony at Port Royal did not flourish in its new location, and the Sieur de Monts relinquished his rights in favor of John de Biéncourt, Sieur de Poutrincourt. King Henry IV. consented to the exchange, and transferred his former grant from De Monts to De Poutrincourt. He also requested that some Jesuit Fathers should be sent over to labor for the conversion of the Indians of Acadie. In 1608, Rev. Peter Biard, a professor in the Jesuit college at Lyons, was deputed by his superiors for this work, and Rev. Ennemond Massé was chosen to be his assistant and companion. Having a prejudice against the Jesuits, De Poutrincourt refused them passage. In regard to the second attempt of these missionaries to carry out the wishes of King Henry IV., we quote from John Gilmary Shea, the historian:

"When in 1610 Father Biard and his companion, Father Ennemond Massé, made an attempt to go by the only vessel then fitting out for Acadie, a fund having been raised to maintain the mission, with all requisites, other difficulties arose. Two Huguenots, who had an interest in the vessel, refused to allow Jesuits to embark. Antoinette de Pons, Marchioness de Guercheville, who had been an active friend of the proposed mission, at once raised means to purchase the rights of these men, and made the share in the vessel and trade thus acquired a fund for the support of the mission and the colony. Although there was no other means by which the missionaries could reach their destination, the cry was immediately raised that the Jesuits had become traders, and bad faith has repeated the charge to our day."

"The vessel sailed in January, 1611, and at sea encountered Champlain on his way to Quebec. It was not until Whitsunday, May 22d, that the missionaries were able to land at Port Royal; Father Masse remained in a cabin reared for him at that place, but Father Biard accompanied Poutrincourt, and, subsequently, his son, on several excursions along the coast to the St. John's River, Ste. Croix Island, where he spent some time, and even as far west as the Kennebec. While the French were trading with the Indians at the mouth of the Kennebec late in October, Father Biard went to a neighboring island to offer the Holy Sacrifice, attended by a boy to serve the Mass. Here the Indians overran the little vessel, and assumed so dangerous and rapacious an attitude that Bièncourt would have fired on them had he not feared that the missionary would at once be butchered. This island is the second spot on that northeastern coast of our territory where Mass is certainly known to have been said." (Vol. I., Book III., Chap. I.)

The next attempt at Catholic colonization in the State of Maine was made in the year 1613. Madame Guercheville was not satisfied with Poutrincourt's treatment of the missionaries, and she resolved to establish a separate colony. She obtained from King Louis XIII. a cession of all the rights and privileges formerly granted to De Monts. She also received from the king jurisdiction over all of the territory of North America from the St. Lawrence to Florida. Poutrincourt was now subject to her as he had formerly been to De Monts.

Under her direction, a vessel was fitted out at Honfleur and placed under the command of Sieur de la Saussaye. He was instructed to lade the ship with everything necessary for the new colony. Among the passengers were Father Quentin and Brother Gilbert du Thet, both of the Society of Jesus, and thirty colonists. The vessel sailed from France March 12, 1613, and on the 6th of May anchored in Port de la Haive, where Sieur de la Saussaye set up the arms of Madame Guercheville.

From La Haive, Saussaye proceeded to Port Royal, where he found only five persons, including the two Jesuits, and an apothecary, who was in command. De Biencourt and most of the French had gone far inland in search of food. He took the two Jesuits on board, and ran along the coast, intending to plant the colony at Kadesquit on the Penobscot river, but after encountering storms and fogs he ran into a fine harbor on the south-eastern shore of Mount Desert Island. Here the missionaries landed, and planting a cross, celebrated Mass, and called the place Saint Sauveur, Holy Saviour. The Indians persuaded the French to adopt a site recommended by them. It was on a beautiful hillside, sloping to the sea; its harbor was protected by Mount Desert and several smaller islands. Two streams of water flowed from the hill, and the soil was rich and productive. Here the settlement was laid out about the middle of June. Saussaye, instead of fortifying a position, employed the men in planting grain, beans and other garden vegetables. In September the vessel was still there, and the missionaries and settlers were in the tents and temporary dwellings erected on the shore.

An unforeseen storm now arose and destroyed the new colony to its foundation. Captain Samuel Argall sailed from Virginia in a small man-of-war carrying fourteen cannon and sixty men. He convoyed a fleet of ten fishing vessels, that intended to fish around Mount Desert Island. On his way he learned that strangers were settling in this vicinity. He had no doubt that they were French and, although the two countries were at peace, he resolved to expel them, relying on the charter of James I., King of England, which permitted his subjects to settle up to the forty-fifth degree; and he thought that he might profit by the weakness of the French to treat them as usurpers.

Although La Saussaye was ignorant of the intention of the English, he considered it his duty to defend his fort, while La Motte le Vilin was ordered to defend the ship which was at anchor. The English first attacked the intrenchment, and after cannonading it for some time at long range, came nearer and poured upon it a volley of musketry, which killed several, among the rest Brother Gilbert du Thet.

Seeing that a longer resistance would be useless and cause the slaughter of his men, La Saussaye now surrendered, and La Motte le Vilin was soon compelled to follow his example. But his pilot, Lamets, not deeming it prudent to trust the English, escaped to the woods with three others. Argall's first act on taking possession was to cut down the cross which the missionaries had erected in the settlement, in order to assemble the faithful at the hours of public prayer until such time as a chapel was erected. He then searched La Saussaye's chests, and finding his commission, took it unperceived.

The next day La Saussaye having gone to visit him, Argall demanded his commission. He said that it was in his chest; but on opening it to find the document, was surprised to find it gone. Then Argall, putting on a serious face, called him a pirate, saying that he deserved death, and at once gave up the settlement and ship to pillage.

This unprovoked attack by men pretending to be Christians on a mission station established for the conversion of the heathen, followed by bloodshed and indiscriminate plunder, has no parallel in history. Virginia shares the infamy by endorsing Argall's action, as England does by refusing reparation.

Argall put Father Massé and fourteen Frenchmen in a small craft and turned them adrift; Fathers Biard and Quentin were carried to Virginia, then ruled by a code of blood, where Sir Thomas Dale threatened to hang all the prisoners. Their lives were saved only by the production of the stolen commission by Argall.

The sloop on which Father Massé and fourteen Frenchmen were passengers proceeded along the coast in the direction of Acadia. In a day or two they perceived the pilot Lamets on the shore. He was taken on board and placed in charge of the vessel, which proceeded on its eastward course until it arrived at Port de la Haive. Near this place they fell in with a St. Malo ship, which carried them safely back to France.

Sir Thomas Dale now resolved to expel the French from Acadia, setting up as a pretext the patent of James I. Argall was sent on this expedition with three ships, taking all the French whom he had brought from St. Saviour's. Arriving at this place, he set up the arms of England where those of Madame de Guercheville had been. Then he went to Sainte Croix Island, where he destroyed all that remained of De Monts' old colony. He did the same at Port Royal, where he found no one, and in two hours' time the fire consumed all that the French possessed in a colony where they had expended more than a hundred thousand crowns.

Argall having no more to do in Acadia, sailed again for Jamestown, keeping on board the French whom he had compelled to witness the destruction of Port Royal. On their voyage back to Virginia there arose a storm which continued during three days with great violence, and scattered the vessels. The smallest, a mere bark carrying only three men, was never heard from. Argall kept on and arrived safely in Virginia. The third vessel, containing the two Jesuits, was driven to the Azores, where they were glad to find a port. Here the Jesuits, who had been grossly ill-treated by the captain, had only to make themselves known and say a few words, to be avenged; and Captain Turnell, on coming to anchor, reluctantly enough, in the roadstead of Fayal, seemed not to be without uneasiness on this score. He, nevertheless, had confidence enough in the virtue of these religious, to ask them to permit him to keep them concealed when his vessel was visited, and they consented with good grace. The visit over, the English captain had liberty to buy all that he needed, after which he again weighed anchor, and the rest of his voyage was fortunate. But he found himself in a new embarrassment on arriving in England; he had no commission, and although he represented that he had accidentally been separated from his commander, he was looked upon as a deserter from Virginia, and put in prison, from which he was released only by the testimony of the Jesuits. After this he was unwearied in publishing the virtue of the missionaries, twice his liberators, and especially the service they had done him at Fayal, where they returned good for evil as they generously did, foregoing all the advantages which they might have obtained by making themselves known. Nothing, indeed, was omitted to compensate them in England, where they were very kindly treated as long as they remained. At last M. de Biseau, French ambassador at the court of London, claimed them, and sent them back to Calais.

Bancroft in his history of the United States, speaking of the colony, says: "The conversion of the heathen was the motive of the settlement; the natives venerated Biart (Biard) as a messenger from heaven; and under the summer sky, round a cross in the center of the hamlet, matins and vespers were regularly chanted. France and the Roman religion had appropriated the soil of Maine."

After the destruction of the colony at Saint Saviour on Mount Desert Island, there was no attempt to found a new mission in Maine until the year 1619, when the Recollets (of the Franciscan Order) came over from the province of Aquitaine in France to attend to the spiritual wants of the French fishermen scattered along the coast of Maine and Nova Scotia. Their chief station and chapel were on the St. John's river, and several fathers labored in that district until 1624. They extended their labors from Miscou, near the mouth of the St. Lawrence, on the one hand, to the Penobscot on the other. Their labors were not fruitless, the Indian, no less than the French trader and fisherman, reaped the advantages; and in the discharge of their duties they shrank from neither peril nor hardship. One of them, Father Sebastian, was, above all, noted for his intrepidity, and he penetrated to Quebec overland, and wintered with the Recollets there. In 1623, however, setting out from Miscou for the mission on the St. John's, he sank beneath his labors, and perished from hunger and misery, closing a three years' apostolate by a death which, though unseen by men, yet perhaps before God, from its peculiarity, was as precious as the martyrdom of a Brebœuf or a Chabanel. The next year his surviving companions, Rev. Jacques de la Foyer, Rev. Louis Fontinier, and Rev. Jacques Cardon, in consequence of orders from their provincial, left the mission, and penetrated by the Rivière du Loup to Quebec.

Though they resumed their missions they were driven out by the English in 1628. In 1630, Recollet fathers were sent here from the province of Aquitaine. Three years afterward, however, Cardinal Richelieu gave orders for their recall, and committed the Acadian mission to the Capuchins (a branch of the Franciscan order).

The Capuchins of the province of Paris, accepting the field assigned to them, sent missionaries who attended the French along the coast from Chaleurs Bay to the Kennebec. Their countrymen constituted a floating population, few in numbers in winter, but increasing in summer to thousands, as is the case at this day at St. Pierre and Miquelon. The conversion of the Indians was one of the main objects of the mission, and the establishment of a seminary for the instruction of the young natives was especially provided for. Cardinal Richelieu had in 1635 become a partner in a company for settling Acadia, and in 1640 he transferred all his rights to the Capuchin fathers as a fund for the foundation and maintenance of their Indian school. Thus the great Cardinal of France was actively interested in the Christian education of New England Indians, long before the English colonists of Massachusetts or the English themselves had given it any attention.

Port Royal was the center of the mission, but the Capuchin fathers attended stations as far west as the Penobscot and Kennebec. Father Leo of Paris, Father Cosmas de Mante, Father Bernadine de Crespy, and Elzear de St. Florentin, a lay brother, were stationed at the French post of Pentagoet on the Penobscot. Their chapel, which bore the title of Our Lady of Holy Hope, was evidently reared near the lower part at the present town of Castine. In the autumn of 1863 a copper plate was found but little below the surface of the soil, which bore an inscription proving that it had been once in the corner-stone of a Catholic chapel. It ran thus:—

> "1648 : 8 Jun : F. Leo Parasin Capvc ; Miss Posvi Hoc Fvndtm in Hnrem. Nræ Dmæ Sanctæ Spei."

Or in English:

> "On the 8th of June, 1648, I, Friar Leo, of Paris, Capuchin missionary, laid this corner-stone in honor of Our Lady of Holy Hope."

It was apparently one of the last acts of this missionary, for in October of the same year he was succeeded by Father Cosmas de Mante.

While the Capuchin Fathers were thus engaged at Castine, the Abnaki Indians on the Kennebec, who had through kindred Algonquin tribes visited the French at Quebec, asked for missionaries. At a later period they told the people of New England, when they went to Canada, that they were not asked whether they had any furs, but whether they had been taught to worship the true God. August 21, 1646, yielding to their solicitations, the superior of the Jesuit Mission in Canada decided to send Father Gabriel Druillettes to found the Mission of the Assumption, on the Kennebec.

Accompanied by Claude, a good Christian Indian, and some Indian guides, Father Druillettes left Sillery, in Canada, August 29, 1646 By canoe and portage he at length reached the Indian village on the Kennebec. His first task was to learn their language. This he did by means of the Algonquin, which he had already acquired. He instructed the sick and baptized children in danger of death. He next visited an English post on the river, and then, with his Indian guides, descended to the sea and coasted along to Pentagoet (Castine), on the Penobscot. The superior of the Capuchins and his associates received the Jesuit father at their hospice with every mark of affection. After a short stay, Father Druillettes returned to his mission with a letter from the French commandant at Pentagoet to the English authorities.

A league above the English post on the Kennebec was the village of the Abnakis, consisting of fifteen communal houses. A little plank chapel was erected here for the missionary. As he could by this time speak their language with some fluency, he taught them the necessity of believing in God, the creator of mankind, the rewarder of the good and the punisher of the wicked. He urged them especially to avoid the liquors offered them by traders, to avoid quarrels, and to throw aside the manitoũs in which each one confided. Accompanying them in their winter hunting expeditions, he continued to instruct them in the fundamental truths of Christianity, and taught them the ordinary prayers which he had translated into their language.

After making another visit to the English post he returned to Quebec in June, 1647. He fully expected to continue his mission; but he was soon followed by another Indian party, who bore a letter from the Capuchins, deprecating the establishment of a mission in territory specially assigned to them. The superior of the Jesuit missions in Canada at once relinquished a field that seemed so full of promise.

The next year the missions of the Capuchins were disturbed by the contests between La Tour and the Sieur Aulnay. Fearing the destruction of their mission by these dissensions, Father Cosmas de Mante and Father Gabriel de Joinville visited Canada in 1648, and witnessed the work of the Jesuits at the Indian mission at Sillery. Convinced by the results before him, Father Cosmas de Mante addressed the Jesuit superior, begging him, in most touching terms, to renew the Abnaki mission, and give the poor Indians and others all the assistance his courageous and untiring charity could afford. It was two years before this request could be granted.

In 1650, Father Gabriel Druillettes was again sent in answer to the entreaties of the Abnakis, who had year after year supplicated his return. On the 31st of August, although worn out by his mission labors on the shores of the Gulf of St. Lawrence, he took up his staff to accompany the Indians to their lodges on the Kennebec. The patient, self-denying Jesuit went also in a new character. He bore letters accrediting him to the governing powers of New England, with whom the Canadian authorities proposed a free intercolonial trade, and to whose humanity they appealed for aid or volunteers to check the Iroquois, who menaced all that was Christian.

After a journey of twenty-four days full of hardships and privations, the missionary arrived at Narantsoak, on the Kennebec River. This is the present town of Norridgewock, a few miles from Skowhegan. The Indians received him with rapture, and their chief exclaimed as he embraced the missionary:

"I see well that the Great Spirit who rules in the heavens vouchsafes to look on us with favor, since He sends our patriarch back to us."

With souls thus prepared, his mission labors were full of consolation. Visiting the English post to forward letters announcing the nature of the commission confided to him, he continued his priestly work until November, when he set out for Boston with Noel Negabamat, the chief of Sillery, embarking at Merry Meeting Bay, with John Winslow, whom the missionary calls his "Pereira," alluding to the friend of St. Francis Xavier.

At Boston he was graciously received by Major-General Gibbons. Father Druillettes says: "He gave me the key of a room in his house where I could in all liberty say my prayers and perform the exercises of my religion." As he would naturally carry his missionary chapel service with him, we may infer that Father Druillettes offered the Holy Sacrifice in Boston in December, 1650. He delivered his credentials, urging the cause of his countrymen and the claims of his neophytes, which he pleaded also at Plymouth. At Roxbury he visited the minister, Rev. John Eliot, who pressed him to remain under his roof till spring; but winter had no terrors for the missionary. After receiving a reply from the governor and presenting his case to the leading men, he sailed early in January, 1651, for the Kennebec, and in the following month resumed his missionary labors. In June he went back to Canada, but was again accredited in a more formal manner as envoy with Mr. Godefroy to the commissioners of the New England Colonies, who were to meet in New Haven. Thither the missionary and his associate proceeded, and in September, 1651, the Catholic priest pleaded in vain for a brotherhood of nations, and for a concerted action against a destroying heathen power. The visit of a priest to New England, whose Christian civilization, three years before, had embodied its claims to the respect of posterity in a law expelling every Jesuit and dooming him to the gallows if he returned, is, in itself, a most curious episode.

After closing his negotiations in Boston and New Haven, he returned to his little flock on the Kennebec, and spent the winter in instructing and grounding them in Christian doctrines. After many hardships they reached Quebec, in March, 1652.

For some years after these missions of Father Druillettes on the Kennebec, no further attempt was made to establish the church at Norridgewock, but the Abnakis kept the faith alive by visits to Sillery and other missions in Canada.

The Capuchin missions at Pentagoet were soon after broken up. Brother Elzear de St. Florentin spent ten years at St. Peter's fort at Pentagoet, becoming thoroughly versed in the Indian language, and gaining many by his instructions, which his exemplary life corroborated. In 1655 Very Rev. Bernadine de Crespy, the missionary at Pentagoet, was carried off to England by an expedition sent out by Cromwell. Thus the Catholic French on the coast, as well as the Indian converts, were deprived of the services of their religion.

In 1656 Father Druillettes returned to his former station at Norridgewock, but in the following spring bade a last farewell to his Abnaki children. Missionaries are said to have resumed his labors there in 1659; but this is uncertain, and many of the Catholic Abnakis, despairing of obtaining a resident missionary, emigrated to Canada, and joined the Algonquin mission at Sillery. Philip's war also induced many to go to the St. Lawrence, and in the summer of 1675 a large party of Sokokis (Indians of the Saco River) proceeded to Three Rivers, and a large party of Abnakis to Sillery, which they reached in the spring of 1676, after undergoing the utmost extremity of famine during the winter. Here the missionary, Father James Vaultrer, received them with all cordiality, and after providing for their temporal wants, began to instruct them in the faith. They showed every disposition that he could desire, and their chieftain, Pirouacci, was a model of fervor and piety. Several were soon baptized, and the Abnaki Christians began to form the majority at Sillery. Old and young attended the missionary's instructions, and afterwards repeated them to each other in their cabins. The medicine men were unheard of, intoxication unknown, while purity reigned for the first time among them.

By the treaty of Breda in 1667, Pentagoet was restored to the King of France. But it was not actually surrendered to the French commander, Chevalier de Grande-Fontaine, until August 5, 1670. The French sent to garrison the post, and the few settlers who had remained during English rule, were the only Catholics of European origin under the French flag in the land now embraced in the United States.

The chapel once served by the Capuchin fathers was again restored to the Catholic worship. It is described as a chapel of about six paces long and four paces broad, covered with shingles and built upon a terrace; it was surmounted by a belfry containing a small bell weighing about eighteen pounds. This was the only church in the only French post on our soil at that time.

Rev. Lawrence Molin, a Franciscan priest, labored here and visited all the stations in the State. But this settlement did not grow, although Baron de St. Castin, ensign of Grande-Fontaine, and his successor, Chambly, labored earnestly for years to develop its resources.

In 1677 a mission was also established on the Rivière du Loup, for the Penobscots and Passamaquoddies, many of whom were gained to the faith by the zealous Father Morain.

To revive religion in Acadia, Bishop Laval in 1684 sent to that part of his diocese a zealous secular priest, Rev. Louis P. Thury, who labored there till the close of his useful life. In 1687 Father Thury took up his residence at Pentagoet, and the Holy Sacrifice was again offered in the chapel of the French frontier. Father James Bigot, who, after consolidating the Abnaki mission at Sillery, had transferred it to Saint François de Sales on the Chaudiere river in 1685, visited Maine in 1687 to lay the foundation of a church among the Indians.

The English in that part of the country were already, by plundering the French and insulting missionaries who fell into their hands, provoking hostilities. When the war began the Catholic Indians were ready to meet their old enemies in the field. The Indians of Father Thury's mission, he tells us, numbering nearly a hundred warriors, almost all went to confession before setting out against Fort Pemaquid; and while the men were absent their wives and children approached the holy tribunal to lift up clean hands to God, and the women kept up a perpetual recitation of the rosary from early morn to night to ask God, through the intercession of the Blessed Virgin, to show them His favor and protection during this war. As a result of this war Fort Pemaquid was captured and the garrison taken prisoners.

In 1688 Rev. Peter Thury established the mission of St. Anne at Panawaniska, on the Penobscot river near Oldtown. Here he was invited by Baron Vincent St. Castin, who, having built a fort there, and married the daughter of the Sagamore Modockewando, had acquired great influence among the Indians. He was a man of deep religious feeling, and offered to support the missionary at his own expense. As the church Father Thury established there subsists to this day, it is the oldest Catholic settlement in New England.

In the year 1688 Father Bigot erected a chapel at Narantsouac, now Norridgewock on the Kennebec, and about the same time the Recollet Father Simon established a mission at Medoctec on the river St. John, near the present Maine border.

The Jesuit Father, Peter Joseph de la Chasse, was for twenty years connected with the Indian missions in Maine, in which Fathers Julian Binnetaŭ and Joseph Aŭbéry also labored earnestly. By their exertions the Canibas, Etchemins and Penobscots were all gained and became Catholic tribes.

The parish at Pentagoet had remained in the hands of the seminary of Quebec, but the white population was so trifling that Father Thury found most of his flock to be Indians. He devoted himself to their service, preparing prayers and hymns in their language, and exercising a most beneficial influence. He was, however, called upon to gather and instruct the Nova Scotia Indians, and died at Chebucto, June 3, 1699, mourned by the Indians there as a father and a friend.

Rev. James Alexis de Fleury d'Eschambault, who replaced the great missionary, died in the midst of his labors in 1698. He was succeeded by Rev. Philip Rageot, who continued until 1701, aided for a time by Rev. Mr. Guay, who retired with him, and by Rev. Anthony Gaulin, a pious and esteemed priest, who closed his pastorate in 1703.

The Seminary of Quebec had been urged by Bishop Saint Vallier, in 1693, to assume charge of all the Indian missions in Maine, but had declined the responsibility. At this time they felt that the missions should be in the hands of one body, and relinquished the post at Pentagoet to the Jesuit Fathers. From this time it ceased to be regarded as a parish, and an Indian fort further up the river became the seat of the mission.

The organizing of church work among the Maine Indians had not escaped the notice of the authorities of Massachusetts, which then claimed jurisdiction over Maine. In 1698, commissioners from the Massachusetts Bay Colony meeting the Indians in conference at Pentagoet, required them to dismiss the missionaries at that place, at Norridgewock, and on the Ardroscoggin, but the Indians replied: "The good missionaries must not be driven away."

In 1699, Father Vincent Bigot, stationed at Norridgewock, on the Kennebec, was prostrated by sickness and compelled to retire to Quebec; but his place was filled by his brother James, who accompanied his Indians down the river to the coast, the Abnakis wishing to obtain some of the tribe, who were held as prisoners by the English in exchange for prisoners in their hands, and also to purchase necessaries of which they were destitute.

Narantsouac at this time had its chapel, erected in 1688 (Shea says 1698), well attended by fervent converts.

CHAPTER II.

THE MARTYRDOM OF FATHER RASLE.

THE missionary here was Rev. Sebastian Rasle, who was born in the province of Franche-Comté, in France, January 4, 1657. At the age of thirty-two he received the charge of a mission to the Indians connected with the French possessions of North America. He embarked at Rochelle July 23, 1689, and arrived at Quebec on the 13th of the following October. In order to learn the Indian language he immediately went to live in a village of the Abnakis, situated in a forest about three leagues from Quebec. Here he devoted himself assiduously to the task of acquiring their language.

After two years spent with the Abnakis he was recalled by his superiors to Quebec and sent to the West to labor among the Illinois. In the middle of August, 1692, he commenced his long and painful journey of eight hundred leagues to the country of the Illinois on the Illinois river. He had to traverse immense lakes, on which storms are as common as on the ocean; and this in a frail canoe, which was his only conveyance through the dangerous rapids of the river. He was frequently oppressed with hunger, when he was obliged to subsist on moss gathered from the rocks. When he reached Mackinac between lakes Huron and Michigan the season was too far advanced to permit him to proceed further at that time. He accordingly sojourned there during the severity of the winter, and had the pleasure of finding two brother missionaries as companions.

When spring arrived Father Rasle pursued his journey. In forty days he arrived at the Illinois river. Following its course fifty leagues he came to an Indian village of three hundred wigwams, where he received a hearty and respectful welcome. He labored with success among them for a year, and was recalled to Quebec in 1694. He was then sent to Narantsouac, on the Kennebec river.

He found a church already built. He spared no pains to adorn it with such decorations as he could procure from his brethren in Quebec. It was so handsomely furnished with altar ornaments, sacred vessels, and other necessary articles that he declares it would be considered respectable even by persons accustomed to the churches of Europe. He had, as Pere de la Chasse informs us, a good degree of skill in painting and mechanical work, of which he availed himself to supply many of these ornaments by the labor of his own hands. He lived for the object before him, as one who wishes nothing better or higher. His warmest affections gathered around this little temple of the wilderness, where, amidst the loneliness of the ancient forest, the praise of God was chanted by sincere worshipers, and the word of God listened to by devout hearers. He commends with earnest expressions the piety of his converts, assuring the friend to whom he writes, that they were no longer the same men as before, and that the innocence of their lives was such as to leave but little matter for absolution in the confessional.

As an instance of his minute interest in whatever concerned his church, may be mentioned his gratification at finding, in the wilderness, materials for candles. This appears to have been what is commonly called bayberry wax. The berries of a species of laurel were boiled in water; and the oily matter that floated on the surface, when skimmed off, cooled into a beautiful green wax. This, mixed with tallow or other fat, in equal quantities, made firm and handsome candles. Three bushels of the berries would furnish four pounds of wax, and twenty-four pounds of wax would make two hundred candles each a foot long.

He also formed a little choir of about forty young Indians to assist at divine service in cassocks and surplices. They had each their own appropriate functions, as much to serve in the Holy Sacrifice of the Mass as to chant the divine offices at the Benediction of the Blessed Sacrament, and for the processions which they made with great crowds of Indians, who often came from long distances to engage in these exercises; and you would be edified by the beautiful order they observe and the devotion they manifest.

Writing to his nephew, Father Rale says: "None of my neophytes fail to repair twice a day to the church, early in the morning to hear Mass, and in the evening to assist at the prayers which I offer up at sunset. As it is necessary to fix the imagination of these Indians, which is too easily distracted, I have composed some appropriate prayers for them to make, to enable them to enter into the spirit of the august sacrifice of our altars. They chant them, or else recite them in a loud voice during Mass. Besides the sermons which I deliver before them on Sundays and festival days, I scarcely pass a week-day without making a short exhortation to inspire them with a horror of those vices to which they are most addicted, or to strengthen them in the practice of some virtue.

"After the Mass I teach the catechism to the children and young persons, while a large number of aged people, who are present, assist and answer with perfect docility the questions which I put to them. The rest of the morning, even to mid-day, is set apart for seeing those who wish to speak with me. They come to me in crowds, to make me a participator in their pains and inquietudes, or to communicate to me causes of complaint against their countrymen, or to consult me on their marriages and other affairs of importance. It is therefore necessary for me to instruct some, to console others, to re-establish peace in families at variance, to calm the troubled consciences, to correct others by reprimands mingled with softness and charity; in fine, as far as possible, to render them all contented.''

In such occupations Father Rasle spent all his days, so that he had scarcely time to recite his office, or to take the repose which nature absolutely requires. At length he was obliged to make a rule not to speak to any person from the time of prayers in the evening until the time of Mass on the next morning, except for some very important reason, as, for example, to assist a person who is dying, or for some other affair which it is impossible to defer. He set apart this time to spend in prayer, or to repose himself from the fatigues of the day.

When the Indians repair to the seashore, where they pass some months in hunting the ducks, bustards and other birds, which are found there in great numbers, they build a church on an island, which they cover with bark, and near it they erect a little cabin for the priest's residence. A part of the ornaments for their altar are carried thither, and divine service is performed with the same decency and the same crowds as at the village.

Father Rasle writes on his manner of life: "I have never been able to conform my taste to the meat or the smoked fish of the savages, and my nourishment is composed only of corn, which they pound, and of which I make each day a kind of hominy, which I boil in water. The only luxury in which I indulge is a little sugar, which I mix with it to correct its insipidity. This is never wanting in the forest. In the spring the maple trees contain a liquor very similar to that which is found in the sugar canes of the Southern Islands. The women employ themselves in collecting this in vessels of bark, as it flows from the trees. They then boil it, and draw off from it very good sugar. That which is drawn off first is always the most beautiful.

"The whole nation of the Abnakis is Christian and very zealous to preserve their religion. This attachment to the Catholic faith has induced them, even to this time, to prefer our alliance to advantages which might be derived from an alliance with the English, who are their neighbors. These advantages would be of very great importance to our Indians. The facility of trading with the English, from whom they are distant but one or two days' journey, the ease with which the journey can be made, the admirable market they would find there for the purchase of the merchandise which suits them: these things certainly hold out very great inducements. In place of which, in going to Quebec, it is necessary to take more than a fortnight to reach there, they have to furnish themselves with provisions for the journey, they have different rivers to pass and frequent portages to make. They are aware of these inconveniences and are by no means indifferent to their own interests; but their faith is infinitely more dear to them, and they believe that if they detach themselves from our alliance they will shortly find themselves without a missionary and without the Sacrifice of the Mass, with scarcely any exercise of their religion and in manifest danger of being replunged into their former heathenism. This is the bond which unites them to the French.

Attempts have been vainly made to break it, sometimes by wiles which were held out to their simplicity, and sometimes by acts of violence, which could not fail to irritate a nation exceedingly jealous of its rights and liberties.

"The commencement of this misunderstanding could not but alarm me, for it made me fear the dispersion of that little community which Providence had for so many years confided to my care, and for the sake of which I would willingly sacrifice what remains to me of life. Let me mention to you some of the different artifices to which the English had recourse in order to detach them from our alliance.

"The Governor-General of New England some years ago (in 1717) sent to the lower part of the river (Kennebec), the most able of the ministers of Boston to establish there a school to instruct the children of the Indians, and maintain them at the expense of the government. As the pay of the minister was to increase in proportion to the number of scholars, he neglected nothing which could attract them. He went himself to seek them out; he caressed them; he made them little presents; he pressed them to come and see him; in fine, he gave himself the trouble of many useless manœuvres during two months, without being able to gain a single child. The contempt which they showed for his caresses and invitations did not repulse him. He therefore addressed himself to the Indians themselves; he put to them different questions with regard to their belief, and, on hearing the answers they made, he turned into ridicule the sacraments, purgatory, the invocation of the saints, the rosary, the cross and images, the lighting of our churches, and all those practices of piety so sacredly observed in the Catholic religion.

"I thought it my duty to oppose these first seeds of seduction, and therefore wrote a frank letter to the minister, in which I remarked to him that my Christians knew how to believe the verities the Catholic faith set forth, but were not able disputants; that since they were not sufficiently learned to resolve the difficulties he had proposed, he apparently had intended they should be communicated to me, and that I therefore would avail myself with pleasure of this occasion which offered, to confer with him either orally or by letters; that with this I would send him a manuscript which I would beg him to read with serious attention. In this manuscript, which was about a hundred pages in length, I proved from Scripture, from tradition, and from theological arguments, those truths which he had attacked with so much misplaced pleasantry. I added also in finishing my letter that if he was not satisfied with my proofs I should expect from him a refutation precise and sustained by theological arguments, not by vague reasons which proved nothing, still less by injurious reflections, which were neither suited to our profession, nor to the importance of the subjects in dispute.

"Two days after he had received my letter he departed to return to Boston, sending me a short answer, which I was obliged to read over many times before I could comprehend its meaning, the style was so obscure and the Latin so extraordinary.

"I comprehended at last by dint of study, that he complained that I had attacked him without reason; that zeal for the salvation of their souls had led him to show the way to heaven to those Indians, and that for the rest, my proofs were childish and ridiculous. Having sent to him at Boston a second letter, in which I set forth his blunders, he answered me at the end of two years, without entering into the subject in dispute, merely declaring that I exhibited a spirit jealous and critical, and which bore the marks of a temperament inclined to be choleric. This terminated our dispute, which banished the minister, and obliged him to abandon the project which he had formed of seducing away my neophytes.

"This first attempt having met with so little success, they had recourse to another artifice. An Englishman asked permission of the Indians to build on the river a kind of storehouse, to enable him to trade with them, and he promised to sell them his goods at a much more favorable rate even than they could purchase in Boston. The Indians, who found it for their advantage, and were thus spared the trouble of a journey to Boston, willingly consented. Another Englishman, a short time afterwards, asked the same permission, offering conditions even more advantageous than the first. This easiness of the Indians emboldened the English to establish themselves on the whole length of the river, without even asking permission, and they built their houses there, and erected their forts, three of which were of stone."—*Rasle's Letter to his Nephew.*

The condition of the missionaries among the Indians was now far from desirable. From the English they could expect only hatred and opposition, and from the French only support on conditions repugnant to them as priests, and endurable only because of their national feeling.

The fort and colony at Pentagoet (Castine) was still in possession of the French. But they neglected to strengthen the fortifications there, and the population steadily diminished. Finally the French government saw the danger that sprang from its neglect. By taking possession of the Kennebec and other rivers the English had an easy avenue of access to Quebec and Canada, which would thus be at her mercy.

From the days of the Capuchin fathers and the missions of Father Druillettes the Abnaki Indians had been friendly to the French. If in the wars now threatening, England could gain the good will of this tribe and use it against Canada, that province would soon be lost. Acting on this belief the civil authorities in Canada favored the establishment of missions from the Kennebec to the St. John's river.

While Father Rasle was laboring on the Kennebec, in 1700, Father Vincent Bigot was again at his mission near Pentagoet. A letter of that time tells how he was edified by the zeal and piety of the converts. An epidemic scourged their villages, but they showed the depth and solidity of the Christian teaching which they had received, attending Mass and the prayers in the chapel when scarcely able to drag their bodies from their cabins.

In 1701, the New England authorities, treating with the Abnakis, again ordered them to send away the three French Jesuit fathers who were in their villages, and receive Protestant ministers from New England. The Indians would not listen to the proposed change, and said to the English envoy: "You are too late in undertaking to instruct us in the prayer (religion) after all the many years we have been known to you. The Frenchman was wiser than you. As soon as we knew him, he taught us how to pray to God properly, and now we pray better than you."

The missionaries were not blind to their own dangers, and seeing the false position into which the government was forcing them, urged that lands should be assigned in Canada, to which the Abnakis could remove and practice their religion in peace. An attempt was made by Vandreuil to carry out this idea, but as his course was censured, it was abandoned.

Massachusetts claimed all Maine as English territory, and the Abnakis as subjects; but in attempting to settle that district she paid no regard to the Indian title and made no attempt to purchase any portion of their lands. The Abnakis resented the intrusion of settlers by killing cattle and at last burning the houses of the unwelcome New Englanders.

In 1704–5, Massachusetts expeditions were fitted out to destroy the mission stations. One under Major Church ravaged the villages on the Penobscot, and another under Colonel Hilton penetrated to Father Rale's mission, but finding the Indians absent, burnt all the wigwams, as well as the church with its vestry and the residence of the missionary, after they had pillaged and profaned all that Catholics revere.

When peace was restored the Indians prepared to rebuild their church, and as the English were nearer to them the Abnakis sent a delegation to Boston to solicit carpenters, promising to repay them well. The governor of Massachusetts offered to rebuild the church at his own expense if they would dismiss Father Rasle and accept a Protestant minister. The Abnakis declined, and again contrasted the indifference of the English to their salvation with the zeal shown by the French. A temporary bark chapel was then built, and the Governor-general of Canada, on hearing of their loss, sent mechanics who erected a new church. Of this edifice Father Rasle wrote: "It possesses a beauty which would win admiration for it even in Europe, and we have spared no pains to adorn it." This church in the wilderness was supplied with sets of vestments, copes, and plate for the altar. The missionary had trained forty Indian boys who served as acolytes in cassock and surplice.

During the hunting season and the fishing season on the coast the missionary moved with his flock, and a tent became the chapel of the tribe. On one of his journeys he fell and broke both of his legs. To obtain proper treatment he was conveyed in his helpless condition to Canada. Recovering there he returned to the Kennebec, although he knew that a price had been set on his head.

The church was completed in 1718, at which time the French king gave also means to complete the church at Medoctec, on the St. John's river. Father Lauvergat had his chapel above Pentagoet, so that there were two Catholic churches in Maine, with one just beyond the present line, attended by Indians of Maine.

The New England feeling against Father Rasle was so intense that the General Court of Massachusetts resolved to have him brought to Boston a prisoner or a corpse. A proclamation was issued requiring the Indians to surrender Rasle and every other Jesuit priest.

Governor Shute had written to Vandreuil, the Governor-general of Canada, to recall the missionaries, but he replied: "As to Father Rasle and the other missionaries whom you wish me to recall, permit me, sir, to tell you that I do not know that any one of them is on territory under the sway of Great Britain; and as the Abnakis, among whom the missionaries are, at whom you take umbrage, have never had any but Roman Catholic priests to instruct them, since they have been enlightened with the rays of the Gospel, they will have just ground to complain of me, and I believe that God would hold me accountable for their souls, and the king would censure me severely, if I deprived these Indians against their will of the spiritual succor which they receive from their pastors, and whom they need to persevere in the religion in which they have been brought up."

Governor Drummer of Massachusetts resolved to strike another blow at the two churches and their priests. In February, 1722, he sent Colonel Westbrook to the Penobscot. Proceeding up the river to the Indian fort, from which the Indians retired, Colonel Westbrook set fire to the church and the wigwams. The shrine of Catholicity at this place, a handsome edifice, sixty feet by thirty, probably on Fort Hill, above the mouth of the Kenduskeag, together with the priests' house, was again laid in ruins. Father Lauverjat, undeterred by the danger, still continued his mission among the Indians there, and Father Loyard, of Medoctec, proceeded to France, in 1623, to plead the cause of these Indian Catholics.

In January, 1622, Colonel Westbrook proceeded to Norridgewock with a force of over two hundred men for the purpose of capturing or killing Father Rasle. Relating this affair to his nephew, Father Rasle writes:

"I had remained alone in the village, with only a small number of old men and infirm persons, while the rest of the Indians were at the hunting-grounds. The opportunity seemed to them a favorable one to surprise me, and with this view they sent out a detachment of two hundred men. Two young Abnakis who were engaged in the chase along the sea-shore, learned that the English had entered the river, and they immediately turned their steps in that direction to observe their progress. Having perceived them at ten leagues distance from the village, they outstripped them in traversing the country to give me warning, and to cause the old men, the females, and infants to retire in haste. I had barely time to swallow the consecrated host, to crowd the sacred vessels into a little chest, and to save myself in the woods. The English arrived in the evening at the village, and not having found me, came the following morning to search for me, even in the very place to which we had retreated. They were scarcely a gun-shot distant when we perceived them, and all I could do was to hide myself with precipitation in the depths of the forest. But as I had not time to take my snow-shoes, and besides, had considerable weakness remaining from a fall which took place some years before, when my thigh and leg were broken, it was not possible for me to fly very far. The only resource left to me was to conceal myself behind a tree.

They began immediately to examine the different paths worn by the Indians, when they went to collect wood, and they penetrated to within eight paces of the tree which concealed me. From this spot it would seem as if they must inevitably discover me, for the trees were stripped of their leaves; but as if they had been restrained by an invisible hand, they immediately retraced their steps, and repaired again to the village."

"It is thus that, through the particular protection of God, I escaped from their hands. They pillaged my church and humble dwelling, and thus almost reduced me to a death by famine in the midst of the woods. It is true, that as soon as they learned my adventure in Quebec, they immediately sent me provisions; but they could not arrive until very late, and during all that time I was obliged to live destitute of all succor and in extreme need." [1]

Among the papers seized at this time by Colonel Westbrook was his dictionary of the Abnaki language, on which he had been for years employed. The original manuscript, carefully preserved in strong binding, is now in the library of Harvard College. It is a quarto volume in Rale's own hand-writing. The dictionary was printed in 1833, in the first volume of the new series of the Memoirs of the American Academy, under the care and direction of Mr. John Pickering, who furnished it with an introduction and notes, which enhance its value.

These repeated acts of hostility induced the Indians to conclude, that they had no further answer to expect and that it was time to repulse violence, and to cause open force to take the place of pacific negotiations. On their return from the hunting-grounds, and after having planted their fields, they formed the resolution to destroy the habitations which the English had lately built, and to remove far from them those unquiet and troublesome guests, who were encroaching by degrees upon their lands, and who meditated bringing them entirely under subjection. They sent messengers to the different villages to interest them in their cause, and to engage their aid in the necessity they were under of making a right defence.

Father Rasle was often urged by his neophytes to retire for a time to Quebec. But what will become of the flock, if it be deprived of its shepherd? They represented to him that if he fell into the hands of his enemies, the least that would happen to him would be to spend the remainder of his days languishing in a hard prison. He answered them in the words of the Apostle, which divine goodness had deeply engraved in his heart. "Do not at all distress yourselves as to what concerns me. I do not in the least fear the threats of those who hate me without cause, and I count not my life dear unto myself, so that I might finish my course, and the ministry which I have received from the Lord Jesus."

He begs his nephew to pray for him, "that God will strengthen in me those sentiments which can have their origin only from His mercy, to the end that I may have power to live and die without ceasing to labor for the salvation of these neglected souls, who are the price of His blood, and whom he condescended to commit to my care."

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[1] Pp. 15, 16, 17. The Jesuits in America, by Rev. William I. Kip.

Of the bloody tragedy which ended in Father Rasle's heroic death and the destruction of this flourishing mission we derive the following account from a letter of Father de la Chesse to a brother member of the Society of Jesus:

Father Rasle, missionary to the Abnakis, had become exceedingly odious to the English. Convinced that his industry in strengthening the Indians in their faith constituted the greatest obstacle in the design they had formed of encroaching upon their lands, they set a price upon his head; and on more than one occasion, endeavored either to capture or destroy him. At last they have effected their object in satisfying their transports of hate, and freeing themselves from this apostolic man; but at the same time they have procured for him a glorious death, which was always the height of his desires; for we know that for a long time he had aspired to the happiness of sacrificing his life for his flock.

After frequent hostilities had taken place on one side and the other between the two nations, a small force composed of English and their Indian allies, came unexpectedly to attack the village of Narantsoak. The thick brushwood by which the place is surrounded aided them in concealing their march, and as it is not even enclosed by palisades, the Indians taken by surprise, did not perceive the approach of their enemies, until they received a general discharge of musketry, which riddled all the cabins. There were at that time but about fifty warriors in the village. At the first noise of the muskets they tumultuously seized their arms, and went forth from their cabins to make head against the enemy. Their design was, not to rashly sustain a contest with so great a number of combatants, but to cover the flight of the women and children, and to give them time to gain the other side of the river, which was as yet not occupied by the English.

Father Rasle, warned by the clamors and the tumult of the peril which threatened his neophytes, promptly went forth from his house, and without fear presented himself before the enemy. His hope was either to suspend by his presence their first efforts, or, at least, to draw on himself alone their attention, and thus at the expense of his own life, to procure the safety of his flock.

The instant the invaders perceived the missionary they raised a general shout and followed it by a discharge of musket balls which rained upon him. He fell dead at the foot of a large cross which he had erected in the middle of the village, to mark the public profession they had made in that place to adore the crucified God. Seven Indians who surrounded him, and who exposed their lives to preserve that of their Father, were killed at his side.

The death of the shepherd spread consternation through the flock. The Indians took to flight, and crossed the river, part by the ford and part by swimming. They had to endure all the fury of their enemies, even to the moment when they took refuge in the woods on the other side of the river. There they found themselves assembled to the number of about one hundred and fifty. Although more than two thousand musket shots had been directed against them, they had but about thirty killed, including women and children, and fourteen wounded. The English did not attempt to pursue the fugitives, but contented themselves with pillaging and burning the village. The fire which they kindled in the church was preceded by an unhallowed profanation of the sacred vessels and the adorable body of Jesus Christ.

The precipitate retreat of the enemy permitted the Indians to return to the village. The next day they visited the ruins of their cabins, while the women on their part sought for herbs and plants to dress the wounded. The first care was to weep over the body of their missionary; they found it pierced with a thousand wounds, his scalp taken off, the skull split by blows of a hatchet, the mouth and eyes filled with mud, the bones of the legs broken, and all the limbs mutilated. They were scarcely able to attribute, except to the Indian allies of the English, such an excess of inhumanity on a body deprived of feeling.

After these fervent Christians had washed and kissed many times the precious remains of their Father, they buried him in the same spot where the day before he had celebrated the Holy Sacrifice of the Mass, that is on the spot where the altar had stood before the burning of the church.

It was by a death so precious that this apostolic man finished, on the 23rd of August, 1724, a career of thirty-seven years passed in the painful toils of this mission. He was sixty-seven years old. His fasts and continual fatigues had latterly enfeebled his constitution. During the last nineteen years he had dragged himself about with difficulty, in consequence of a fall in which he broke his right thigh and left leg.

Father Rasle joined to talents which made him an excellent missionary, those virtues which are necessary for the evangelical ministry to be exercised with effect among our Indians. He enjoyed robust health, and with the exception of the accident I have mentioned, I do not know that he ever had the least indisposition. We were surprised at his industry and readiness in acquiring the different Indian languages. There was not one on this continent of which he had not some smattering. Besides the Abnaki language, which he spoke for a long time, he knew also the Huron, the Otaoüais, and the Illinois. He availed himself of them with great effect in the different missions where they are used. Since his arrival in Canada he was never seen to act inconsistently with his character; he was always firm and courageous, severe to himself, tender and compassionate in his regard to others.

He was indefatigable in the exercises of his zeal. Without cessation being occupied in exhorting the Indians to virtue, he thought of nothing but making them earnest Christians. His manner of preaching, vehement and pathetic, made a vivid impression on their hearts. Some families of the tribe of Loups, arrived lately from Albany, New York, have told me with tears in their eyes, that they were indebted to him for their conversion to Christianity. Having received baptism from him about thirty years ago, the instructions which he at that time gave them, had never been effaced from their minds, so efficacious had been his words, and so deep their traces in the hearts of those who heard them.

He was not contented with instructing the Indians almost every day in the church, but he often visited them in their cabins. His familiar conversations charmed them, since he knew how to temper them with a holy cheerfulness, which pleased the Indians much more than a grave and sombre air. Thus he had the art to persuade them in whatever he wished, and he was among them as a master in the midst of his pupils.

Notwithstanding the continual occupations of his ministry, he never omitted the holy exercises which are observed in our religious houses. He rose and offered his prayers at the hour which is there appointed. He never excused himself from the eight days of retreat from the world in each year, and had set apart for this purpose the first days of Lent, which is the time that the Saviour entered into the desert. "Unless we fix a particular time in the year for these holy exercises," he one day said to me, "one occupation succeeds another, and after many delays we run the risk of not finding the time to observe them."

Religious poverty was exemplified in all his person, in his furniture, in his food, and in his dress. In a spirit of mortification, he interdicted himself the use of wine, even when he found himself among the French. His ordinary nourishment was a preparation of the meal of Indian corn. During certain winters, when the Indians were often in want of everything, he found himself reduced to live on acorns; but far from complaining, he never seemed better contented. During the last three years of his life, while the war prevented the Indians from freely entering into the chase, or planting their fields, their necessities became extreme, and the missionary often found himself in dreadful want. It became necessary to send to him from Quebec the provisions required for his subsistence. "I am ashamed," he wrote to me, "of the care which you take of me; a missionary born to suffer should not be so well treated."

To the same extent that he treated himself severely, was he compassionate and charitable to others. He retained nothing for himself, but everything that he received he immediately distributed to his poor neophytes. Thus the greater number of them have given at his death demonstrations of grief more vivid than if they had lost their nearest relations.

He took extraordinary pains to ornament and embellish his church, being persuaded that this external show which produced an effect on the senses, animated the devotion of uncivilized people, and inspired them with the most profound veneration for our holy mysteries. As he knew a little of painting, and also understood the art of turning, it was decorated with many works which he himself had executed.

You will well judge, my reverend father, that these virtues of which New France was the witness during so many years, had gained for him the respect and affection both of the French and Indians.

Thus, he was universally regretted. No one can doubt but that he was put to death out of hatred to his ministry, and his zeal in establishing the true faith in the hearts of the Indians. This is the opinion of M. de Bellemont, superior of the seminary of St. Sulpice, at Montreal. Having asked from him the accustomed suffrages for the deceased, he replied to me, by using those well-known words of St. Augustine, that it was doing an injury to a martyr to pray for him. "*Injuriam facit martyri qui orat pro eo.*"

May it please the Lord that his blood, shed for so just a cause, may enrich these heathen lands, so often watered by the blood of the evangelical laborers who have preceded us; that it may render them fertile in earnest Christians, and that it may animate the zeal of apostolic men to come and reap the abundant harvest which is offered by so many people still shrouded in the shadow of death.

Nevertheless, as it appertains only to the church to declare the names of the saints, I recommend him to your holy sacrifices, as to those of all the fathers.

CHAPTER III.

FROM THE DEATH OF FATHER RASLE TO THE ESTABLISHMENT OF THE CATHOLIC HIERARCHY IN THE UNITED STATES IN 1790.

1724–1790.

AFTER the martyrdom of Father Rasle the Norridgewock Indians retired to Canada, and for several years no steps were taken to restore this mission.

In 1730 Father de Syresme, of the Society of Jesus, erected a chapel on the Kennebec. When he visited Canada the next year there was a general movement among the Abnakis to return to their old location. But in order to prevent this return the government caused the recall of the missionaries. About this time Father Lauverjat was transferred from Panawamska, on the Penobscot, to Medoctec, on the St. John's river, though he still retained charge of the Indians on the former river.

After the departure of Fathers Syresme and Lauverjat, we can find no evidence of any other resident pastor for the Catholic Indians of Maine. These Indians made frequent journeys to the missions of St. Francis and Becancour, and thus kept alive the faith implanted in their hearts by the Jesuit Fathers.

Father Charles Germain, a Jesuit from France, was stationed at St. Anne's mission, on the St. John's River, in the year 1738, and for some years after. He exercised a beneficial influence over the Indians residing near the Penobscot and Kennebec, visiting them secretly and saying Mass for them at improvised altars in the wilderness.

He may be regarded as the last of the old missionaries to the Indians of Maine, who planted the faith so deeply in the hearts of that Algonquin race, that neither the privation of priest or altar, nor the allurements of prosperous and pretentious error, could lure them from it.

During the Seven Years' war between France and England (1756–1763), Father Charles Germain retired to the mission of St. Francis, on the St.

Lawrence River. During this war this mission was totally destroyed by the English, the church burnt, and many of the Abnakis killed. After peace was declared this mission was rebuilt, and Father Germain continued to instruct the Indians until the close of his long and useful life in 1779.

In the year 1755 the English authorities in Acadia (Nova Scotia) perpetrated one of the greatest crimes against civilization known in the annals of America. Seven thousand Catholics residing in the fertile valleys of Acadia were, without justice or warrant of law, ruthlessly expelled from their farms and homes, and transported to the different English colonies along the coast from Massachusetts to Florida.

This nefarious scheme was carried out promptly and secretly. The Acadian men at the different points were summoned to meet the English officials, and were at once surrounded and disarmed, only five hundred escaping to the woods. Their cattle were slaughtered or divided among the English settlers; then the women and children were forced to leave their homes and march to the shore, seeing behind them their houses, barns and churches blazing in one general conflagration. The unfortunate people were then forced to go on board the ships, no regard being paid to ties of kindred or affection. Families were separated in the most cruel manner.

Many of these exiles perished afterwards from want and cruelty. Some of them found their way to the West Indies, only to perish there from the effects of the climate. Many of them reached Louisiana, and settling there, formed a large addition to the population, and their descendants remain there until the present. In Evangeline the poet Longfellow has eloquently depicted this brutal migration.

In 1775 began the revolt of the Colonies against English tyranny. During this contest the Abnakis espoused the cause of the Americans, who at an early date solicited their friendly co-operation. In answer to letters from Washington to the tribe, in 1775, deputies from the Indians on the St. John's River, and of the various Micmac clans from the Bay of Fundy to Gaspe, met the council of Massachusetts at Watertown. The record of their interview has been preserved, and is as noble a monument as our annals present, showing into what men Catholicity had transformed the savage. Ambrose Var, the chief of the St. John's clan, was the speaker of this band of Catholic Indians. "We are thankful to the Almighty to see the Council," is the first word of these truly Christian men. To the applications which had been made, they replied that they intended to adhere to the Americans in the coming struggle, and aid them to the best of their power.

Having attained the political object of their embassy, they added: "We want a Black-gown or French priest. Jesus we pray to, and we will not hear any prayer (religion) that comes from old England." And such was their desire to enjoy once more the consolations of their faith, that, before the assembly closed, they again renewed the request. The Court of Massachusetts expressed its satisfaction at their respect for religion, and declared themselves ready to get them a French priest, but, as was to be expected, added that they did not know where to find one. The Penobscots next joined the Americans, and, like the Passamaquoddies, at once asked for a French priest, and to them, too, the General Court could do no more than declare their sincere desire to place in their villages a Catholic priest. Strange revolution in the minds of men! The very body which, less than a century before, had made it a felony for a Catholic priest to visit the Abnakis, which had offered rewards for the heads of the missionaries of that tribe, which had exulted in slaying one at his altar, now regretted that it could not give these Christian Indians a missionary of the same faith and nation.

Numbers of the Abnakis joined the army of the Revolution; and Orono, the Penobscot chief, bore a commission, which he ennobled by his virtues and bravery. In all his changes, from the wigwam and forest to the camp and the crowded city, from the society of the Catholic children of the forest to that of the Congregationalists of New England, Orono was ever faithful to his religion. When urged to frequent Protestant places of worship, as he had no clergyman of his own, he exclaimed: "We know our religion, and love it; we know nothing of you or yours." Never, indeed, did the labors of our missionaries produce a faith more firm and constant than that of the Abnakis.

When peace was restored, and the few Catholics in Maryland had time to look around them, they sought a bishop, and the Rev. John Carroll, a member of the suppressed Society of Jesus, was chosen. To him the Abnakis of Maine sent a solemn deputation to ask a missionary to guide and direct them. Bearing the crucifix of Father Rasle, they presented it to the bishop, exclaiming: "If I give it to thee to-day, Father, it is as a pledge and promise that thou wilt send us a priest." Straitened as he was with the wants of his vast diocese, Bishop Carroll promised to give them a pastor, and applied to Mr. Emery, the superior of St. Sulpice, conscious that France would not refuse a successor to her Rasle. Father Ciquard, of that congregation, was soon at Old Town, and having learned the language, extended his cares to the whole tribe, and directed it for nearly ten years, down to 1794, when he left the Passamaquoddy to take charge of the Indians of Tobique and St. Anne, near Fredericton.

CHAPTER IV.

FROM THE ESTABLISHMENT OF THE AMERICAN HIERARCHY TO THE CONSECRATION OF BISHOP FENWICK.

(1790-1825.)

AFTER the close of the Revolutionary war, Rev. John Carroll was appointed Prefect Apostolic of the United States. He held this position from 1784 to 1790. At a conclave of the clergy in November, 1789, he was nominated as the first bishop of Baltimore. This nomination was confirmed by the Pope, and on the feast of the Assumption in 1790 John Carroll was consecrated bishop at Lulworth chapel in England by Bishop Walmesly.

In the spring of 1791 Bishop Carroll visited Boston, where he was cordially welcomed by the inhabitants of every creed. While here he received an address from the Indians, through Mr. John Allan, the Indian superintendent of the eastern department.

Mr. Allan wrote: "From a long acquaintance with these people, and having the command of them during the late war between America and Britain, I am in some degree knowing to their sentiments and disposition respecting their religious tenets. They are a very exemplary people, consistent with their customs and manners, as are to be met with, zealous and tenacious of the rites of the church and strictly moral, cautious of misbehaving in point of religion. Though rude and uncultivated in many other matters, they are truly cultivated in this, and it was always observed by the French gentlemen of the clergy, whom we were favored with during the war, that they never saw a more respectable collection in France, and excepting the cathedrals and some particular place of worship, their performance, chants, etc., in Latin, were in most instances superior to any. I have been myself charmed with them when shut up in the woods. And though of a different sentiment, believe them truly to be good Christians, meriting the peculiar blessings of the Deity. They teach their children when able to lisp a word, the service, and as they grow up, become in a manner innate, this owing to the assiduity of the French missionaries, much to their honor."

The address depicted their desolate condition, with no one to instruct them, offer the Holy Sacrifice or administer the sacraments.

As soon as he was able Bishop Carroll dispatched to them the Rev. Francis Ciquard, whom he commended in a letter exhorting the Indians to profit by his instructions, and emulate their ancestors in the zeal and fidelity they displayed under the good fathers of former days. Like these Indians the Penobscots, under their gallant and truly Catholic chief, who led them during the Revolution in the service of the United States, had all clung to their faith, although long deprived of priest and sacrifice.

Father Ciquard proceeded to Oldtown on the Penobscot, and soon after his arrival restored the mission founded by Father Thury, and labored here with zeal and success for some years. He also attended to the spiritual needs of the Indians on Passamaquoddy Bay and on the St. John's River.

In 1797 Rev. John Cheverus was sent from Boston to take Father Ciquard's place. He reached Point Pleasant, July 30, 1797, and took possession of his bark house and church. The latter was lighted only by the door, and the altar-piece was formed of two pieces of red and blue cloth. He was, however, assured of some support, the General Court of Massachusetts having appropriated two hundred dollars a year for a Catholic missionary, who was to reside alternately at Penobscot and Passamaquoddy. Guided by some of his Indian flock, he visited Oldtown on the Penobscot in June 1798. Here, too, he found a bark chapel, but no vestments or plate; a crucifix and one or two statues, with the bell, hanging from a neighboring post, being all that remained.

Father Cheverus found much to touch him in the firmness with which these children of the forest had clung to the faith taught to their ancestors by the Catholic priests from Canada. "The Penobscot tribe," he wrote, "is composed of about three hundred individuals, including women and children, while at Passamaquoddy there were hardly one hundred and fifty. The women, in general, are good, but the men are mostly addicted to drinking, less, however, at Passamaquoddy than at Penobscot."

Having put these missions in some order, he proceeded to Damariscotta Bridge, where seven Catholic families had settled. Here he said Mass in the barn of Hon. Matthew Cottrill.

Father Cheverus visited the Indians in Maine twice a year, attending the scattered Catholics on his way. While in Maine in January, 1800, he married two Catholics; but as the law of Massachusetts, to which Maine was then annexed, prohibited all persons from marrying, except the minister or justice of the peace of the place, Father Cheverus, to prevent all trouble, directed the newly married couple to go next day before the justice of the peace to ratify their marriage, as was then done in England and elsewhere.

For this marriage Father Cheverus was arrested and tried at Wiscasset in the month of October, 1800. There this gentle and pious priest, whose virtues through life were so much admired, was placed in the dock with the coarsest and most brutal criminals. Two judges, Bradbury and Strong, evinced great hostility to him, Judge Sewall alone regarding the case without prejudice. Father Cheverus retained two lawyers to defend him—one a member of Congress, the other a member of the State legislature. The presiding justice, Judge Bradbury, said to Father Cheverus that if it had not been proved that he was a settled minister at Boston, he would have made him stand an hour in the pillory and pay a fine of $80, but as he was recognized as a settled minister, he was liable only to a civil action.

But the case against the good priest did not close with his acquittal on the criminal charge and his escape from the pillory to which Judge Bradbury was so anxious to send him. The civil suit was still pressed. Bradbury had declared vehemently that Father Cheverus must pay the fine; but he was thrown from his horse and prevented from attending court, the attorney-general was absent when the case was reached, and the lawyer who usually attended to his business had been retained by the charitable priest whom these fanatics were persecuting. The case was passed, and we hear no more of it.

This persecution of Father Cheverus was not the only evidence of this old anti-Catholic feeling. Writing to Bishop Carroll, Father Cheverus thus states it: "Mr. Kavanagh, a respectable merchant at Newcastle, in the county of Lincoln, district of Maine, has fitted up at his own expense a small neat chapel, where I officiated last year for better than three months. Moreover, the same gentleman with his partner, Mr. Cottrill, has subscribed $1,000 for our new church and has already paid $750. He thought in consequence he would be free from paying taxes to the Congregational minister of his township, but the judges of the Supreme Court now sitting in Boston declared unanimously (March 5, 1801), that he must pay for the support of the said minister, even if he had a priest always residing with him. 'The Constitution,' said they, 'obliges every one to contribute for the support of

Protestant ministers, and them alone. Papists are only tolerated, and as long as their ministers behave well, we shall not disturb them; but let them expect no more than that. We were present, Dr. Matignon and myself, and as you may suppose, listening with raptures to the above and many other flattering speeches. I really believe, should my former trial come on again, these gentlemen would not be ashamed to set me in the pillory."

Father Cheverus continued his regular visits to the Indians of Maine until 1804. In that year Rev. James Romagné, a native of Mayenne in France, was stationed as a resident missionary among them. He established his residence at Point Pleasant on Passamaquoddy Bay, and for nearly twenty years devoted himself to the care of the Penobscots and Passamaquoddies. His house was a wretched log-cabin of but two rooms; his chapel little better; though both were superior to those of his flock. Worn down by frequent infirmities, he returned to France in 1818. His departure was regretted by all who knew him, but especially by his flock, and by the new prelate. "His devotedness to these poor Indians, the happy fruits of his apostolic labors," says the bishop in 1831, "are still visible, and make me the more regret his departure, as his experience might have been most useful to me, in showing me how best to govern and instruct that part of my diocese; but I had not the pleasure of knowing him."

On July 17, 1808, Father Cheverus dedicated St. Patrick's church at Newcastle, Damariscotta. This was the first Catholic church built by English-speaking people in the State of Maine. The church was built of brick, fifty feet in length by twenty-five feet in width. The church cost $3000, of which Mr. Kavanagh and Mr. Cottrill paid $2000. They also gave three acres of land for the church and cemetery. Father Cheverus, writing to Bishop Carroll, said: "The zeal, the whole generosity of dear Mr. Kavanagh is above all praise. It is he who encouraged us to build our church in Boston, and who was the greatest help towards finishing it. He inspires part of his zeal into the heart of his partner, Mr. Cottrill, who never originates any enterprise, but who shows himself willing to go hand in hand with Mr. Kavanagh in the execution. For these ten years past I have every year spent here a considerable time, and have always experienced from Mr. and Mrs. Kavanagh the same friendly, respectful, and delicate attention."

In 1818 Rev. Denis Ryan was appointed pastor of the Catholics in Whitefield and in Damariscotta. He began the erection of a frame church in the former place. It was completed and dedicated in June, 1822, under the patronage of St. Denis.

In 1818 Rev. Stephen Cailleaux came over from the diocese of Bordeaux, in France, and offered his services to Bishop Cheverus for the Indian missions. After four years labor among the Indians he went to the West Indies in 1823.

In 1822 the Catholics of Portland requested Bishop Cheverus to visit them and supply their spiritual needs. Accordingly Bishop Cheverus went to Portland in the spring of that year, remained several days and made two converts. He said his first Mass in Portland, in the house of Nicholas Shea, on Fore street, between Exchange and Plum streets.

On account of failing health Bishop Cheverus resigned the bishopric of Boston and returned to France. Very Rev. William Taylor was appointed administrator of the diocese until the election of a new bishop. In November, 1824, Father Taylor received into the church Dr. Henry Clarke Bowen Greene, a distinguished physician of Saco, Maine, with whom he had been for some time in correspondence. Dr. Greene was born in South Berwick, Maine, April 3, 1800, and was graduated at Harvard College after a successful course in 1819. Adopting the study of medicine he was admitted to practice and took up his residence at Saco, where he married. He was a Congregationalist, with a leaning towards Unitarianism, already common in New England. During a serious illness his mind was so absorbed with the thought of a future state, that on his recovery he seriously studied the Bible; but he failed to find a definite constitution of the Christian church or a definite body of doctrine. His mind then turned toward the old church, which alone seemed to undergo no change. While in Boston he had heard Bishop Cheverus preach, and felt the influence of his life as much as that of his words. He composed a poem on the bishop's departure. He soon after addressed Very Rev. Mr. Taylor, and a long correspondence with the clergyman removed his doubts and directed his reading till Dr. Greene was convinced and came to Boston, where he was happily received into the church.

CHAPTER V.

FROM THE CONSECRATION OF BISHOP FENWICK TO THE CONSECRATION OF BISHOP BACON, THE FIRST BISHOP OF PORTLAND.

(1825-1855).

BENEDICT JOSEPH FENWICK, a descendant of one of the earliest settlers of Maryland, was born in St. Mary's County, in that State, September 3, 1782. He entered the Society of Jesus October 10, 1806. After filling important posts in that society he was, on November 1, 1825, consecrated bishop of Boston in St. Mary's cathedral, in Baltimore.

At that time there were in the whole diocese (it comprised all New England then) only eight churches, all of which, with the exception of the cathedral, scarcely deserve the name. Of these four were in the State of Maine. In 1826 Bishop Fenwick sent Rev. Charles Ffrench, a Dominican and a convert, to Eastport to build a church there and to have charge of the Indians.

In July, 1827, Bishop Fenwick began his episcopal visitation of the State of Maine. On the 10th he left Boston by steamer for Portland, thence he proceeded on a coasting vessel to Eastport, where he was met by Father Ffrench. The next day the Bishop and Father Ffrench were escorted with pomp by the Indians to their village at Pleasant Point. The governor of the Passamaquoddies addressed him in French, and he took up his quarters in the house formerly occupied by Father Romagné. Father Ffrench had for some months instructed the Indians, and on Sunday Bishop Fenwick was taken in procession to the church where he said Mass, and after a High Mass sung by Father Ffrench he gave an instruction in English for the Protestants whom his presence had attracted, and another for the Indians which, was interpreted to them. The next day he again said Mass, and confirmed some unable to arrive in season. The bishop remained several days, saying Mass, confirming and visiting the sick; then convening the tribe he urged them to persevere in the faith, promising them a resident priest as soon as he was able to obtain one.

At Eastport he said Mass at the house of Mr. Kelly, selected a spot for a church, and started a subscription for its erection. At the invitation of the Protestants he preached in one of their churches. The following days were devoted to instructions, and he confirmed eighteen or twenty at this place. Leaving Eastport he proceeded by boat and stage to Bangor. He stopped at Belfast on the way. He found here a few destitute Catholics, whose corporal wants he relieved, heard their confessions and gave them some good advice.

He then proceeded to Indian Oldtown by way of Bangor. As his canoe approached the island the Indians hoisted their flag and saluted him with a volley of musketry. On being escorted to the church he explained the object of his visit. The next day he sang high Mass, the Indians forming a very fair choir. He found that parents had very carefully instructed their children, so that he was able to hear the confessions of young and old. Other days were similarly spent; then he said a Requiem Mass for the dead and blessed their graves. By Sunday he had given Holy Communion to one hundred and twenty persons. Then after a solemn High Mass, at which many more approached the sacrament of the altar, he administered confirmation to eighty-two. On this occasion he was greatly annoyed by the rude behavior of the whites, chiefly lumbermen, and at last expostulated with them, asking whether they or the well-behaved Indians were the real savages. After concluding his mission he crossed the river in a canoe, amid the regrets of his Indians, and on landing was received in a double line by the very men whom he had so recently reproved.

On his homeward journey he visited Newcastle and Whitefield, officiating and giving confirmation, although he had become extremely ill. He felt it necessary to return home at once. At Portland, the Bishop says: "In the course of the evening I learned that a Mr. O'Connor, a very decent man, resided in the town, calling on him to make my arrival known, August 9th. Having understood that the Catholics were in the habit of assembling every Sunday, in order to recite their prayers together and read spiritual books, went to visit the room hired by them for this purpose. This was in an upper chamber in a house adjoining the Museum. It had a very poor appearance and bespoke the poverty of the Catholics of this place; reminded me of the upper chamber spoken of in the Acts of the Apostles. Nevertheless informed the two Catholics who accompanied me, that I should celebrate Mass and give confirmation in it on the ensuing Sunday. Requested them in the meantime to have it well swept and the altar decently arranged by that day.

"August 12th (Sunday). Went at an early hour to the upper chamber, heard confessions till ten o'clock, then began to prepare for the celebration of Mass. The room was soon filled, probably to the number of 160 persons. Celebrated Mass, at the end of which preached and gave confirmation to thirteen persons. At the conclusion of the ceremony, addressed the Catholics again and recommended to them to make a collection among themselves monthly, and to apply the proceeds towards the purchase of a lot of ground; when this was once obtained, it would be easy to find funds to erect a church thereon. I also enjoined them to continue to assemble every Sunday for the purpose of devotion, and that as soon as possible I should send them a priest to attend them."

After waiting on the Governor of Maine, Mr. Lincoln, to represent the actual condition of the two Indian bands, and the necessity of state action, Bishop Fenwick proceeded to Saco, where he was cordially welcomed by Dr. Henry Greene, who invited him to his house. He and Mr. Tucker, another convert, were the only Catholics in the place except three or four Irish families, who had recently arrived. He celebrated Mass on the feast of the Assumption in Dr. Greene's parlor, and confirmed him and three others. The bishop learned that this was the first time the Holy Sacrifice had ever been offered in Saco. Dr. Greene expressed his joy that this event had taken place in his house, and regretted that his brother convert, Mr. Tucker, was absent on account of business. The bishop, in the evening, by invitation, lectured on the great truths of religion in the hall occupied by the Episcopalians.

Rev. Charles Ffrench began the erection of a church in Eastport, thirty-two by forty feet, in the year 1828. It was not completed until a year later. He was transferred to Portland some time in 1828. He began at once to make collections for the new church. He succeeded in collecting in Boston the sum of $2,926. Of this he laid aside $400 for the purchase of land in Saco, $500 for the church in Eastport, and $800 for a church in Dover, N. H. Thus he left $1,226 for the church in Portland. In March, 1830, he purchased from John Fox, Esq., a lot of land on State street above Danforth street. Soon after this work was begun on the new church, and in November of the same year, it was opened to divine worship. The lot cost $1,000.

In the year 1828 Father Ffrench received Mr. Joshua Moody Young, a native of Shapleigh (now Acton), Maine, into the church. Mr. Young and Mr. John Crease being printers, became friends, and soon had many religious discussions. Mr. Young was an inheritor of Protestant traditions on both his father's and mother's side. His father was a graduate of Harvard College. There had been many ministers among the Moodys, his ancestors on the mother's side. After a long struggle he accepted the truth and became a staunch Catholic. In 1830 he went to Cincinnati and studied for the priesthood. He was ordained priest in 1838, and in 1854 was consecrated Bishop of Erie, Pa. After his change of faith Mr. Young changed his name to Josue Maria Young. He and Mr. Crease were accustomed to read the prayers for the Catholics in Portland, during the absence of Father Ffrench.

On August 11, 1833, Bishop Fenwick dedicated the new church to divine worship under the patronage of St. Dominic. He was assisted by Father Ffrench, of Portland; Father McNamee, of Boston, and by Father Wiley, of Salem. The Mass was celebrated by Father McNamee and the sermon was preached by the bishop, who took for his text: "I have chosen and have sanctified this place, that my name may be there forever, and my eyes and my heart may be there perpetually." The bishop and clergy were hospitably entertained after the ceremonies by Judge Preble, who also had the satisfaction, twenty-two years later, of entertaining the clergy on the occasion of Bishop Bacon's installation. The congregation now numbered 260.

Father Ffrench continued in charge of this and other missions until 1839, when, worn out by his arduous labors, he resigned and returned to Ireland. Rev. Patrick Flood was pastor from 1839 to 1841. He was succeeded by Rev. Patrick O'Beirne from 1841 to 1844. Rev. James Power was in charge until 1846. At this time there were about a thousand Catholics in Portland. Rev. James Maguire was pastor from 1846 until his death in January, 1850. He was obliged in the year 1848 to build an addition to the church to accommodate the increasing congregation.

In 1833 two priests came from France to take charge of the Indian missions. They were Rev. Edmund Demilier and Father Petithomme. The latter only remained with the Indians until the next spring, but Father Demilier continued in charge until his death in 1843. Father Demilier mastered the Abnaki language, prepared a prayer-book and a catechism in that language. Under his care the mission took a new form. Many vices were abolished and some improvement made in the social well-being of these Indian Catholics, while the regularity of divine worship did much to restore their former piety.

In 1848 Rev. John Bapst was, at the request of Bishop Fitzpatrick, sent to Oldtown by the Jesuit superiors of the Maryland province. Since that time the Indians have been under the care of the Jesuits down to the year 1855.

In the year 1832 Bishop Fenwick purchased an acre of land on the site of the ancient village of Narantsouac. This is about five miles above the present village of Norridgewock. The site of the monument is on the border of the town of Madison, a little above and nearly opposite the place where Sandy River empties into the Kennebec, and immediately adjoining Norridgewock. This ancient Indian village was situated on a beautiful plain, surrounded by high hills, extending a quarter of a mile on the eastern bank of the river, and as far as the bend. The cabins of the Indians were constructed in parallel lines along the plain running north and south, leaving a common road on the bank of the river the whole length of the village, and having besides a street two hundred feet in width, running between the rows of cabins, in the same direction. The church was erected towards the southern extremity, with the principal entrance on the street, and the altar to the east. It was here this great and good man lived, surrounded by his flock, all of whom he had converted to the faith from among the Abnaki tribes during the thirty years which he had spent among them.

The lot of land purchased by the bishop for the monument includes the whole space formerly occupied by the church, with the sacristy, and the residence of Father Rasle. It consists of an acre of land, with an out let of sufficient width for a carriage to the county road. The situation is extremely beautiful, having a delightful prospect, as well of the river as of the surrounding country.

The bishop was accompanied to the spot on the morning of August 23d by Father Ffrench, of Portland, and Father Conway, of Indian Old Town, who came, accompanied by eighteen Indians, to assist at the ceremony of this memorable day, the anniversary of the massacre of Father Rasle and his neophytes.

The morning opened beautifully. The bishop repaired to the spot at nine o'clock. Already an immense multitude had assembled from the adjacent country. In an hour after there could not be less than five thousand persons present. At half-past ten o'clock the service began. Father Ffrench was appointed to celebrate Mass, the Indians to perform the duty of the choir, and the bishop was the orator on the occasion. At this time the curiosity of the multitude was intense. In spite of every annoyance thus occasioned by the extreme anxiety of the people to see, Father Ffrench proceeded with the Mass.

But the crowd pressed so hard around the celebrant that the bishop commenced his sermon to draw away the crowd from pressing too hard on the celebrant. He took his text from Ecclesiastes: "The memory of him shall not depart away, and his name shall be in request from generation to generation." His address lasted about an hour and was listened to with rapt attention by all present.

As soon as the bishop had concluded his discourse, the workmen were directed to proceed with the erection of the monument. The base, composed of huge blocks of granite, had been already constructed, so that nothing more was to be done than to raise the shaft, which consisted of one prodigious block of the same material, and to place it upon its base. This was accomplished in about two hours, and without the least accident, notwithstanding the immense crowd who pressed around during its erection.

This beautiful monument was erected over the very grave in which Father Rasle was interred, and on the very spot where the altar formerly stood at which he had so often celebrated the adorable Sacrifice of the Mass. In the form of an obelisk, it rose twenty feet from the ground, surmounted by a beautiful cross of the best wrought iron, three feet in height, and to be seen at a great distance.

In July, 1834, Bishop Fenwick established a Catholic colony at Benedicta, a place about sixty-nine miles north of Bangor. This colony is still flourishing, and every inhabitant is a Roman Catholic. In July, 1835, Bishop Fenwick dedicated St. Joseph's church at Eastport. St. Michael's church, in Bangor, was commenced in 1837, and dedicated November 10, 1839. Rev. Edward Lynch was then pastor. A church was dedicated at Gardiner August 4, 1838.

Throughout this State and New Hampshire there was a steady growth of Catholicity, so that in 1853 it was decided to make a new diocese of the States of Maine and New Hampshire.

CHAPTER VI.

AN EPOCH OF PROGRESS—ERECTION OF THE DIOCESE OF PORTLAND—RT. REV. DAVID W. BACON, FIRST BISHOP OF PORTLAND.

1854–1875.

IN 1853 the States of Maine and New Hampshire, which had long been under the jurisdiction of the ordinary of the diocese of Boston, were assigned by the Holy See as the seat of a new diocese, with the episcopal see at Portland.

The broadening of ecclesiastical work at this time was fraught with difficulties. A period more stormy has hardly occurred in the history of Catholicity in New England. Bigotry as violent as it was absurd was widespread among a people who as yet were too little removed from the dwarfing influence of Puritanism. Strange notions, the result of the theories of the Transcendentalists, were in vogue. Prejudice against Catholicity and its adherents was rife. In 1853 and 1854 Know-Nothingism passed beyond mere anti-Catholic agitation, and, disregarding all principles of law and order, sought by repeated acts of violence to both persons and property to stay the progress of Catholicity. Misguided zealots became infuriated fanatics, and individual hatred, inflamed by the calumnious harangues of traveling demagogues, culminated in mob violence. In Manchester, New Hampshire, the Catholic church was attacked by an infuriated mob and destroyed, July 3, 1854. A similar outrage was perpetrated at Dorchester, Massachusetts. On July 8th, one Orr, who styled himself "Angel Gabriel," led a crowd of fanatics against the church at Bath, Maine; the doors were battered in, the cross torn from the steeple, and, after having committed numerous acts of desecration, the miscreants applied the torch to the sacred edifice. At Ellsworth, Maine, Rev. John Bapst, a priest of the Society of Jesus, was subjected to the most shameful and cruel treatment. This holy man, whose apostolic labors among the Indians and, later, among the white Catholics of eastern Maine, had availed much for religion and for society, incurred the enmity of proselytizing bigots because of his fearless defence of the sacred rights of his spiritual children. It was resolved at a town-meeting that, should he again appear in Ellsworth, violent hands would be laid upon him. Accordingly, when, on October 15, 1854, Father Bapst visited the town to minister to the spiritual needs of his flock, a mob assembled, and, after having forced an entrance into his dwelling, carried out with savage cruelty the resolutions of the town-meeting. The pockets of the defenceless missionary were rifled; he was ruthlessly dragged from the house and placed astride a rail, in which plight he was carried through the streets of the town. When a spot some miles distant from his home had been reached, these miscreants stripped their helpless victim, and, after having covered him with tar and feathers, abandoned him. Weak from suffering and exhaustion, Father Bapst, who had proved himself a martyr as far

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First Bp of Portland

as it was granted to him, did not reach his home until after midnight. It is related that, despite his condition, he refused to take nourishment lest he should break the fast prescribed to be observed between midnight and the hour of celebrating Mass, and thus be prevented from offering the Holy Sacrifice on the following morning.

Persecution so violent as that to which Father Bapst was subjected was, indeed, sporadic, but unreasonable prejudice and lawless bigotry were everywhere active, and it became necessary to guard the Catholic churches in several cities to prevent incendiarism.

The spirit of the time seemed to fulfill the prophetic words of Christ to His apostles: "They will put you out of the synagogues; yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God." (St. John xvi. 2.)

Such was the state of feeling against the Catholic faith when the diocese of Portland was created. Difficulties and trials were sure to attend the organization of the new diocese, yet no step, perhaps, better calculated to disarm bigotry could have been taken.

Ignorance of Catholic doctrine and practice has ever been the noxious root from which springs anti-Catholic prejudice, and any move tending to make the church better known and understood goes far towards allaying opposition. Amid circumstances so trying none but a strong hand could successfully begin and carry out the work of diocesan organization, and the new See was particularly fortunate in the appointment of Rev. David W. Bacon, of Brooklyn, N. Y., as the first bishop of Portland.

David William Bacon, the son of William Bacon and Elizabeth Redmond, was born in Brooklyn, September 15, 1813. He was baptized and confirmed in Saint Peter's church, Barclay street, New York, for at that time there was no Catholic church in Brooklyn. He studied the classics at the Sulpician College at Montreal, and afterwards went to Mount Saint Mary's College, Emmittsburg, Maryland, where he received his theological training, and was ordained to the priesthood by Archbishop Eccleston, of Baltimore, December 13, 1838.

Father Bacon was first assigned as an assistant at the church in Utica, N. Y., but was afterwards appointed to organize a new parish in Brooklyn. He erected the church of the Assumption and became the first regular pastor of the parish. In later years, while still remaining in charge of the church of the Assumption, he planned and collected funds for the erection of the church of Saint Mary, "Star of the Sea." For fifteen years he labored successfully in spite of countless discouragements and trials, and when, on December 8, 1854, he was appointed Bishop of Portland, he brought to his new charge not only the requisite sanctity and natural fitness, but also the fruits of long experience amid conditions hardly more favorable than those which made the organization of the new diocese of Maine and New Hampshire alike difficult and arduous.

On Sunday, April 22, 1855, Bishop Bacon was consecrated in old Saint Patrick's Cathedral, New York. Archbishop Hughes was the consecrating prelate, assisted by Bishop Loughlin, of Brooklyn, Bishop Bayley, of Newark, Bishop Fitzpatrick, of Boston, Bishop McCloskey, of Albany, Very Rev. Michael McCarron, Very Rev. William Starrs, Rev. Thomas S. Preston, Rev. John Barry, Rev. Francis McNeirney, and Rev. William Quinn. Bishop McCloskey, afterwards Cardinal Archbishop of New York, and a life-long friend of Bishop Bacon, preached the sermon of the day.

Bishop Bacon was installed May 31, 1855. The ceremony took place in Saint Dominic's church, of which Rev. John O'Donnell was then pastor, Rt. Rev. John Fitzpatrick, Bishop of Boston, officiating, and Rev. John Bapst, S. J., being celebrant of the solemn High Mass. The installation sermon was preached by Bishop Fitzpatrick. Bishop Bacon also addressed the congregation. and in the course of his remarks bearing upon the difficulties of his new charge said that, "he had not assumed it, but had only accepted it."

Judge Preble, who, in 1833, had entertained Bishop Fenwick and Rev. Charles Ffrench, now also received as his guests Bishops Fitzpatrick and Bacon and the priests who attended the ceremony of installation.

When Bishop Bacon entered upon the episcopate, there were only six priests and eight churches in Maine and New Hampshire, but from this small nucleus an important and prosperous diocese was formed. Richard H. Clarke, LL. D., in his excellent work, "Lives of the Deceased Bishops," well portrays the character of Bishop Bacon's administration, in the following words:

In 1855, "Bishop Bacon began his delicate and difficult task, and for nineteen years prosecuted his work with good judgment and untiring zeal. His wise administration and executive ability gave his diocese an increased and efficient clergy, churches and institutions of charity, while his pious life and good example, his charity of act and word, his quiet and unassuming courage, his good citizenship, and his plain, clear, and lucid explanations of the rites, traditions, history, and dogmas of the church gradually disarmed the prejudice of New England. His diocese was needy and poor. The pecuniary aid he obtained from some of his friends in Brooklyn enabled him to meet the most pressing of his immediate wants, which were many." . . . "The rapid progress of religion made in the diocese was astonishing. His success in allaying prejudice, producing harmony, and gaining converts to the Faith was even greater and more meritorious."[1] Progress, however, was not made without most arduous labor, nor was success in propagating the faith unattended by numerous discouragements, of which not a few were occasioned by the hostility openly evinced by the numerous enemies of Catholicity.

November 18, 1855, Bishop Bacon visited Bath, Maine, and attempted to lay the corner-stone of a new church to replace the sacred edifice that, in July of the same year, had been destroyed by fanatics. A mob assembled and prevented the bishop from conducting the ceremony; nor was their opposition merely a verbal prohibition, for numerous acts of desecration and violence were performed. During the following year outrageous opposition to Catholics and their churches continued unabated. Ellsworth, Maine, where Father

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[1] *"Lives of the Deceased Bishops," R. H. Clarke, LL.D., Vol. III., pp. 147–151.*

Bapst had been so inhumanly treated, again became the scene of infamous vandalism; the Catholic church was repeatedly attacked, the windows broken and the building otherwise defaced. On Sunday night, April 27, 1856, the church was destroyed by fire under circumstances that pointed to incendiarism.

In the midst of so many sorrows and such deep-seated prejudice it was a matter of much consolation for Bishop Bacon to find at Bangor a more friendly feeling existing between Catholics and non-Catholics. On October 12, 1856, he dedicated Saint John's church in that city. A large concourse of people among whom were many Protestants witnessed the ceremony. The citizens of Bangor loudly decried the unjust treatment of Father Bapst and, besides presenting a watch and purse to the good father, they instituted legal proceedings against the offenders. Several were arrested and identified as participants in the disgraceful affair, but the ends of justice were thwarted by the action of another town-meeting at Ellsworth. In other localities anti-Catholic sentiment was not wanting, but nowhere did it assume such unlawful and violent proportions as at Ellsworth and Bath.

In November, 1855, Rev. John O'Donnell was transferred to Nashua, N. H., and Rev. Eugene Müller was appointed pastor of the historic church of Saint Dominic at Portland, and vicar-general of the diocese.

In the spring of 1856 Bishop Bacon took the initial steps towards the acquisition of the present episcopal property. The estate of William Senter and land adjoining it were purchased, and before the end of the year a chapel, seating 600, was erected and made ready for services. At about the same time a tract of land on the Saco road was purchased and laid out for cemetery purposes.

On August 7, 1859, Bishop Bacon re-dedicated Saint Dominic's church which had been remodeled and improved. In the following year ground was broken for the new cathedral; but, before the work was fairly under way, the Civil War opened and further building operations were for the time postponed. The Covell estate on Congress street was purchased in 1863, and the mansion standing on the property, after undergoing thorough renovation, became the episcopal residence. This purchase greatly enhanced the value of the cathedral property, as by it the former holdings fronting on Cumberland street were extended to Congress street, thus giving excellent frontage on two of the principal thoroughfares of the city.

In the year 1864, Bishop Bacon, whose efforts in acquiring necessary property never interfered with his labors in behalf of other interests of his people, made provision for the education of the Catholic children of the episcopal city. The Sisters of Notre Dame, of Montreal, were introduced into the diocese, and given charge of the educational work. A free day school was opened on Congress street, in a building not far from the episcopal residence. This building served also for a time for church purposes, as the cathedral chapel was rapidly becoming inadequate for the increasing congregation. In the spring of 1865, work was begun on St. Dominic's parochial school, and before the close of the year the building was completed and opened for the education of girls; the Sisters of Notre Dame being placed in charge.

Early in the year 1866, work on the new cathedral was resumed, and on May 31st the corner-stone was laid with fitting ceremony. The walls of the edifice were hardly begun when, on July 4, 1866, the most disastrous conflagration in the history of Portland swept the city, and left of the cathedral property nothing but the ground. The unfinished walls of the new structure, the chapel, the episcopal residence, the convent and the schools were consumed by the flames; the work of years was undone in a few hours. Moreover, hundreds of Catholics were homeless and destitute, a misfortune hardly less injurious to the progress of Catholicity than was the destruction of the church property. In adversity so far-reaching, a man of weaker parts might have been disheartened; but Bishop Bacon, nothing daunted, at once began the work of restoration. For a time Mass was said in a shed on Grand Trunk wharf, and afterwards in a temporary structure erected on the present site of the Kavanagh school. The bishop took up his abode at St. Dominic's school until his departure on a collecting tour through his own and other dioceses. With untiring energy he devoted himself to the work of raising funds for the erection of buildings to replace those that had been destroyed. In this undertaking not only Catholics lent hearty co-operation, but Protestants as well showed great generosity, for the Bishop's sterling worth had long since gained the good will of all, and bigotry had in a measure subsided.

After two months spent in journeying through this country and Canada, Bishop Bacon returned to Portland and, in a short time, the episcopal property more than regained its former standing. A house on Free street was purchased, and there the bishop resided until the completion of the present episcopal mansion. The cathedral chapel, by dint of ceaseless energy, was completed, and at Christmas was solemnly dedicated. Saint Aloysius' school on Congress street was rebuilt, and in January, 1867, the Sisters of Notre Dame, who had returned to Montreal after the fire of July, 1866, resumed their educational work, occupying a house purchased for the convent, on the corner of Oak and Free streets.

In April, 1868, the work of erecting the cathedral of the Immaculate Conception was again undertaken and carried rapidly on to completion. The new edifice was solemnly dedicated to God, under the patronage of the Blessed Virgin, September 8, 1869. Eight prelates, seventy-five priests, and a large concourse of citizens of every creed witnessed the imposing ceremony. Very Rev. Isaac T. Hecker, founder of the Paulists, preached an able and eloquent sermon.

The occasion was a fitting and happy consummation of long years of sacrifice and labor, yet another trial immediately followed. On the night of the day of dedication a destructive gale swept Portland and the lofty spire of the cathedral was blown to the ground. Once more Bishop Bacon showed admirable courage and determination in the midst of adversity. The work of re-construction was at once begun, and "soon the loftiest spire in the city crowned the finest church in the State of Maine."

"The cathedral is a fifteenth-century Gothic brick edifice with freestone trimmings, the foundation being in dressed granite. It is 195 feet long, 100 feet wide, and 70 feet from the floor to the ceiling centre.

"On the epistle side of the façade is a great buttressed tower, surmounted by a spire which rises to a height of 236 feet; and this massive structure is balanced on the other side of the central gable by a smaller tower and a pinnacled turret.

"The cathedral is supplied with two front entrances, the larger one piercing the central gable and standing out well under the great rose-window, while the smaller one breaks what would otherwise be an over-solidity in the façade of the great tower.

"On each side of the nave, which is eight-bayed, stand eight clustered columns leading up to a series of elaborated pendants that form fan projections and that cross and recross the ceiling in Gothic profusion.

"The main coloring of the interior is in cream and blue, with olive touches here and there; and it is embellished harmoniously by diapered octofoil and quatrefoil filling.

"On either side of the edifice there are eight large fifteenth-century stained-glass windows, geometrically elaborated in their arcades, but showing in their foils an inlaying of emblematic or Scriptural representations.

"The twenty-one small clerestory windows, designed to represent the four evangelists as well as Scriptural scenes, superpose a series of arcades on the triforium walls.

"The sanctuary, standing away from the rear wall, and surrounded by open wood-work in Gothic veil formation, receives its light from the clerestory, from the two side-windows and from the large stained-glass representation, in the rear of the edifice, of the Crowning of the Blessed Virgin. The veil is in five facets, and leads up to a generous apse, which is divided into seven arcades, every one of these holding an emblematic window as well as two nicely niched statues. The walls of the upper sanctuary are symbolically frescoed.

"The main altar of the cathedral, finished in cream and gold, is artistically pedimented and crocketed, the central canopy, well set off by a canopy at either side and balanced nicely by the pinnacle work of the reredos, rising majestically towards the apse.

"The cathedral chapel, jutting out at right angles from the main edifice opposite the gospel end of the high altar, is in harmony with the general lines of the main structure. It has a gable ceiling, which is paneled off by open-work pendants, the nave panels being finished in emblematic designs. The walls are well filled with stations in quasi-relief border. The chapel apse is in gold-streaked blue, forming a neat crown for a very pretty altar. The sanctuary is framed in by open wood-work."

In 1871, Right Rev. Denis M. Bradley, now Bishop of Manchester, N. H., became rector of the cathedral and chancellor of the diocese. In 1870, Bishop Bacon attended the Vatican Council at Rome, and soon after returning to Portland, provided for the care of the orphans of the diocese. The building, on Free street, purchased after the fire, was remodelled and made ready for the reception of orphans. In the spring of 1873, further improvements were made on the property and in, September of the same year, the enlarged building, besides sheltering the helpless little ones, became the convent and academy of the Sisters of Mercy, who succeeded the Sisters of Notre Dame. During the following year, ground was broken on a lot adjoining the episcopal residence and the erection of a brick school house was begun.

The laudable progress of Catholicity in the diocese was by no means confined to the episcopal city. In all parts of the diocese, parish organization and advancement went steadily on, until at the close of Bishop Bacon's administration of nineteen years' duration, the diocese contained sixty-three churches, fifty-two priests, twenty-three parochial schools, and a Catholic population of about 80,000. Institutions of benevolence and charity, and numerous Catholic societies attest the zeal and energy of the bishop and the devoted clergy gathered around him.

In the summer of 1874, Bishop Bacon started for Rome. He had long been a patient sufferer from an unrelenting disease, the gravity of which none but he and his physician knew. In company with his life-long friend, the late Cardinal McCloskey, he crossed the Atlantic, but became too ill to permit a visit to Rome. He remained in the naval hospital at Brest, France, until the Archbishop returned from the eternal city, when in a dying condition he had himself conveyed on board the ship "Pereire." During the homeward voyage he was constantly attended by Archbishop McCloskey and by Very Rev. John Barry, of Concord, N. H., vicar-general of the Diocese of Portland. When, on November 5, 1874, New York was reached, the dying prelate was carried to Saint Vincent's Hospital, where, fortified by all the consolations of religion and surrounded by clerical and lay friends of long standing, he laid down the burdens of the episcopate.

Five days later the funeral services were held in the Cathedral, which stands as a lasting monument to the zeal and energy of the deceased bishop. The solemn ceremony was attended by prelates, priests and by laymen of every creed; Archbishop McCloskey delivered the solemn panegyric. Beloved in life Bishop Bacon was mourned by all in death, for it is granted to few to endear themselves to men of all creeds as he had done. "He was a man of eminent sanctity, wise counsel, prudent zeal, indomitable courage, and tireless energy;" himself a man of God, he wrought great things in the interest of religion, a born leader of men, his personal force and charm of manner gave him far-reaching influence over his fellow-men; and of his great administrative ability no better proof could be given than was afforded by the prosperous condition of the diocese at the time of his death. Very Rev. John Barry, V. G., administered the affairs of the diocese until June, 1875, when Bishop Bacon's successor, Right Rev. James A. Healy, was consecrated.

CHAPTER VII.

RIGHT REV. JAMES A. HEALY, SECOND BISHOP OF PORTLAND, MAINE—DIVISION OF THE DIOCESE.

(1875–1899.)

A PAPAL bull, dated February 12, 1875, designated Rev. James Augustine Healy, pastor of the church of Saint James, Boston, Mass., as successor to the See made vacant by the death of Bishop Bacon. Bishop Healy was consecrated in the cathedral of the Immaculate Conception, Portland, June 2, 1875, Most Rev. John J. Williams, of Boston, officiating, while Archbishop Connolly, of Halifax, was the preacher of the day. Eight prelates and a large gathering of priests and laymen witnessed the imposing ceremony.

Bishop Healy was born in Macon, Georgia, April 6, 1830. While yet young he came north and attended school on Long Island and in New Jersey. At an early age he was a surveyor's assistant, but soon left this calling and entered Holy Cross college, Worchester, Mass., August 14, 1844. Among the first to enter this now famous seat of learning, the future bishop early attained high rank among his fellow-students, and when, in 1849, he was graduated, it was with the first honors of his class. His theological training was received at the Grand Seminary of Montreal, where he spent three years, and at the Seminary of St. Sulpice, Paris, where in two years he completed his course.

In the cathedral of Notre Dame, Paris, he was ordained priest by Archbishop Sibour, June 10, 1854. Boston, Mass., became the field of Father Healy's priestly labors. He was chosen by Bishop Fitzpatrick as secretary, and entered upon his duties at the old Boston cathedral immediately after his arrival from Paris. Father Healy was the first incumbent of the chancellorship of the Boston diocese. With rare judgment he discharged the duties of this office, and that of secretary during twelve years, and for a time acted as rector of the cathedral. In March, 1866, when Rev. John J. Williams became Bishop of Boston, Father Healy was appointed pastor of St. James' church, "the mother of bishops." The *Sacred Heart Review* of Boston in recounting his administration in the pastorate of St. James' parish says: "His work while in charge of that important parish, and his interest in the general Catholic and humane projects of the city, were so self-assertive that even to-day, after a lapse of nearly twenty-five years, his administration is looked back upon as that of a model pastor. It was he who purchased the land on which is now situated the noble charity of the House of the Good Shepherd, and who was the potent spirit in the management of the Home for Destitute Catholic Children, of Saint Mary's Infant Asylum, and of the Camden street Home for Orphan Girls; he was also the first spiritual director of the Catholic Union of Boston, besides being the director of the Particular Council of the Saint Vincent de Paul Society. That beneficent institution, the Carney Hospital, in South Boston, owes much of its present success to his kindly encouragement and never-failing assistance; and the House of the Angel Guardian, founded by Father Haskins, had in him a devoted and practical well-wisher. He was the champion of the faith in the legislative committee room and in the pulpit, and when he departed to enter upon the exacting duties of the episcopate, his elevation, though considered eminently wise, was looked upon as a blow to the Catholic interests of Boston, greater than any that had preceded it." (*S. H. Review*, Vol. XVI., No. 1.)

When Bishop Healy assumed the cares of the episcopate, the diocese of Portland, which had known great adversity, was heavily burdened with debt, and the number of priests was too small to meet the growing needs of the people. The admirable progress Catholicity had already made was, through necessity, confined for the most part to cities and large towns, while in many villages and settlements little was known of Catholic doctrine. Much has since been done, through Bishop Healy's efforts, to carry the faith further into the sparsely settled districts, and the number of mission chapels and stations has been largely increased. Within a year after Bishop Healy's accession building operations on the cathedral parish school were resumed; the work had been begun in 1874, but was discontinued when Bishop Bacon started for Europe. In February, 1877, the new structure, excellent in its appointments, was completed, at a cost of $23,000. It was named the "Kavanagh School," in honor of Miss Kavanagh, of Damariscotta (a sister of ex-Governor Kavanagh), who had given $25,000 for this purpose.

In 1881, Bishop Healy purchased a splendid estate in Deering, now a part of the city of Portland. The well-built edifice standing on the property was opened as St. Joseph's Academy, a boarding school for girls. "It is a brick structure with tasteful granite trimmings, all its interior walls being solid brick and its ceilings being vaulted in the same material.

"The chapel is exceedingly pretty, the vaulting of the ceiling being especially praiseworthy. This institution is in charge of a community of Sisters of Mercy, who have, since taking charge, added a commodious wing to the edifice. The estate is rich in natural beauty, one corner of it holding a fine grove of oak trees, which are a part of the Deering Oaks immortalized by Longfellow.

"On the same estate stands a large building, 90 feet by 44, erected by Bishop Healy as a hospital and home for the aged, the lower floor being devoted to the latter use, while the upper floor is given over to the sick, incurables and convalescents.

"A neat chapel, capable of seating 250 people, completes the fine appearance of the property; and here Mass is said every Sunday for the inmates as well as for the Catholics of the town."

The diocese of Portland, embracing Maine and New Hampshire, was so extensive that from the first its administration presented many difficulties, and when, with the rapid increase in the Catholic population of these States and the consequent multiplication of parishes, the duties of the bishop

James Aug Healy
Bp of Portland

became correspondingly more laborious, New Hampshire was, at Bishop Healy's request, detached, and a new episcopal see was established at Manchester, in 1884. Rev. Denis M. Bradley, who as rector of the Portland cathedral had manifested admirable administrative powers, was appointed first bishop of the new diocese.

After this division Bishop Healy's diocese still remained the largest, territorially, in New England. Many of its parishes and missions are situated in remote parts of the State of Maine, and several are difficult of access because of the limited accommodations for travel. To visit these far-away missions to administer confirmation the bishop must at times make long and tedious journeys through territory as yet unclaimed from the wilderness. Maine, comprising 33,040 square miles, is one of the most extensive States of the Union, and several of its counties have great tracks of forest land where few but lumbermen ever penetrate; again there are many agricultural settlements far removed from the cities of the sea-coast and the central part of the State, and in every logging camp and every settlement Catholics are found. To supply the spiritual needs of these scattered Catholics many new missions have been established, and, could the story of the labors and sufferings of the good priests in charge be recorded, conditions strikingly analogous to those of primitive days would be revealed.

In some districts six or eight towns share the ministrations of one priest, and there are parishes to which are attached from ten to seventeen missions and stations. Not unfrequently modern conveniences of communication are lacking, and the settlements can be reached only after long drives through wild country. In winter the life of the priest in the rural districts of Maine is fraught with hardship and, at times, with peril. It is no uncommon thing for these zealous men to travel twenty-five or thirty miles to attend some dying Catholic, and there are a few parishes nearly one hundred miles in length, to any point of which the pastor may be suddenly called.

Little known beyond the confines of their own parishes, these self-sacrificing priests labor on, never in affluence and often in poverty. They may not have an historian as did the pioneer missionaries of this country, but their lives are not the less heroic because passed unnoticed by the outside world.

Many towns which were only missions when Bishop Healy came to the diocese became independent parishes. In the cities and large towns Catholicity has made rapid progress. New parishes have been organized, new churches and schools erected, and institutions of charity and benevolence have been founded. In the episcopal city, in Bangor, Lewiston, Biddeford, Augusta, and in other places throughout the diocese numerous improvements in the church property have been made and much has been done for the cause of education.

In 1887 St. Elizabeth's Orphanage, which some years previously had been transferred to Whitefield, was again established in Portland in a fine old mansion, on the corner of High and Pleasant streets, that had been purchased for the purpose. In summer the orphans remove to Little Diamond Island, in

Portland harbor, where a temporary orphanage has been erected on property belonging to the diocese.

The cathedral property was further improved when, in 1893, the Sacred Heart school for boys was built on land adjoining the chapel. In August of the same year the new church of Saint Dominic was dedicated; the old church, which had been closely connected with the beginnings of Catholicity in southwestern Maine and with the episcopacy, was torn down in 1888, and the new edifice built under the direction of Very Rev. John W. Murphy, vicar-general of the diocese, and of Rev. Edward F. Hurley, who was appointed pastor after the death of Father Murphy, July 29, 1892. One of the most important events of Bishop Healy's administration was the establishment of St. Mary's college at Van Buren, in Aroostook County. This institution is under the direction of the Marist Fathers of France, a pious and learned body of men whose labors in educating Catholic youth are meeting with laudable success. In 1898 the Catholic population of the diocese was estimated at 96,000, whereas, in 1875, when Bishop Healy assumed the episcopal office, there were only 80,000 Catholics in Maine and New Hampshire. For the spiritual welfare of this goodly number not only a devoted secular clergy labors, but the religious orders, also, are well represented in the diocese. French Dominican Fathers are established at Lewiston, the Marists conduct St. Mary's college at Van Buren, and the Brothers of the Christian schools are in charge of the boys' school attached to St. Mary's church, Bangor, of which Very Rev. M. C. O'Brien, vicar-general of the diocese, is pastor.

The religious orders of women are better represented. The Sisters of Mercy, whose mother-house and novitiate is at Portland, conduct Saint Elizabeth's and Saint Joseph's academies, Kavanagh, Saint Dominic's and the Sacred Heart School, Saint Joseph's Home and Saint Elizabeth's Orphan Asylum in the episcopal city; Saint John's and Saint Mary's parochial schools, Bangor; Saint Mary's School, Biddeford; the School of the Immaculate Conception, Calais; Saint Joseph's School, Oldtown, and the Indian schools at Indian Island, Louis Island and Pleasant Point.

At Auburn is the novitiate for the United States of the Daughters of Our Lady of Sion, who are in charge of Saint Peter's parochial school, Lewiston, and the School of Saint John the Baptist, Brunswick. The Sisters of Charity, Gray Nuns, conduct the hospital and girls' orphanage of Our Lady of Lourdes, Saint Joseph's Young Women's Home and the Healy Asylum and Orphanage for Boys in Lewiston; while in the same city the Sisters of the congregation of Notre Dame are in charge of Saint Joseph's and Saint Patrick's parochial schools.

In Saint Joseph's parish, Biddeford, and Saint Bruno's parish, Van Buren, the Sister-servants of the Immaculate Heart of Mary direct the educational work, and at Westbrook the Sisters of the Presentation preside over Saint Hyacinth's parochial school.

Saint Augustine's School, Augusta; Saint Francis de Sales School, Waterville, and the School of Our Lady of Lourdes, Skowhegan, are under the care of the Ursuline Sisters. The Little Franciscan Sisters of Mary conduct Saint Joseph's School, Wallagras, and the Sisters of the Holy Family are established at Van Buren.

With few exceptions, these institutions of learning and charity have all been established during Bishop Healy's episcopate. No surer sign of the progress of Catholicity, on soil once so seemingly uncongenial, could exist, than the establishment and successful conduct of numerous schools where not only the educational advantages of secular institutions may be had, but, what is of greater moment, where youthful hearts are imbued with love of God and of holy things.

In 1898 the diocese of Portland numbered within its limits: 76 secular priests, 14 priests of religious orders, 54 churches with resident priest, 32 missions having churches, 79 stations, 23 chapels, 349 members of sisterhoods, 8 members of brotherhoods, 1 college (95 students), 3 academies for young ladies, 19 parochial schools (7500 pupils), 3 schools for Indian children (169 pupils), 2 orphan asylums (183 inmates), 2 hospitals and 1 home for aged women (30 inmates).

The officials of the diocese, in 1898, were as follows: Vicar-general, Very Rev. M. C. O'Brien; chancellor and secretary, Rev. Denis J. O'Brien; rector of the cathedral, Rev. M. C. McDonough; bishop's council, Very Rev. M. C. O'Brien, V. G., Rev. Narcisse Charland, Rev. Alexis D. Decelles, Very Rev. A. R. Grolleau, O. P., Rev. Edward McSweeney and Rev. Thomas H. Wallace.

During his long and successful administration, Bishop Healy has endeared himself to all. Distinguished as a finished scholar and orator, his utterances, always well pondered, carry great weight in the community. A model priest and ecclesiastic, and a Christian gentleman, he is dearly beloved by his spiritual children and highly esteemed by men of all creeds. The growth of Catholicity in the State is the highest encomium of his administrative and executive ability, while the work done for the cause of education and humanity attests his zeal and charity.

From humble beginnings the diocese of Portland has passed through numerous and bitter trials, and that it outlived unreasonable opposition and triumphed over adversity until its present happy state was attained, is in great measure due to the two zealous incumbents of the episcopate and the hard-working and devoted clergy with which the diocese has ever been blessed. Future years will mark new advances, for with the development of the now unsettled parts of Maine, Catholicity will spread, and it is well that in the present excellent diocesan organization is found solid foundation for progress yet to come.

PARISH HISTORIES.

AUGUSTA.

ST. MARY'S PARISH AND ST. AUGUSTINE'S PARISH.

AUGUSTA, like other towns in the Kennebec district, probably numbered Catholics among its earliest settlers, but there was no notable influx of them until the building of the great dam in 1832. At first, the Catholics of Augusta were obliged, if they wished to hear Mass, to go to Whitefield or to Gardiner. In 1833, Father Curtin was sent from Boston by Bishop Fenwick and became the first pastor of Augusta. He remained two years. During the short time that elapsed before the coming of Father Curtin's successor, the Catholics of the town were attended by Rev. Denis Ryan of Whitefield, who secured the Bethlehem church building from Ruel Williams. Rev. Patrick Flood was appointed pastor in 1835, and during his time the Bethlehem church was used for services; later, however, because of the limited resources of the parish, the church again passed into the hands of the original owners.

In 1837, Father Wilson took charge of Augusta and Gardiner, remaining, however, but a short time. The next regular pastor was Father Carraher. Thomas J. Lynch, Esq., of Augusta, in his account of the history of the parish, says that the present church of the Assumption on State street was erected in 1845, and that Rev. James O'Reilly, Father Carraher's successor, came in November, 1847, thus implicitly crediting the erection of the church to Father Carraher.

Moreover, Father Fitton, in his little volume on the Church of New England, says: "We learn from the *Catholic Observer* of July, 1847, that Rev. P. Carraher has erected a beautiful church in Augusta, Me. . . . The governor of the State, the president of the Senate, the speaker of the House, and many members of the legislature subscribed liberally towards its erection."

Mr. Bernard Esmond of Gardiner, an intimate friend of Father O'Reilly, and an authority on local incidents of this kind, says that Father O'Reilly built the church, and that the first Mass there was celebrated on Christmas day, 1847. Father O'Reilly stayed in Augusta until 1851, residing during the greater part of the time with a family named Head.

During the five years following Father O'Reilly's departure, Augusta was attended by Rev. Edward Putnam of Whitefield. In 1856, Rev. Charles Egan was appointed resident pastor, and during his pastorate the old rectory was built. Rev. Michael O'Brien, now vicar-general of the diocese, assumed charge of the parish in 1869, and was succeeded, in May, 1874, by Rev.

Eugene O'Callaghan, now pastor at Portsmouth, N. H. Father O'Callaghan was replaced by Rev. Raphel Wissel, O. S. B., in 1875, who in turn was followed, in August, 1877, by Rev. Daniel Murphy, now pastor at Dover, N. H. Father Murphy directed the enlargement and decoration of the church, making a notable improvement. In May, 1881, Father Murphy was succeeded by his brother, the late Very Rev. John W. Murphy, V. G., who remained as pastor of St. Mary's for about five years. Father John Murphy built a new rectory, having first moved the old building to the rear of the lot. When, in 1886, Father Murphy was called to the pastorate of St. Dominic's church in Portland, Rev. Charles Doherty, the present pastor, assumed the pastoral charge of Augusta. Father Doherty's administration has been eminently successful; the standing debt of the parish has been paid, and over $2000 has been expended on church improvements. In 1880, a tract of land was purchased and made ready for burial purposes, thus enlarging the Catholic cemetery which it adjoined. Such have been the changes and the advances made in St. Mary's parish, the natural sequence of the ancient mission of the Assumption in the forests of Cushnoc, yet the sketch of the progress of Catholicity in Augusta would be incomplete were not the history of the younger parish, St. Augustine's, recorded.

When the French-Canadian inhabitants of Augusta had, in the early eighties, become very numerous, St. Augustine's parish was established, and Rev. T. C. Plant was placed in charge. Father Plant immediately acquired land on Washington street, and the erection of St. Augustine's school chapel was begun the following year. In 1889, Father Plant was succeeded by the present pastor, Rev. Arthur A. Hamel. When Father Hamel assumed the pastorate, the new building was only partly completed; under his direction the work was carried rapidly on until the chapel was ready for occupancy. Within two years the interior of the chapel was frescoed, an altar erected, a pipe-organ and pews put in, and a new furnace was purchased and set in place. In 1892, the lower floor of the building was divided off into class rooms (six in number), and, in the month of September, the school was opened under the direction of the Ursuline nuns, who had come from Canada. There are now nearly 300 pupils enrolled in the school, and excellent results are attained through the well-directed zeal of the sisters.

Father Hamel purchased land for a cemetery in 1894, which is now free from incumbrance. Besides the work of improving and increasing the property of the parish, Father Hamel has reduced the indebtedness of the parish from $16,000 to less than one-half that sum, and the time is not far distant when St. Augustine's parish will be entirely free from debt.

BANGOR.

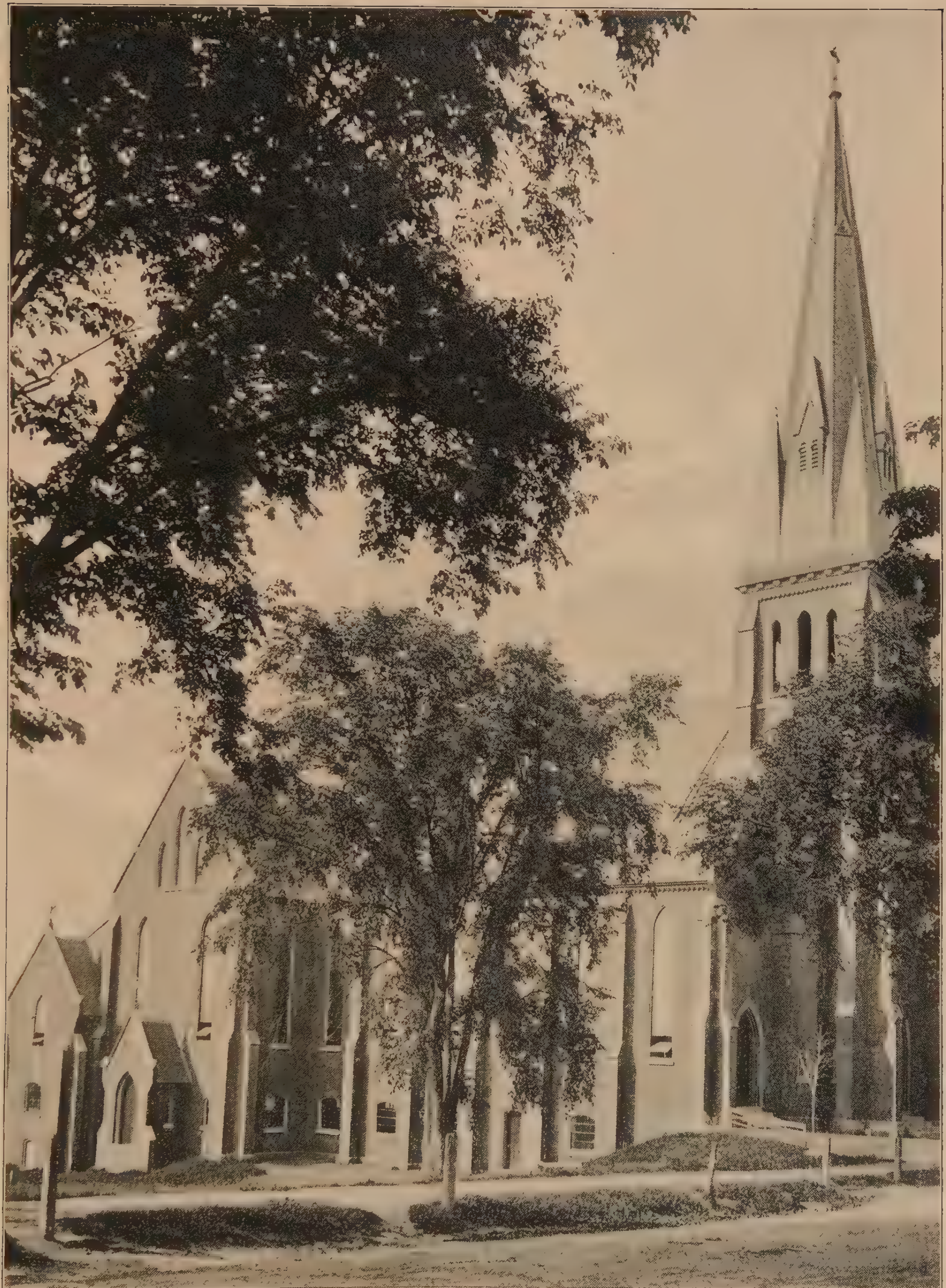
ST. JOHN'S AND ST. MARY'S PARISHES.

BANGOR, Maine, has for many years been the home of Catholics. It is certain that several families professing the Catholic faith settled in the town earlier than 1811. Bishop Fenwick, of Boston, visited Bangor in 1825, and, from time to time, the priests of Oldtown made visitations there. In December, 1828, Rev. James Conway celebrated the first Mass in the town, in the house of James Carr on Court street. During the following year a dwelling on Broad street was used temporarily as a place of worship, and during the same period a lot of land was purchased for building purposes. In 1832, Rev. Patrick McNamee was appointed resident pastor of the parish. Father McNamee was succeeded by Rev. Michael Lynch, who in the summer of 1836, the first year of his pastorate, commenced the erection of the first Catholic church in Bangor. The new edifice was dedicated under the patronage of St. Michael, and was opened for services during the following winter. In December, 1839, Rev. T. O'Sullivan assumed charge of the new parish. During his long and successful administration, which lasted fourteen years, the church was enlarged to better accommodate the rapidly increasing congregation. When Father O'Sullivan's pastorate closed in 1853, Rev. John Bapst, S. J., was placed in charge of all the missions lying east of the Penobscot. He resided at Bangor, and from there journeyed at intervals to the missions at Winterport, Rockland, Thomaston, Ellsworth, Machias, Eastport, and other towns of eastern Maine.

At this period, Bangor had a Catholic population of about 6000, more than one-third of the entire number of its inhabitants. A larger church was needed, and steps were taken to provide it. Land was purchased on Broadway, but such was the opposition encountered that the site was abandoned, and, in 1855, the corner-stone of the new church was laid in another place. The new edifice was dedicated to St. John, October 12, 1856; it is one of the finest churches in the State.

Father Bapst, after laboring with untiring zeal and suffering not only opposition, but violence against his person, laid down the reins of government in September, 1859. Rev. Henry Gillen, who succeeded him, established a school for girls, and, in 1865, erected a convent on Newbury street for the Sisters of Mercy, whom he had invited to Bangor. After Father Gillen, Rev. James Murphy was in charge for a short time, and next came Rev. Eugene Vetromile. In 1869 Rev. Clement Mutsaers was appointed pastor. During Father Mutsaers' administration the parish was divided and the parish of Saint Mary established. In May, 1874, Rev. Edward McSweeney, the present pastor, replaced Father Mutsaers in the pastorate of the church of Saint John. Father McSweeney's pastorate has been eminently successful, and numerous improvements have been made in the property of the parish. Father McSweeney built St. Teresa's church at South Brewer, while the town was

Sincerely Yours,
Michael C. O'Brien, V.G.



ST. JOHN'S CHURCH,

Bangor, Me.

attached to St. John's parish. Some years ago an academy was opened, and with this and the other parochial institutions of learning, Bangor wants nothing in the way of educational work.

Saint Mary's parish, the outgrowth of the parish of Saint John, was established in May, 1872, and was placed under the charge of Very Rev. John W. Murphy, V.G. For about a year, while the new church was building, Mass was said every Sunday in City Hall. The corner-stone of the new edifice was laid by Bishop Bacon, of Portland, in September, 1872. When the basement was ready for occupancy the Holy Sacrifice was offered there. In December, 1874, the church was completed and the dedicatory services held, Bishop Lynch, of Charleston, South Carolina, preaching the sermon of the day. The church was erected when material and labor were more expensive than now, and the structure at the time of its completion represented an outlay of over $60,000.

Father Murphy was transferred to the cathedral in Portland, and in June, 1880, Rev. M. C. O'Brien, now Vicar General of the diocese, was appointed pastor of the new church of Saint Mary. During Father O'Brien's administration many notable improvements have been made; a fine parochial residence has been built, a new organ purchased, and the property of the parish has been increased. The school for boys is under the charge of the Brothers of the Christian Schools, while the Sisters of Mercy direct the education of the girls of the parish. Father O'Brien is permanent rector of the parish, and is assisted at present by Rev. Thomas J. Nelligan and Rev. Jeremiah A. Riordon.

BATH.

PARISH OF THE IMMACULATE CONCEPTION.

MUCH of the early history of Catholicity in Bath and its vicinity is without the realm of certitude because of the absence of authentic records. It is probable that the French missionaries, who accompanied Champlain in his voyage along the coast of Maine, in 1605, said Mass not far from the present city of Bath. In 1717, and in succeeding years, numbers of families from Ireland settled in the lower Kennebec Valley, and some of their descendants played an important part in the Revolutionary War. Whether or not any of these early settlers were Catholics is a matter of conjecture, but it is very probable that some were adherents of the old faith. Baptismal records show that Bishop Cheverus baptized in Bath in 1816 and in 1817, and this fact would evidence the presence of Catholics in the town. It is said that Mass was celebrated in Bath during the episcopate of Bishop Cheverus by Father Romagné, who was in charge of the Penobscot missions from 1802 until 1822, and it is probable that Bishop Fenwick also officiated there in later years.

In 1845 Mass was celebrated in the house of Mr. Charles Ducett, a custom which was occasionally followed by visiting priests until 1850, when Rev.

Edward Putnam, of Whitefield, began to make regular visitations to the town. The number of Catholics was then very small, but, in 1853, had sufficiently increased to warrant the renting of the old South church for Catholic worship. On July 6, 1854, the Know-Nothings attacked the church and, after demolishing the altar, the pulpit and the pews, destroyed the structure by firing it. For a time after the burning of the church services were held in Corinthian Hall.

In 1855 Rev. Peter McLaughlin was appointed resident pastor of Bath and soon made preparations to erect a church. Land on High street was purchased, and after the mansion which stood on the estate had been moved to the rear of the property, the Church of the Immaculate Conception was erected. Father McLaughlin was succeeded in April, 1861, by the late Rev. Cornelius O'Callaghan, who was in 1864 replaced by Rev. D. W. Murphy, now of Dover, N. H. Father Murphy provided for and directed the building of the parish rectory. In the autumn of 1865 Father Murphy was followed by Rev. L. F. Bartley, who in October, 1869, gave place to Rev. Louis Mutsaers. Father Mutsaers remained in the pastorate during six years. An organ was purchased and placed in the church during his administration. The next pastor, Rev. John R. Power, who assumed charge in the fall of 1875, improved and embellished the interior of the church. In September, 1878, Father Power was succeeded by Rev. John O'Brien, the present pastor, who had been in charge of St. Joseph's church in Manchester, N. H., during ten years. When Father O'Brien assumed the pastorate at Bath the parish debt aggregated nearly $5,000. This amount was soon paid, and extensive repairs and improvements were made on the church, the rectory and the surrounding grounds. During his long pastorate Father O'Brien has accomplished much for the greater good of his faithful people and for the allaying of the unreasonable anti-Catholic prejudice which once rendered Bath unenviably notorious.

BELFAST.

ST. FRANCIS OF ASSISI PARISH.

BELFAST, Maine, is in a locality that was visited by the first missionaries who entered Maine. In the early part of the nineteenth century Father Cheverus, afterwards Bishop of Boston, visited towns in the vicinity of Belfast, as is evidenced by the baptismal records. In 1842 Rev. Denis Ryan visited the town, and said Mass in a hall then known as Old Whig Hall. In later years the Catholics of Belfast were attended by Rev. Fathers O'Sullivan, Moore, Bapst, Ciampi, Vetromile, Barron, Herbert, O'Brien, L'Hiver, McSweeney, Peterson, McCarthy, Duddy and Phelan.

In 1891, under the direction of Rev. P. J. Carrity, of Winterport, the church of St. Francis of Assisi was built. Rev. M. J. O'Brien was appointed first resident pastor in May, 1894, and directed the erection of a fine parochial residence. Father O'Brien died in February, 1895, mourned alike by parishioners and acquaintances. Rev. J. E. Kealy, the present pastor, assumed charge after the death of Father O'Brien.

The church of St. Francis of Assisi was presented to the parish by Mr. William S. Brannagan, one of the foremost Catholics of the town. Mr. Brannagan was born in Curraha, County of Meath, Ireland, December 10, 1810. While yet young he came to this country, and, after remaining for a few years in Philadelphia and Boston, settled in Belfast in 1842. During his long residence there Mr. Brannagan has been closely identified with the affairs of the parish, and with everything tending to advance Catholicity in Belfast.

BENEDICTA.

ST. BENEDICT'S PARISH.

BENEDICTA, Maine, situated in the southwestern corner of Aroostook county, possesses a history of rare and somewhat romantic interest. Between the years 1817 and 1820, while Maine was yet a part of Massachusetts, Rev. Benedict J. Fenwick, afterwards Bishop of Boston, purchased the half-township now known as Benedicta. It was then practically a wilderness, but, even as such, it appeared to the pioneer Jesuit a desirable location for a Catholic colony and mission. Because of the remoteness of the place and the inconveniences of travel and communication, the attempt of Bishop Fenwick to establish a Jesuit mission was followed by no lasting results. A Catholic colony, however, was founded, whose unique character rivals Moore's Utopia.

The first settlers came from Boston, in 1834, and at once began to clear the forest and to till the rich soil. They were, with the exception of two German families, all of Irish birth, and their courageous labors in the bishop's town well bear out the proverbial character of the race.

Bishop Fenwick visited the settlement from time to time, and so effectual were his labors and those of the priests, who in later years have ministered there, that Benedicta has always been a distinctively Catholic town, not only in name, but in very deed. To-day every inhabitant of the town is a devoted adherent to the old faith; and there are no delinquent or indifferent members in the congregation. Pauperism, indebtedness, and discontent are unknown in this model community of thrifty husbandmen.

Rev. P. H. Reardon has for some years been pastor of St. Benedict's parish and its outlying missions, Island Falls, Molunkus, Patten and Sherman. During the cold weather, when lumbering operations are in progress, Father Reardon makes long and arduous trips through the woods to the camps of the lumbermen; there are more than a dozen of these camps, and in each, on the occasion of the pastor's visit, a temporary altar is constructed and Mass is said for the woodmen. When one of his remote parishioners arrives at death's door, Father Reardon has to set out through the forest and drive, sometimes nearly one hundred miles, to reach the home of the dying person; a journey which in winter is fraught with difficulties and hardships. Benedicta's past history is hardly more romantic than the story of its present condition, and few settlements can claim a character so unique.

BIDDEFORD.

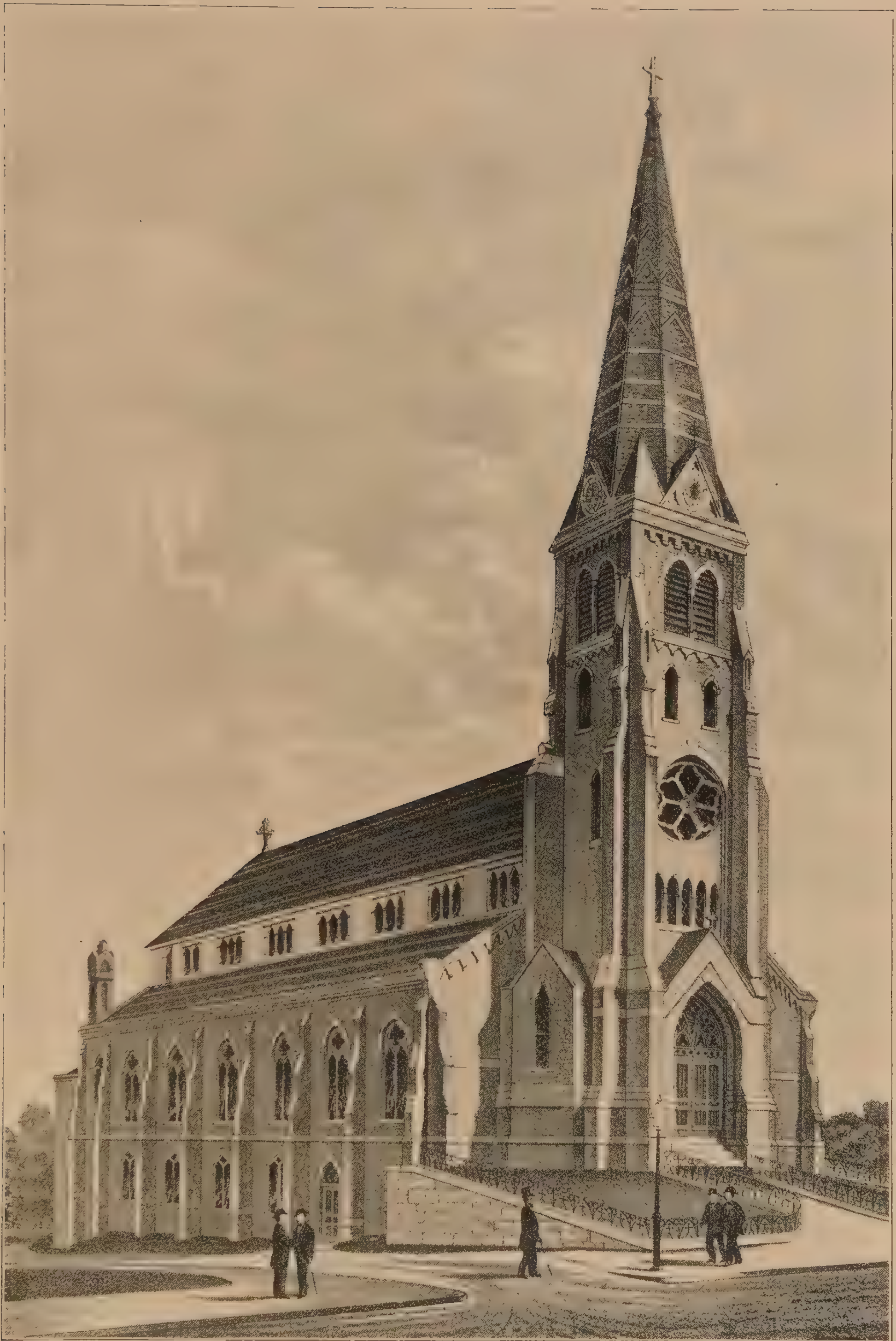
ST. MARY'S PARISH AND ST. JOSEPH'S PARISH.

THE first Mass celebrated in Biddeford was said in the Emery House, on Main street, kept by John Lynch,—Father Maguire, pastor of Saint Dominic's church, Portland, being the officiating priest. It was in the year 1848, but it is very probable that there were Catholics in the town at least twenty years before that date. Father Maguire continued to visit Biddeford and said Mass there on one Sunday of every third month. Rev. John O'Donnell, who became pastor of Saint Dominic's after the death of Father Maguire, in 1850, was accustomed to celebrate Mass at intervals in Hooper's hall, Biddeford, where the Crystal Arcade now stands.

In 1854, the year previous to its incorporation as a city, Biddeford was detached from the Portland parish and was placed under the care of the pastor of the church at Portsmouth, N. H. Father McCallion came regularly from the New Hampshire city and offered the Holy Sacrifice in Central hall, where now stands the city building. A meeting of the parishioners was called to consider the steps preliminary to the erection of a church; but before actual building operations were begun Rev. Thomas Kenney was appointed first resident pastor of Biddeford, and to his care fell the direction of the work. Father Kenney died in 1857, and the new Saint Mary's was dedicated by Bishop Bacon during the pastorate of his successor, Rev. Patrick Bacon. Father Bacon followed the custom of his predecessor in visiting the Catholics of Kennebunk. In 1859 he went to Ireland, where he died during the same year. About this time Bishop Bacon purchased a house on the corner of Vetromile and Elm streets, which was used as a rectory. Rev. Eugene Vetromile administered the affairs of the parish from the time of Father Bacon's departure until August, 1867. He occasionally said Mass at Kennebunk, Maine, and at Great Falls and Rochester, N. H., where Catholics were settling in increasing numbers. Rev. Father Picard was the next incumbent; his pastorate closed with his death, which took place in France, in 1868. Very Rev. Eugene Müller, V. G., pastor of Saint Dominic's, Portland, was transferred to Biddeford, in 1868, but lived only two years after his appointment. The next pastor, Rev. Father Bartley, remained in charge for only a brief period.

In 1870 Rev. John Brady began a long and successful pastorate, of which twenty years were spent in active pastoral work. Father Brady retired from the active administration of the affairs of this parish in July, 1890, and in October, 1895, sought well-earned rest in Ireland. During his pastorate, the church was frescoed, the present rectory was completed, and land was purchased whereon a school might be built.

Rev. T. P. Linehan was sent to Biddeford in July, 1890, and still remains



ST. JOSEPH'S CHURCH,

Biddeford, Me.

in charge of the parish. Father Linehan is now assisted by Rev. James A. Flynn, a native of Portland. Notable progress has been made since the present pastor assumed charge; the parish property has been augmented, a finely appointed parochial school built at a cost of $26,200, and a new bell has been placed in the tower of the church. In August, 1894, the Sisters of Mercy came to Biddeford to take charge of the new school, which was opened in September of the same year. The old rectory purchased by Bishop Bacon, in 1859, was renovated and became the home of the Sisters.

Saint Mary's parish numbers nearly 2500 on its rolls. Connected with it are several societies, which, after years of successful and beneficial work, are still in a flourishing condition.

In July, 1894, Father Linehan established a mission at Old Orchard Beach, about four miles distant from Biddeford, saying Mass during the summer in Porter's Hall. In the Spring of the following year ground was broken for a church at this renowned Summer resort, and in July, 1895, the first Mass was said in the new edifice. The church was dedicated under the patronage of Saint Margaret, in August of the same year, Rt. Rev. Bishop Healy, of Portland, officiating.

Catholicity has made noteworthy progress in Biddeford, much of which is due to the influx of French-speaking Catholics, who for the past thirty years have worshipped in a church of their own. In former years they attended St. Mary's, until, during the pastorate of Father Bartley, Father Ponsardin organized the parish of Saint Joseph. A brick church, which had once belonged to the Methodists, was purchased and made ready for Catholic services. Shortly afterwards the present church of Saint Joseph was built. In 1877 Father Ponsardin was succeeded by Rev. Pierre Dupont, who is still in charge of the parish. The school, which is under the care of the Sisters of the Immaculate Heart of Mary, accommodates over 1200 children. Father Dupont is now assisted by Rev. P. M. Denoncourt, Rev. A. Lessieur, Rev. J. Conde Nadeau and Rev. N. Canuel.

BRUNSWICK.

PARISH OF ST. JOHN THE BAPTIST.

AMONG the early settlers of Brunswick were several families of Irish birth, but it is not certain that they were Catholics. Over fifty years ago Rev. James O'Rielly, of Augusta, celebrated Mass in Brunswick in the house of Mr. Patrick Donnelly, and, in 1850, Rev. Edward Putnam, of Whitefield, offered the Holy Sacrifice in the home of John White, for the convenience of the Catholics engaged in constructing the railway. Father Putnam visited Brunswick at regular intervals until the organization of the parish at Bath, in 1855, when Rev. Peter McLaughlin, the new pastor, established the custom of saying Mass once a month in the house of Mr. James Dolan. Rev. Cornelius T. O'Callaghan, who succeeded Father McLaughlin in April, 1861, used to officiate in Varney's Hall, which was also the monthly custom of his successor, Rev. D. W. Murphy. From the autumn of 1865 until October, 1869, Rev. L. F. Bartley was the visiting priest. In 1866 he purchased an old Protestant church on Federal street, saying Mass there once each month, as did also in latter years his successors, Rev. L. Mutsaers and Rev. John Power. During Father Power's administration, which lasted from the autumn of 1875 until the beginning of 1877, a lot of land, situated on the corner of Pleasant and Union streets, was purchased for $4000.

In 1877 Rev. J. H. Noiseux was appointed first resident pastor of Brunswick. He was succeeded, in 1881, by Rev. James P. Gorman. When Father Gorman assumed the pastorate the debt of $4000, contracted at the time of the land purchase, remained unpaid; but, notwithstanding this, steps were taken to erect a new church. The corner-stone was laid in July, 1882, and, in the summer of 1883, the basement of the new structure was ready for occupancy. In the following September a school was opened in the old church on Federal street, and was continued until the church of St. John the Baptist was completed, when the educational work was conducted in the new basement. The new edifice, representing an outlay of $25,000, was dedicated June 24, 1886. In 1888 Father Gorman built the present commodious rectory at a cost of $4500, and also purchased a tract of land comprising seven acres, devoting it to cemetery porposes. At the close of Father Gorman's pastorate the total debt, after all the improvements, was only $5000, or a net incumbrance on his own work of $1000. In 1892 Father Gorman was transferred to South Berwick, and, on September 17th of that year, Rev. J. B. Sekenger assumed the pastorate of Brunswick. Father Sekenger immediately arranged for better school accommodations in the parish. In 1893 he bought an estate on Oak street and remodeled the dwelling included in the purchase, fitting it for a convent. At about the same time the church was improved, and in 1894 the school accommodations of the basement were much increased. The Daughters of Sion, a French teaching order, took charge of the educational work in September, 1894, and so great was the number of children who applied for instruction that it became necessary to erect a temporary school building behind the convent. A finely appointed and commodious school has since been built, and ample accommodations for the children of this prosperous parish now exist.

CALAIS.

THE IMMACULATE CONCEPTION PARISH.

NEARLY three centuries have passed since the first Mass was celebrated in this locality, which now comprises the parish of the Immaculate Conception, Calais, Maine.

In the year 1604 a French expedition under Sieur de Mont, with Poutrin Court, Count d'Orville, Samuel Champlain, some Catholic missionaries, and others in the company, sailed from Havre de Grace, and, after having explored the coast of New Brunswick, landed for the first time on the Isle de Sainte Croix, nine miles from the present business portion of Calais.

This island afterwards received the name of Neutral Island, and later it was styled Dochet's Island, a name which it still bears. When discovered by the French it was more than a mile in length; but the ebb and flow of the strong tides, in the lapse of many years, have made such encroachments that at present only a small portion of the northern shore, on which a lighthouse stands, remains to recall the traces of its early and adventuresome discoverers.

There are maps still extant which show that the French had there a settlement, and some of them indicate that it was intended to be a permanent one. The sites of the houses of De Mont and Champlain, of the public building, the storehouse, the chapel, the cemetery, and of other places of interest, are marked on these maps.

Rev. Nicholas Aubrey, of Paris, and another priest, whose name is now unknown, were the first to offer the Holy Sacrifice on the island. This they did in the month of July, 1604.

At this time there were no white men within a thousand miles of the settlement. In the fall of 1604 some of the pioneers returned to France to procure supplies, leaving about seventy-eight persons on the island. The winter which followed their departure was unusually severe, and forty-five of the little colony perished from cold and exposure. Yet were these hardy explorers undaunted.

The city of Calais, the seat of the present Catholic mission, is an irregular strip of land bordering on the Saint Croix River, and situated between the towns of Baring and Robbinston. Of the early Catholic settlers in the town little is known; but in 1850 there were numbers of the faithful among its residents, and these are well remembered at the present day. At that time the Catholics of Calais were attended by the priests of Eastport. The first Mass said in the town was probably that celebrated in the house of Mr. John Tracy in 1830, by Rev. Father McMahon. Rev. Fathers Force and Boyce, in later times, visited Calais and said Mass in the home of Mr. Dunn, on Chandler street. Mr. Thomas Barret also received the priest, and Mass was celebrated in his house on Main street. For a time the building, now known as the River View House, was used by the early Catholics for religious purposes.

With the growth of the lumber and ship-building interests, the Catholic population increased, and, after a few years, numbered about thirty families. It soon became necessary to provide more suitable quarters for the little congregation, and to this end steps were taken to acquire the old town-hall, which had been vacated by the city authorities. Several Protestant gentlemen, among them Mr. Shephard Pike, the Town Treasurer; Mr. Lawrence, the first mayor of the city; Mr. Samuel Gallagher, and others, lent their aid, and in August, 1852, the hall was purchased for $300. As yet there was no priest residing in Calais, and because of the long and difficult journey from Eastport, where the nearest priest was stationed, Mass was said only at rare intervals in the town; but the little congregation remained faithful, and frequently assembled in the hall to pray or to instruct the children of the Sunday-school.

In 1859 Rev. Matthew W. Murphy was appointed first resident pastor, and the fidelity of the people was at last rewarded. When Father Murphy assumed charge the hall bore little or no resemblance to a Catholic church; but under his direction the temporary altar gave place to one more suitable; pews were provided, a vestry added, and a tower was built, giving the structure a more church-like appearance. Bishop Bacon dedicated the church soon after these improvements were made. In 1864 the interior of the building was renovated, and a bell was purchased and hung in the tower. The next addition to the property of the parish was made in 1865, when the Bradbury house, on High street, was bought and converted into a parochial residence. Father Murphy attained much celebrity as a preacher, and had done much for Catholicity in Calais, when, in March, 1870, he died, after a pastorate of eleven years. The parish records indicate that for a few months in 1864 Father Murphy was assisted by Rev. John Imasso.

Rev. James T. Durnin succeeded the deceased pastor, and during his pastorate was organized a sodality of the Blessed Virgin Mary, a Rosary society, and a temperance and debating society known as the Calais Catholic Institute. Father Durnin died in April, 1873, and was interred near Father Murphy in the chapel yard. In later years the cemetery presented to the parish by the city became the resting-place of the two faithful pastors.

After Father Durnin's death the parish was for a few months under the care of Rev. John Cassidy, who was succeeded, in May, 1873, by Rev. Owen M. Conlan. During Father Conlan's administration the church was again repaired, new altars provided, and the parochial residence was enlarged and much improved. In 1884 a fine convent was erected on land purchased three years previously from Mr. Alfred Sawyer. When the purchase was made and the work of construction begun, no little surprise was manifested on all sides at the magnitude of the undertaking in a parish of small numbers; but Father Conlan enjoyed the full confidence and support of his people, and the work went on until the building (on which $14,000 was expended) was completed and opened as a convent and school. Right Rev. Bishop Healy, of Portland, blessed the school in September, 1885, and in the same month it was opened under the charge of the Sisters of Mercy. The school is excellently appointed, and the convent chapel is one of the finest of the kind in the State. Father Conlan lived but a short time after the completion of the building, of which he was so justly proud. For years he had been the victim of a painful malady, which in June, 1888, terminated in his death. He was mourned alike by his faithful parishioners and by all who knew him.

On July 12, 1888, Rev. M. F. Walsh, the present pastor, was appointed as Father Conlan's successor. The Catholic population of Calais then numbered 140 families, whose willing co-operation with their new pastor is best attested by the beautiful church and parochial residence which now grace the city.

The old church, though endeared by a thousand happy memories, was hardly in keeping with the progress made in other directions, and, in the early years of Father Walsh's pastorate, work was begun on a new and more commodious edifice. The church represents an expenditure of $18,000, and is undoubtedly one of the finest houses of worship in Eastern Maine. The old church is still the property of the parish, and, when occasion requires, it is used for purposes of entertainment. The first Mass was said within the walls of the new edifice on Christmas Day, 1893, and in September of the following year the ceremonies of dedication were performed by Bishop Healy, of Portland.

In 1896 ground was broken for a new parochial residence, which, when completed, crowned with success the efforts of pastor and people to centralize the parish property; for before the erection of the new church and house, much inconvenience was occasioned by the distance separating the parish institutions. The house, on which $5,000 was expended, and the church are models of their kind, and have all modern improvements. Few cities of equal size can boast of superior Catholic institutions, and their excellence is all the more striking when it is considered that there are only 700 Catholics in Calais. The parish is now practically out of debt.

Attached to the parish of Calais is the Indian mission of St. Ann at Dana's Point, three miles by water from Princeton. It is the reservation of a portion of the Passamaquoddy tribe. These Indians have a neat and well-appointed church, which is to them the object of much solicitous attention. There is also a house for the priest and a school, where during three months of the year the Sisters of Mercy instruct the young. The remainder of the school year finds the good sisters laboring among another branch of the Passamoquaddy tribe at Pleasant Point, near Eastport. Wonderful progress has been made by the children of the forest since the sisters took up their abode among them, some fifteen years ago.

In another direction, down the St. Croix river, twelve miles from Calais, is the town of Robbintson, where reside some thirty or forty Catholics. There is a little chapel in the village, and hither the priests of Calais come at intervals to minister to the spiritual wants of the Catholics of the place.

CARIBOU.

OUR LADY OF THE HOLY ROSARY PARISH.

THE parish of Our Lady of the Holy Rosary, Caribou, Me., is of comparatively recent origin. Sixteen years ago there was no Catholic church in the town and Catholics attended the services regularly held in the parish church at North Lyndon, six miles away.

In 1884 Rev. Ferdinand Pineau, pastor at North Lyndon, made preliminary arrangements for the better accommodation of the people of Caribou. Land was purchased from Mr. Freeland Jones and the erection of a church begun on one of the most desirable sites in the town. The church is a frame structure, 60 x 40, with stone foundation, and provided with a sanctuary and a vestry of ample size, a gallery graces the interior and, with the main auditorium, furnishes sittings for about 550 persons.

In 1885, while building operations were yet in progress, Father Pineau was succeeded in the pastorate of North Lyndon and Caribou by Rev. Charles O. Gingras. Father Gingras carried the work on the new church at Caribou rapidly on to completion and, on May 26, 1886, the Holy Sacrifice of the Mass was offered in the new temple for the first time. During his pastorate of eight years Father Gingras resided at North Lyndon, extending his pastoral care to the Catholics of Caribou. Besides directing the finishing work on the exterior of the new church, he furnished the interior with pews, erected an imposing altar, supplied new vestments and sacred vessels and purchased the bell which now hangs in the tower of the church and calls the faithful from their homes to the house of prayer.

The Catholic population of Caribou in 1885 numbered only sixty-five families; but when Father Gingras was replaced by Rev. Celestin F. Marsan, in July, 1893, the congregation comprised more than twice that number. Father Marsan remained until 1896, zealously guarding and promoting the spiritual interests of his flock. In July, 1894, he built a school-house near the church, and for a time utilized it as a hall for parish meetings, and in November, 1896, Caribou was detached from North Lyndon and made an independent parish, Father Marsan remaining at North Lyndon and Rev. Eugene Gauthier, of Bangor, becoming the first resident pastor at Caribou.

During Father Gauthier's administration the church has been repaired, a parochial residence provided and furnished and the original parish debt has been reduced to $1,000. The congregation now numbers about 180 families, for the most part residents of the town of Caribou, while a few families dwell in the neighboring villages, Woodland, Perham, Washburn, Wade and Limestone. The last-named place was formerly connected with the parish of St. Denis, Fort Fairfield, but for the past few years has looked to the pastor of Our Lady of the Holy Rosary for the comforts and blessings of religion.

CHISHOLM AND RUMFORD FALLS.

ST. ROSE OF LIMA, ST. ATHANASIUS.

WHAT is now known as Rumford Falls, Maine, the prosperous and busy mill town on the Androscoggin river, was a mere wilderness in 1890. When industry laid claim to the locality and mills were erected near the falls, a thriving settlement at once sprang up. Catholics of Irish and French lineage were among the first inhabitants of the now prosperous town. Scotland, Italy and Poland also are represented in the population of Rumford Falls, and the first to call for the services of a priest within the town limits were Italians.

The first Catholic services held in the locality were conducted at Mexico in the town hall, in March, 1891, and there until November, 1892, Mass was at intervals celebrated.

When Rev. N. J. Horan, the pastor of the parish of St. Rose of Lima, Chisholm, to which the mission at Rumford Falls is attached, first visited the settlement, he was obliged to travel by team over lonesome roads and through dense forests; but now a better state of affairs exist. For a time Father Horan celebrated Mass at Rumford Falls in new buildings, in the paper mill and the town hall. In 1894 work was begun on the foundation of a church, that, henceforth, the Catholics of the town might worship in a sanctuary of their own. The erection of the superstructure was not begun until October, 1896, but before a month had passed the building was ready for temporary occupancy and Mass was celebrated for the first time within its walls. St. Athanasius was chosen as the titular patron of the church. During the two years following the interior of the church was finished; pews, an organ, altars, statues and other church requirements were supplied and all indebtedness was cleared away. The land on which the church stands was given by Hon. Waldo Pettengill. The site is one of the most pleasing in the town.

November 24, 1898, the new edifice was dedicated by Right Rev. Bishop Healy, of Portland, and the labors and sacrifices of pastor and people were at last rewarded.

Father Horan resides at Chisholm, Maine, the seat of the parish of St. Rose of Lima, to which are attached the missions at Rumford Falls, Gilbertville, Jay Bridge, North Jay and Wilton. The Church of St. Rose of Lima, the parochial residence and the parish school were erected under Father Horan's direction and through his untiring zeal and energy. The Catholics of the parish number about 600, and at the school eighty children are enrolled.

DEXTER.

ST. ANNE'S PARISH.

SAINT ANNE'S parish, Dexter, Me., passed through the stages of a country station and mission before attaining its present standing. It was somewhere in the neighborhood of 1845 that a priest, probably Father Vetromile, of Bangor, visited Dexter to attend a dying person, and while there celebrated Mass in the home of the Higgins family. No regular services were held until the building of the railway, in 1870, brought a number of Catholics to the town. Father Halde visited Dexter at this time at the request of Mr. Timothy O'Donnell, of Waterville, Mr. James Hoar, of Lewiston, and Mr. James Mulholland, employees of the new railway, and for two years thereafter Mass was said at intervals of three months in the home of Mr. Bernard Flanagan. For over ten years Father Halde made the Flanagan homestead his headquarters while ministering in Dexter.

The Catholic population gradually increased, and a public hall was rented for church purposes. When the French-Canadians began to settle in the town it became necessary to provide a more suitable place of worship, and in 1871 Father Halde built a church. The mission was attached to the parish of Waterville, and was attended by Father Wallace, now of Lewiston, and by

Father Charland. Later, when Skowhegan was detached from Waterville and made an independent parish, Dexter became one of its missions and was visited at different times by Fathers Genereux, Hamaker, Lacroix and Bergeron.

In 1893 Dexter was raised to the dignity of a parish, and to it were assigned the missions at Dover, Foxcroft, Sangerville, Brownville and Monson. Rev. P. E. Bradley was appointed pastor and remained in charge until July, 1895, when he was succeeded by Father Healy. In November of the same year the present pastor, Rev. John W. Houlihan, assumed the pastorate, the Catholics then numbering 600, and being scattered through the town and the various missions.

During the past few years the parish debt has been materially decreased, and in the summer of 1898 a new church was built at Dover, Me., at a cost of $3100. The church was made ready for occupancy in December of the same year, and on Christmas day Mass was offered within its walls for the first time.

Dexter and its missions, like other parishes in sparsely populated parts of Maine, furnishes many noteworthy instances of heroic self-sacrifice on the part of pastor and people, and were the hardships of travel in winter recorded, much edification would be given by the strong faith manifested alike by pastor and flock.

EASTPORT.

ST. JOSEPH'S PARISH.

SAINT JOSEPH'S parish, Eastport, Maine, is one of the oldest parishes in the State. In July, 1827, Bishop Fenwick, of Boston, visited the town, whither Rev. Charles Ffrench, O. P., had come during the preceding year. In company with Father Ffrench, Bishop Fenwick went to Pleasant Point, where he was graciously received by the Indians, among whom Father Ffrench had for some time been laboring. During the good bishop's stay in Eastport, at the request of some of the inhabitants of the town, he delivered an address in the Congregational meeting-house. A large and attentive audience heard the eloquent discourse of the missionary bishop.

In May, 1828, the corner-stone of the church was laid, and during the following year the work of construction was completed and the church was opened for services. At some time later a parochial residence was built, which has since been the home of many zealous pastors. Among the priests who have ministered to the spiritual wants of the Catholics of Eastport since the year 1834 were: Rev. Fathers Cronin, Demillier, Flood, French, Kirnan, McMahon, Carraher, Boyce and O'Donnell. The Society of Jesus was represented at different times by Rev. Fathers Bapst, De Necker, Force, Kennedy, Pacciorinni, Vigilanti and Moore. Rev. Fathers Parrish, Mosher or Mochell, Gillen, Murphy, Imasso, Durnin, Vetromile, Carnes, Lee, Mattocks, the Dominican father, Adams, the Benedictine father, Wissel, and Father Coffey also administered the affairs of the parish. Rev. John O'Dowd, now of the Sacred Heart parish, Portland, was for years the pastor of Saint Joseph's. Rev. Joseph J. Ahern succeeded Father O'Dowd, and is still in charge of the parish.

Attached to the parish at Eastport are the missions of Saint John the Evangelist, at Pembroke, and that of Saint Ann, at Pleasant Point, the reservation of the Passamaquoddy Indians.

ELLSWORTH.

ST. JOSEPH'S PARISH.

ELLSWORTH, Maine, was visited by missionary priests for many years before the Catholics of the town enjoyed the ministrations of a resident pastor. Rev. James C. Moore, S. J., was the first pastor who fixed his residence there. Father Moore remained for about six years, and was succeeded by Rev. John Bapst, S. J., of sainted memory, who continued in the pastorate during two years. Of the heroic sufferings which Father Bapst underwent for the faith, an extended account is given in the preceding chapters of this work.

Rev. Father Madden, the next pastor, administered the affairs of the parish during five years. Rev. Father Durnin, his successor, remained in charge about three years. Father Durnin was replaced by Rev. Father Imasso, who, after a pastorate of two years and three months, gave place to Rev. Eugene O'Keefe. Father O'Keefe remained only three months, at the end of which time Rev. Father Herbert assumed the pastoral cares. Father Herbert was succeeded two years later by Rev. Father Coffey, who remained in Ellsworth during seven years. Rev. Thomas F. Butler was the next pastor. During the thirteen years in which Father Butler administered the affairs of the parish noteworthy progress was made. Rev. J. D. O'Brien, the present pastor, succeeded Father Butler. Cherryfield, Bar Harbor, and North East Harbor are attached to St. Joseph's parish, Ellsworth. At Cherryfield there are about ninety Catholic residents, and at Bar Harbor not more than one hundred remain throughout the year. During the summer many Catholics visit Bar Harbor and North East Harbor, and the congregations are in this way augmented in number.

FAIRFIELD.

THE IMMACULATE HEART OF MARY PARISH.

THERE were many faithful Catholics in Fairfield, Maine, long before the church of the Immaculate Heart of Mary was built. The absence of a church in no way lessened their religious ardor; they were earnest in their belief and zealous in the discharge of the duties of faith.

In former times the Catholics of the town attended Mass at Waterville, and many continued this practice even after Fairfield afforded the rather limited advantages of a mission parish. In 1870, Fairfield became a mission and was placed under the care of Rev. Father Halde, then pastor of the church of St. Francis de Sales, Waterville. Mass was celebrated once a month in the school-house on Main street, and here, for ten years, the faithful assembled to receive from Father Halde the consolations of holy religion.

Rev. N. Charland succeeded Father Halde in 1880, and during the first year of his pastorate, a chapel was erected in Fairfield. Some years later Rev. Louis Bergeron was appointed first resident pastor of Fairfield, and through his earnest efforts the little chapel, which had proved inadequate for the needs of the congregation, was replaced by a church, on which $9,000 was expended. The corner-stone of the new building was laid in August, 1891, and on the 16th of July, 1892, Right Rev. Bishop Healy, of Portland, assisted by Rev. Joseph Gory and Rev. Louis Bergeron, dedicated the edifice under the patronage of The Immaculate Heart of Mary. The old chapel was moved over near the new church, and is now used as a winter chapel or vestry. In the upper part a hall has been fitted and is used for sociables and other entertainments.

Through the untiring efforts of Father Bergeron the parish debt has been reduced to $3,000, and there is every reason to believe that the church will soon be entirely free from incumbrance.

Besides his duties in Fairfield, Father Bergeron has charge of the mission at Shawmut, where there is a fair-sized Catholic community.

FORT FAIRFIELD.

ST. DENIS' PARISH.

IN the year 1840 the few Catholics then residing in Fort Fairfield built a little chapel at a point some five miles distant from the town. In this humble sanctuary Mass was celebrated two or three times yearly, or whenever a priest visited the settlement. Among the priests who ministered to the spiritual wants of the faithful of Fort Fairfield during these years were Rev. Fathers Connolly, McGuirk, Mulloy, McKinney and Nugent.

When Rev. D. Ryan was stationed at Houlton, Fort Fairfield was attached to his parish as a mission. Father Ryan said Mass once each month at the mission, and, during this time, the present church of St. Denis was erected in the town. Father Sullivan succeeded Father Ryan in the pastorate at Houlton, and continued to care for the spiritual interests of the Catholics of Fort Fairfield. Father Hamel was the next pastor. During his administration the debt on the church was paid and purchase of land adjoining the church property was made. Father Hamel was succeeded by Father Fortier, who, in turn, was replaced by Father Marchand. Father Marchand resided at Presque Isle, and visited Fort Fairfield twice each month.

In 1894 Rev. J. P. Manning was appointed resident pastor of the parish. Father Manning has made notable improvements in the church, and has added a rectory and other buildings to the property of the parish. Limestone, where reside a few Catholic families, is under the care of the pastor of Saint Denis', Fort Fairfield.

FORT KENT.

SAINT LOUIS PARISH.

FORT KENT, Maine, has long been the home of Catholics, although it was for years without a Catholic church. The early settlers were accustomed to paddle in canoes along the river Saint John to St. Basile, N. B., twenty-five miles distant, where, in 1810, a chapel had been built by Father Lagarde.

In 1815 a chapel was erected at Frenchville, Maine, and the good people of Fort Kent found themselves fifteen miles nearer to a church than formerly. The mission at Frenchville was attended by priests from St. Basile until, in 1840, Father Dionne became resident pastor. Father Dionne remained at Frenchville during eighteen years. In 1850 he built a church at Middle St. Francis, N. B., now Winding Ledges, only five miles distant from Fort Kent, and two years later another chapel was erected at Wallagrass, Me., on the road leading to Ashland. Fort Kent was now surrounded by chapels, but it was not until 1860 that its first Catholic church was built. To the efforts of Father Sweron the Catholics of the village owed this improvement. Eleven years later Father Sweron built a chapel at St. Francis Plantation, sixteen miles distant from Fort Kent.

From 1850 until 1870 the Catholics of Fort Kent, Wallagrass, and St. Francis Plantation were ministered to by the priest residing at Middle St. Francis, N. B., who was the assistant of the pastor of Frenchville, Me. For the succeeding five years the pastor of the church at Frenchville visited Fort Kent, and, in 1885, came the first resident priest, Rev. Cleophas Demers. In 1882 Father Demers was succeeded by Rev. F. X. Burque, who is still in charge. The new church, which Father Demers had partially completed, and in which Mass was celebrated September 3, 1882, was finished under the direction of Father Burque. The new pastor also erected a parochial residence at Fort Kent, and, at Wallagrass, a new church in which the first Mass was celebrated October 25, 1885. Father Burque had charge of the mission at Wallagrass until August, 1890, and at Saint Francis Plantation until July, 1894.

There are no parochial schools in Fort Kent or its missions, and the children attend the public schools and the Madawaska Training School. The Catholic population now numbers about 1800, many of whom are French Canadians. The parish is dedicated to Saint Louis, under whose patronage marked progress has been made.

FRENCHVILLE.

SAINT LUCE PARISH.

THE first Mass was said in Frenchville, Me., in the year 1837, by Father Langevin of St. Basil. Father Langevin directed the building of a little chapel, which was dedicated under the patronage of St. Luce, and hither, at regular intervals, he came to offer the Holy Sacrifice and to attend to the spiritual wants of the Catholics of the town.

Rev. Henri Dionne was the first resident pastor of Frenchville. During his administration the parish church and parochial residence were erected. After a long pastorate of twenty years, Father Dionne was succeeded by Rev. Charles Sweron, the present pastor, who has been in charge of the parish of St. Luce for about forty years. Father Sweron's long pastorate has been marked by numerous consolations, but trials have not been wanting. About ten years ago the parish property was struck by lightning, and the church, convent, and high school were destroyed by fire. Through the efforts of the pastor and people a new and better church, and a finer high school have been built, and now preparations are making for the erection of a new convent. Frenchville is well supplied with schools, for there are now eleven institutions in which the elementary branches are taught. The present population of the parish is estimated at about 1600, of which number the majority are of French lineage.

GARDINER.

SAINT JOSEPH PARISH.

THE town of Gardiner was founded just previous to 1760, and was incorporated in 1803. There doubtless were Catholics among the early settlers, for records still remain of baptisms administered by Bishop Cheverus in 1812, 1813 and in 1816. Many descendants of the Catholics who settled in the Kennebec valley during the opening years of the nineteenth century, when the fostering care of the church was restricted to the occasional visits made by priests of other localities, drifted away from the faith. Prominent among those who held steadfastly to the church is the family of Martin Esmond. In 1817 Bishop Cheverus, on the occasion of his missionary visit to Gardiner, made the Esmond homestead his headquarters; and, in the following year, Rev. Denis Ryan, of Whitefield, established the custom of saying Mass there three times a year. Father Ryan continued to care for the spiritual interests of the Catholics of Gardiner until Rev. Father Curtin became pastor of the church at Augusta, in 1833, when he assumed charge of the mission. In 1825 Rev. Charles Ffrench, a Dominican, who was afterwards pastor of St. Dominic's in Portland, visited Gardiner while making a missionary tour. For a time in 1835, Father Ryan again ministered to the wants of the mission, until the coming of Rev. Patrick Flood. In 1837

Father Wilson, of Augusta, attended Gardiner, as did also, in later years, his successors in the pastorate of Augusta: Rev. John O'Beirne, Rev. Patrick O'Beirne, Rev. Father Carraher and others. Rev. Charles Egan directed the building of St. Joseph's church in Gardiner; work on the structure was begun in the year 1858, and five years later the new edifice was dedicated by Bishop Bacon, of Portland.

In August, 1877, Rev. Raphael Wissel, O. S. B., who as pastor of the parish at Augusta, was also in charge of the mission at Gardiner, became its first resident pastor. In 1880 Father Wissel was succeeded by Rev. Jeremiah McCarthy, who still exercises the pastoral functions. During Father McCarthy's administration the church has been enlarged and greatly improved.

A few miles down the river from Gardiner is the town of Richmond, where a mission has been established. Rev. Daniel Murphy, during his pastorate at Bath, some thirty years ago, attended to the spiritual needs of the Catholics residing in Richmond. It was afterwards under the charge of Rev. Charles Egan, of Augusta, and his successors, until Father Wissel became resident pastor of Gardiner. Father Wissel said Mass at the mission once a month, a custom which has ever since been followed. A neat frame church dedicated to St. Ambrose was erected about nine years ago, and there and in the hearts of the faithful people is the home of Catholicity in the little town.

HALLOWELL.

THE SACRED HEART PARISH.

HALLOWELL, Me., in all probability, was the home of a few Catholics during the first decade of this century, for records of baptisms administered by Bishop Cheverus in the years 1812, 1814, and 1816, give evidence of their presence in the town at an early date.

From 1818 until the foundation of the parish at Augusta, in 1833, the Catholics of Hallowell were accustomed to attend Mass in Whitefield or in Gardiner, but after the building of the church in Augusta, only two miles distant from Hallowell, that city became the objective point of these faithful people.

The first Mass in Hallowell was said in the year 1840, by Rev. Denis Ryan of Whitefield; it was in the home of Mr. Bernard Gately and there, once each month, during seven years, Father Ryan offered the Holy Sacrifice. In 1847, Father O'Reilly became pastor of the church at Augusta, and for nearly four years, he conformed to Father Ryan's custom of celebrating Mass at Mr. Gately's house. From 1851 to 1876, the Catholics of Hallowell attended Mass at Augusta, but in the latter year a new order was established; Rev. D. W. Murphy and Rev. Father Wissel visited the town and said Mass in a hall which had been hired for the purpose. Father Wissel on two occasions offered the Holy Sacrifice in the home of Mr. Patrick McCarthy.

In 1878, the church of the Sacred Heart was erected by Rev. D. W. Murphy of Augusta. Hallowell was thenceforth visited by the various pastors of Augusta, until June, 1889, when Rev. Charles Doherty relinquished it, after clearing away an indebtedness of $750. At that time, Rev. Peter Bradley was appointed first resident pastor of Hallowell, with charge of the spiritual interests of the Catholics at the Soldiers' Home at Togus, this institution having, up to the erection of the new parish, been attached to the parish of Gardiner.

Father Bradley was succeeded in 1892, by Rev. John P. Nelligan, who is still in charge of the parish. Father Nelligan says Mass in the Soldiers' Home every Sunday and holyday, and on the first Friday of every month. During his pastorate a new rectory has been added to the parish property.

The Catholics of Hallowell now enjoy all the privileges common to a parish having a resident pastor, but this change for the better in no way obscures the memory of the time when such privileges were wanting and Catholicity found its home only in the hearts of the faithful people.

JACKMAN.

SAINT ANTHONY'S PARISH.

THE parish of Saint Anthony, Jackman, Me., is of comparatively recent origin. The first Mass in the locality was, probably, that said fifteen years ago, by Rev. F. Boutin, pastor of the parish of Saint Câme in the Province of Quebec. Rev. J. B. Cousineau, of Megantic, Canada, afterwards made occasional visits to Jackman; but it was not until September, 1892, that the Catholics of the town and its vicinity enjoyed the services of a regularly attendant priest. Rev. Joseph Forest was then placed in charge of Jackman and of other missions along the line of the Canadian Pacific Railway for a distance of eighty miles. In this extensive parish Father Forest labored zealously, and in course of time a church and house were built at Jackman, a chapel was erected at Lowelltown, and a church at Greenville. The missions at Forks and Carratunk, Me., forty-five miles distant by road from Jackman, are now visited regularly by the pastor and by Rev. G. A. Forest, who for the last two years has been assistant there. During the winter, when lumbering operations are in progress, missions are given by Father Forest in the camps along the Penobscot and Kennebec rivers.

The Catholics of Jackman and its outlying missions now number about 700, and are for the most part of French lineage. The history of this parish is brief, but it is not the less suggestive of arduous and fruitful priestly labors.

LEWISTON.

PARISH OF ST. JOSEPH.

THE history of Catholicity in Lewiston and Auburn is noteworthy alike far the rapid progress made and for the success which has crowned the efforts of those who labored to establish the faith in the Androscoggin valley. Previous to 1845 there were few if any Catholics in Lewiston; but, with the incoming of manufacturing industries, the town rapidly grew and the Catholic element became an important factor in the population.

The Holy Sacrifice of the Mass was offered at Auburn, for the first time, in 1848. Rev. James O'Reilly, then pastor of Augusta, was the visiting priest, while the little congregation consisted, for the most part, of laborers, who were engaged in the construction of the new railway.

In June, 1850, Rev. Charles McCallion, of Portsmouth, N. H., visited Lewiston, and in the house of Mr. Patrick McGillicuddy, said the first Mass celebrated in the town. During the remainder of the year Father McCallion celebrated Mass in Lewiston at monthly intervals, the Cowan mill and the Bates dye-house serving in lieu of a chapel.

From 1851 until 1855 Rev. John O'Donnell, of St. Dominic's church, Portland, ministered to the spiritual wants of the faithful of Lewiston. Mass was said in a small building which stood on the present site of the Lewiston mill, and when, with the rapid development of manufacturing interests, the Catholics became too numerous to be accommodated within the temporary chapel, the end wall of the structure was removed and the people knelt on the green without to participate in the Sacred Mysteries.

In 1855 Rev. Peter McLaughlin, of Bath, assumed charge of the mission at Lewiston, celebrating Mass in Auburn Hall on every second Sunday. During the administration of Father McLaughlin the Catholics of the town purchased from the Franklin Company the old First Baptist church, which they moved to a lot on Lincoln street. Know-Nothingism was then at its height, and the recently acquired church suffered because of the malicious bigotry of ignorant fanatics, who, be it said, had little or no connection with the better class of Lewiston's citizens. The building was attacked by a mob of lawless bigots, who demolished the windows and committed sundry acts of desecration. The damage was immediately repaired, through the timely assistance of the mill agent, Mr. Kelcey. Some time afterwards the church was destroyed by fire, the fanatics having succeeded in adding incendiarism to their already long list of unlawful deeds. The church was at once rebuilt, and with succeeding years anti-Catholic agitation subsided.

In 1856 a parish was established at Biddeford, Maine, and Rev. Thomas Kenney, the new pastor, divided his ministrations between that city and Lewiston. In the following year Lewiston became the seat of an independent parish, and Rev. John Cullin assumed charge as first resident pastor. Father Cullin at first resided with Mr. McGillicuddy, but after a short time, a house which had been purchased with the church lot on Lincoln street became the rectory. He was succeeded in 1858 by Rev. Daniel Whelan, who remodelled the church. At this time the enemies of Catholicity again assumed a threatening attitude, but their attempted attack on the church was thwarted by the coolness and bravery of Father Whelan. Rev. James A. Durnin succeeded Father Whelan in the pastorate, and made the preliminary arrangements to obtain funds with which to erect a new church. Before the final steps were taken Father Durnin was transferred to Somersworth, N. H., and under the direction of his successor, Rev. Michael Lucey, land on Main street was purchased and the erection of St. Joseph's church begun. Right Rev. Bishop Bacon laid the corner-stone, June 13, 1864, and the edifice, representing an outlay of $55,000, was completed in 1867. Towards the close of the year 1869 the French Canadians, who numbered about 1,000 souls, were placed under the care of Rev. Louis Mutsaers, then asssistant at St. Joseph's, and the basement of the church was set apart for their accommodation.

In 1874, Father Lucey went to Exeter, N. H., and Father Mutsaers assumed charge of the parish of St. Joseph's. During his pastorate a new rectory was built. Rev. Thomas H. Wallace succeeded Father Mutsaers in August, 1876, and at once began the series of good works which have made his pastorate an important factor in the history of Lewiston. Within four years the new pastor cancelled the parochial debt amounting to $16,000, and in 1881 purchased the Bonnallie block, remodelling the building for school purposes. In August, 1881, a community of Sisters of the Congregation of Notre Dame came from Montreal to take charge of the new school. The work of these pious women in educating the Catholic girls of Lewiston has been exceptionally successful, as is evinced by the excellent records of those who have attended the school. When the Sisters arrived in Lewiston, a house in Haymarket Square was secured for a convent. Four years later the Lowell property, which had been purchased by Father Wallace, became the home of the Sisters.

In 1886 steps were taken to provide a more centrally located church, and to this end a lot 200 feet square, on the corner of Bates and Walnut streets, was purchased at a cost of $25,000. In May of the ensuing year the corner-stone of the new edifice was laid, Rev. Doctor Conaty, now of the Catholic University, preaching an eloquent sermon on the occasion. The first Mass in the new church, which had been placed under the titular patronage of St. Patrick, was celebrated on Christmas Day, 1890. At about the same time Father Wallace took up his residence in the fine brick mansion which stands on the corner of the new lot. The old rectory was thenceforth occupied by the Sisters of Notre Dame until about November, 1894, when the parish was divided, and the building became the residence of the new pastor of St. Joseph's parish. Father Wallace remained in charge of St. Patrick's parish, which was established by the division, and Rev. Thomas F. Butler assumed charge of St. Joseph's. Shortly after the installation of Father Butler extensive repairs on the church were made, and, in 1895, the interior was thoroughly renovated and beautified, at an expenditure of $6,000.

In January of the same year, St. Joseph's school was seriously damaged by fire. The building was immediately reconstructed, and when completed surpassed the old school in appointments and in convenient arrangement. In the spring of 1896 Father Butler remodeled the basement of St. Joseph's church, adding to its appearance and increasing its accommodations. St. Joseph's parish has, under its present pastor's able direction, increased in numbers and in importance; nor is Father Butler's influence felt only in Lewiston, for Catholics throughout the State have been no little benefited by his literary labors. The parish is well organized and the work of its zealous pastor is apparent on all sides.

ST. PATRICK'S PARISH.

ST. PATRICK'S parish is of comparatively recent origin. Its history properly dates from November, 1894, when it was formally set apart from the old parish of St. Joseph, although St. Patrick's church was built some years prior to the division. The new parish comprises the part of Lewiston lying south of Ash street, together with the southern part of Auburn. Father Wallace, the organizer and pastor of the parish, had long been identified with St. Joseph's and with all that concerned the well-being of Catholicity in Lewiston, and under his able administration St. Patrick's parish soon became one of the foremost in the diocese.

In 1895, the parochial holdings were increased by the purchase of an estate adjoining the church property. By this addition, which represented an outlay of $10,000, the church estate attained considerable proportions, its frontage extending 350 feet and its depth measuring 200 feet. The dwelling, which stood on the newly acquired lot, was remodelled and devoted to the use of the Sisters of Notre Dame.

St. Patrick's church cost, exclusive of land, $100,000. It is of the Gothic order of architecture and is justly styled one of the finest church edifices in Maine. Its site is unsurpassed, and in point of beauty and general excellence the structure attests unbounded zeal and good taste on the part of the pastor as well as the admirable and generous co-operation of the parishioners. The Chapel of the Immaculate Conception, which adjoins the church, well bears out the high order of architecture and embellishment of the major edifice. August 5, 1896, Father Wallace celebrated his silver jubilee, and the people of Lewiston, Catholics and Protestants alike, took occasion to honor him in a manner well befitting his long and fruitful pastorate. His influence has extended beyond the confines of his parish, and for a number of years he was an active and influential member of the Lewiston School Board. He is also a valued member of Bishop Healy's Diocesan Council.

St. Patrick's parish is a model organization; several flourishing societies foster the works of charity and temperance, and nothing conducive to piety and to social advancement is left undone.

PARISH OF STS. PETER AND PAUL.

WITH the development of the fabric manufacturing interests a new element was introduced into the population of Lewiston, and one which has played an important part in the growth of Catholicity in the spindle-city. From time to time after 1860, numerous Catholic families of French lineage came from Canada and entered the employ of the manufacturing corporations, until the number of Canadians was so great that it became necessary to provide a church wherein they might be better directed than in the church of the English-speaking Catholics.

In 1869, the French-Canadians, who numbered about 1,000, were assigned to the care of Rev. Louis Mutsaers, then assistant at St. Joseph's church, and for a time the basement of St. Joseph's was devoted to the use of the new congregation. In July, 1870, Rev. Edward Létourneau became director of the French parish, and the old chapel on Lincoln street, which had in former years sheltered the beginnings of Catholicity in the town, was re-opened to accommodate the new congregation. Father Létourneau was succeeded, in October, 1871, by Rev. Peter Hevey, a young priest of St. Hyacinthe, Canada, to whose unbounded zeal and untiring energy the parish owes much of its present prosperity. Father Hevey met with numerous discouragements during the early days of his pastorate, but with heroic determination he withstood all, and brought the parish to a well-organized state.

In July, 1872, the corner-stone of a new parish church was laid, and on May 4th of the following year, Bishop Bacon dedicated the edifice to God under the patronage of Sts. Peter and Paul. The congregation then numbered over 2,000, and when, in 1878, it had increased to more than 3,000, Father Hevey made provision for the education of the children. The Gray Nuns were brought from St. Hyacinthe, Canada, and to them was entrusted the work of education and the care of orphans. Father Hevey was at different times assisted in the pastorate by Rev. N. Charland, Rev. J. L. Dumontier, Rev. A. Decelles, Rev. M. Davignon and Rev. H. A. Lessard. In 1881 Father Hevey's parishioners numbered more than 5,000. "L'Année dominicaine" of January, 1882, says that, "The French Catholic parish of Lewiston, one of the most important in the State, had for its pastor a man of great merit and exceptional activity. Father Hevey upon coming to Lewiston, in 1871, found there hardly more than a handful of Catholics, without church, school or presbytery, and obliged to assemble each Sunday in a structure little better than a barn in order to hear Mass. By dint of zeal and energy he succeeded in a few years in thoroughly organizing the French Catholics of the city, in building a commodious and beautiful church in one of the most desirable quarters of Lewiston, and in making his parish one of the largest and most flourishing in the State of Maine."

In a parish so numerous the demands made upon the pastor and his assistant were almost beyond the resources of these zealous and energetic priests, and Father Hevey, noting the fruitful apostolic labors of the Dominican fathers of St. Hyacinthe, Canada, with rare generosity laid down his pastoral office, confiding the work, which he had organized and fostered, to the Sons of St. Dominic. He went to Manchester, N. H., and in June, 1890, the Holy See, in recognition of his great labors and generosity, honored him with the title Monsignor.

October 2, 1881, Very Rev. A. L. Mothon, O. P., accompanied by five other Dominicans, Rev. Fathers Adam, Toutrin, Sicard, Clair, and Brother Jean-Marie Closse, came from St. Hyacinthe, and took possession of the church and rectory of the parish of Sts. Peter and Paul. Father Mothon's work in Lewiston soon met with results alike numerous and important. In 1883 he built the Dominican block, a fine brick structure, devoted principally to parish school purposes. In October, 1884, Father Mothon was called to France, and for two years Very Rev. Father Adam administered the affairs of the parish. Father Adam gave much attention to the development of educational work. He purchased a house on Bates street for the accommodation of the Daughters of Sion, an order of teachers, whose mother-house is in France. Father Adam was succeeded in 1886 by Very Rev. Thomas Morard, who remained in charge until the return of Father Mothon, in 1887. During the administration of Father Morard steps were taken toward building a school for boys, now known as the college. After the return of Father Mothon, in 1887, decided advances in parish work was made. In 1888 a fine estate on Sabattus street was purchased, and the mansion standing on the property was remodelled, and was opened as the Hospital of Our Lady of Lourdes, under the direction of the Gray Nuns (otherwise known as the Sisters of Charity). At Auburn, in 1892, a finely appointed brick structure was erected and devoted to church and school purposes. Near this chapel-school is the novitiate and academy of the Daughters of Sion, who, in 1891, were given charge of all the schools in the parish. After the departure of the Marist Brothers in 1894, who had in August, 1886, established themselves in Lewiston to direct the education of the boys of the parish, the Daughters of Sion took possession of the house on Bates street, which had been occupied by the brothers as a boys' school. In 1893 the Healy Orphan Asylum and Kindergarten was completed and made ready for occupancy. The building is, in all particulars, well appointed, and has, under the efficient management of the Sisters of Charity, proved a boon to the helpless little ones of the parish. Two years later the new monastery of the Dominican Fathers, on Bartlett street, was completed. In 1897 Very Rev. A. R. Grolleau, the present pastor, succeeded Father Mothon. Father Grolleau has accomplished much towards diminishing the parish debt, and has taken steps to enlarge and improve St. Peter's church, which when completed will be the largest church edifice in Maine. The chapel at South Paris, Maine, is under the care of the pastor of St. Peter's and his assistants.

The parish is in a prosperous condition; numerous organizations of social and religious character further the advancement of the people, and everywhere are apparent signs of the untiring zeal and energy of the Dominican Fathers and of the generous co-operation of the French-Canadians of the city.

LISBON, LISBON FALLS AND YARMOUTH.

LISBON, LISBON FALLS AND YARMOUTH PARISHES.

THE parent town of Lisbon is Bowdoin, which held its first town-meeting April 15, 1778, and which has ever since been a Baptist stronghold, though one of its first highway surveyors was a Timothy Higgins.

By a vote of Bowdoin, June 22, 1799, the town of Thompsonborough was incorporated; and the new town changed its name to Lisbon February 22, 1802.

That there were any Catholic townsmen here in the early days, is problematical; though, as is evident from the names of some of the surrounding villages and of several families in the neighborhood, a good Irish strain, originally Catholic, must have come down through the different generations of Lisbon's inhabitants. The first Catholics in Lisbon, within present memory, were French Canadians, for whose convenience Mass was celebrated about twenty years ago, by Father Hevey, then pastor of St. Peter's, Lewiston, who officiated in Central hall. Lisbon was attended from that church until the coming of Father Noiseux to Brunswick in 1877. Father Noiseux and his successor, Father Gorman, said Mass in Lisbon once a month; but in 1884, this mission was transferred to the care of Father Wallace, of Lewiston. In July, 1885, Lisbon was raised to parochial dignity, and Rev. Henry J. McGill was made first resident pastor, with charge of Lisbon Falls, Sabattus, Winthrop, Livermore Falls, Farmington, and several other small townships. At first he said Mass in Lisbon every fourth Sunday. Shortly after coming, Father McGill bought a fine lot on the corner of Main and Park streets, with a house standing thereon, and not long afterwards erected the church of St. Anne, opening it on Easter Sunday, 1886.

St. Anne's church was dedicated, a new cemetery was consecrated, and the first confirmation was administered in October, 1887.

In 1890 Father McGill purchased a small frame edifice in Lisbon Falls, and adapted it to church purposes, calling it St. Patrick's church. Here he said Mass twice a month, his congregation being polyglot, and consisting of Irish, French-Canadians, Germans, Hungarians, Greek Catholics, Poles, Russian Catholics, and one family of Indians.

In Sabattus, which was formerly attended by Father Wallace of Lewiston, he said Mass once a month in a hall. He also said Mass once a month in Yarmouth. This old town, which is only eleven miles from Portland, was first visited by a priest November 12, 1856, Rev. Father Kenney saying Mass at that time in the house of Patrick Doran. Some years later, it was visited by Very Rev. John E. Barry, now pastor of Concord, N. H. Father De Rose, while stationed at the cathedral, used to officiate there once in three months on a week day.

Mass was celebrated for the first time on a Sunday in Yarmouth July 17, 1875, by Rev. Denis A. Ryan, who took charge for four years. In his time there were twelve Catholic families in Yarmouth. The chapel of the Sacred Heart was built by Rev. Denis M. Bradley, now Bishop of Manchester, the dedication taking place July 27, 1879.

Rev. T. P. Linehan, now pastor of St. Mary's, Biddeford, took charge on his assumption of the rectorship of the cathedral. Yarmouth was finally attached to the parish of Lisbon May 21, 1886.

St. Anne's church, Lisbon, is a frame structure with brick underpinning, its plainness being relieved by a little romanesque open belfry tower, from which the Angelus rings out three times a day.

The Sunday-schools of Lisbon and Lisbon Falls are attended every Sunday by Sisters of Sion, who come from Lewiston. Father P. E. Bradley is the present pastor of St. Anne's church of Lisbon.

LOWER GRAND ISLE.

OUR LADY OF MOUNT CARMEL PARISH.

THE parish of Our Lady of Mount Carmel, Lower Grand Isle, Me., originally belonged to the diocese of St. John, N. B., but passed under the jurisdiction of the Bishop of Portland when, by the treaty of Ashburton, the Madawaska district was ceded to the State of Maine. The first chapel erected in the parish stood at a point six miles further up the St. John river than its present site, where it was moved in the spring of 1877. In July, 1853, the new chapel was blessed by Rev. A. Langevin, of St. Basile, N. B., and, on the same day, Mass was celebrated within its walls for the first time. Father Langevin and his assistant, Rev. P. McKeany, visited the mission, and Mass was offered in the little chapel once each month. In 1855 Father Langevin died, and the Catholics of the parish of Our Lady of Mount Carmel were ministered to by Father McKeany, who had been transferred to Van Buren, Me. Rev. Hugh McGuirk, pastor of the parish at St. Basile, N. B., took charge of the mission in 1857, and continued to care for its spiritual welfare until 1867, when he was succeeded by another priest from St. Basile.

In the spring of 1869 the fathers of the congregation of the Holy Cross came to the Madawaska, at the invitation of the Bishop of St. John, N. B., and to two of their number, Rev. A. F. Bernier and Rev. P. Beaudet, the care of the parish of Our Lady of Mount Carmel was committed. Father Bernier remained two years, and Father Beaudet, until October, 1871, when he was succeeded by Rev. P. Vallie, who resided at Van Buren, Me.

About one year later the mission was attached to the parish at St. David, and, until January, 1875, was attended by Rev. F. Trudel, now pastor at Oldtown, Me. Rev. Cleophas Demers, at present of Somersworth, N. H., succeeded Father Trudel, but continued in charge of the mission for only a few months. From October, 1875, until June, 1880, Rev. Charles Sweron, then of St. Luce, Me., visited the mission, and for a few months in the last-named year, Rev. H. A. Lessard continued the work. In October, 1880, Rev. Ferdinand Pineau replaced Father Lessard, and he in turn was succeeded by

Rev. John the Baptist Richer, in December, 1884. Father Richer remained as pastor of Lower Grand Isle until the day of his death, May 7, 1893. The Marist Fathers of Van Buren then assumed charge of the parish and watched over its spiritual interests until July of the same year, when Rev. Charles O. Gingras was named pastor.

Father Gingras is still in charge of the parish, which, notwithstanding the many changes of administration it has undergone, gratefully recalls the noble efforts of all who have labored in its behalf.

MACHIAS.

CHURCH OF THE HOLY NAME PARISH.

THE first Catholics of Machias, Me., were the members of the colony established by the French in the seventeenth century. Courageous though these pioneers were and zealous for the propagation of the faith, the attempt to establish a permanent settlement was futile. Years afterwards, a few Catholics of Irish birth settled in the vicinity of Machias, but not until after the Revolution did they comprise more than a small number of families. These Catholics were occasionally visited by priests, who made long missionary tours along the coast, and Mass was, at rare intervals, celebrated in the farm houses of the settlement.

During succeeding years Machias was visited by the priests who at different times were stationed at Eastport. Among these pioneer priests were Rev. M. Romagne (1808–16), Rev. Patrick Byrne (1824–28), Rev. James Fitton (1828–30), Rev. Michael Healey (1830–32), Rev. James Conway (1832–36), Rev. B. LeDemillier (1836–41), Rev. John B. McMahon (1841–43), who was an eminent physician and practiced medicine gratuitously among his parishioners; and Rev. John B. Daly, who remained as pastor of Eastport for a short time only. Rev. Bernard Carraher succeeded Father Daly in the pastorate of Eastport, and, in 1845, a small frame church was erected at Machias. Rev. Patrick Cronin attended the mission from 1845 to 1847, when Rev. John O'Donnell assumed charge. In 1850 Rev. N. Dougherty ministered at Eastport during three months. During the same year the mission was visited by Rev. N. Lazarian, a Turkish priest, and later by Rev. James McDavitt and Rev. John Boyce. From 1851 until 1856 the attendant priests were members of the Society of Jesus, among them being Rev. John Bapst, and Rev. Fathers Force, Pacciorinni, DeNecker, Kennedy and Moore. Rev. Henry Gillen visited Machias from 1856 until the coming of the first resident pastor, Rev. Henry O'Neil, in 1859. Revs. M. W. Murphy, Edmond Doyle, Daniel Whalen and John Madden officiated at Machias after the death of Father O'Neil in 1860. Rev. C. J. O'Callaghan was in charge of the parish from 1864 until 1866; during the following years until the arrival of Rev. John T. Sullivan, in 1868, it was attended by Rev. John Imasso and Rev. James Durnin of Eastport. Father Sullivan remained until 1870; for a few months he was assisted by Rev. Louis Smith. After the departure of Father Sullivan, the affairs of the parish were administered by Rev. James P. Cassidy (1870), Rev. O. M. Conlon (1870–73), Rev. John J. Cassidy (1873–74), and Rev. William Herbert, who remained only two months, until the coming of Rev. John O'Donnell. During Father O'Donnell's pastorate the church and parochial residence were destroyed by fire, but were at once rebuilt. In 1878 Rev. Eugene Vetromile became pastor at Machias and remained there until 1881, when he was succeeded by Rev. John Canning. Through Father Canning's efforts the church debt was paid. Rev. William Lonergan directed the affairs of the parish from 1883 until 1885. In 1885 Rev. C. O'Sullivan, the present pastor, assumed charge. During Father O'Sullivan's pastorate numerous improvements have been made in the church of the Holy Name at Machias. The missions at Trescott, Lubec, and West Lubec are attached to the parish at Machias. In 1889 a church was erected at Lubec, where a number of Catholic families reside.

MADAWASKA.

ST. DAVID'S PARISH.

MADAWASKA, in far off northern Maine, is the seat of St. David's parish, which now comprises 1250 Catholics, many of whom are of French descent. According to the best accounts, the Holy Sacrifice of the Mass was offered for the first time in Madawaska in March, 1871. Rev. Charles Sweron was the officiating priest, and a humble dwelling served as the chapel. During the summer of the same year building operations were begun, and in the spring of 1872 a church and rectory were ready for occupancy, Mass having been said in the intervening time in the house in which the first Mass had been celebrated.

Rev. F. X. Trudel succeeded Father Sweron in the pastorate of St. David's, and continued in charge during two years. Father Trudel made several improvements in the property of the parish, and during his administration a bell was blessed by Bishop Bacon, and was hung in the tower of the new church. For a few months in the year 1874, Father Sweron was again in charge of the parish. In January, 1875, Rev. Cleophas Demers was appointed pastor, but remained only a short time. From October, 1875, the time of Father Demers' departure, until June 25, 1881, Madawaska was without a resident pastor, and was attended by Father Sweron and the priests who at different times assisted him in his parish work. Among these assistants were Rev. Father Lobarbanchon, Rev. John J. Sullivan, Rev. H. Babinault, Rev. A. Lessard, and Rev. E. Bordas.

Rev. E. Bernard, a zealous and learned man, was assigned to the pastorate of St. David's parish in June, 1881. Father Bernard labored zealously and well, and during the years of his pastorate noteworthy progress was made in the affairs of the parish, both material and spiritual.

After the death of Father Bernard, Rev. Henry Gory, the present pastor, assumed charge. Father Gory has directed several works of importance to the parish; the church has been enlarged, and the rectory much improved.

Educational work has kept pace with the general progress made in the Madawaska territory during the last few years. There are now about twelve schools, besides the free high school, and in these more than six hundred children are enrolled.

ORONO.

ST. MARY'S PARISH.

THE Catholics of Orono, Maine, were formerly attended by the priests of Oldtown. From 1835 until 1850 Mass was said by Father Welch and Father O'Sullivan in the homes of the faithful of the town. During the nineteen years following 1850 the home of Mr. P. McChrystle was the headquarters of the visiting priests, and there the Catholics of Orono assembled to attend the celebration of the Holy Sacrifice. Among the priests who ministered at the mission were Rev. John Bapst, Rev. Fathers Vetromile, Nicolin, and McFall, Rev. John Duddy, Very Rev. M. C. O'Brien, Rev. N. Charland, and Rev. F. X. Trudel.

In 1883 Rev. H. Hamakers was appointed first resident pastor. Father Hamakers continued in the pastorate until 1885, and did much towards perfecting the organization of the parish.

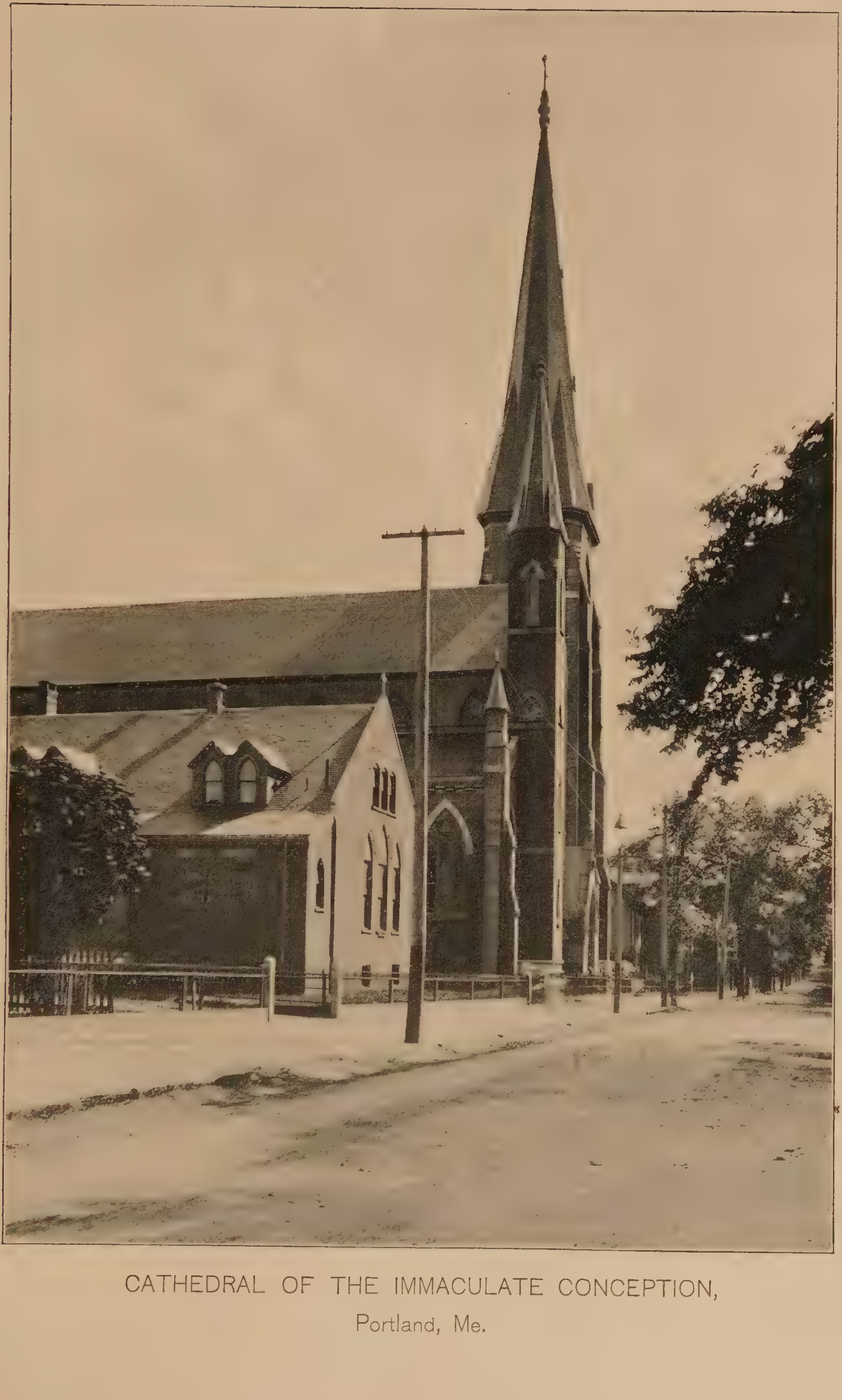
Rev. Edmund Genereux, the present pastor, was assigned to St. Mary's parish in 1888. During his pastorate many improvements have been made, and the Catholics of the town have increased in number. Orono has a well-appointed church and parochial residence, but as yet there is no Catholic school. The Catholic population is estimated at about 1,000, many of the people being of French lineage.

PORTLAND.

ST. DOMINIC'S PARISH AND CATHEDRAL PARISH.

FROM humble beginnings Catholicity in Portland, Maine, steadily gained with passing years until its present status was attained. In 1822, shortly after Maine had been admitted to statehood, there were only forty-three Catholics in Portland, and these were without the services of a priest. At this time Bishop Cheverus, of Boston, visited the town at the request of the few Catholics who had fixed their abodes there. Mass was said by the bishop in the house of Mr. Nicholas Shea, on Fore street. From the time of this visit until 1827 the Catholics of Portland were occasionally visited by Rev. Denis Ryan, of Whitefield, and Rev. Father McNamee, of Boston.

Bishop Fenwick, the successor of Bishop Cheverus, said Mass in August, 1827, in an upper room of a house, in which the faithful, to the number of 125, were accustomed to assemble for public prayer.



CATHEDRAL OF THE IMMACULATE CONCEPTION,
Portland, Me.

Immediately after Bishop Fenwick's visit Rev. Charles Ffrench, a Dominican, who, during the previous year had been sent to the mission at Eastport, was appointed resident pastor of Portland. Father Ffrench undertook the erection of a church in the new parish, and for this purpose collected funds from the Catholics of Boston. Of the $2,926 received $1,700 was reserved for church purposes in Saco, and Eastport, Maine, and Dover, New Hampshire, while the balance was devoted to the building of the church in Portland.

In the year 1829 the site of a new edifice was selected, and despite the opposition manifested by some of the townsfolk, the land was purchased. Mr. John Fox, the owner of the property, besides making the purchase possible, also gave a generous sum for building purposes. The new church was placed under the patronage of St. Dominic, and was ready for occupancy November 1, 1830. There were at this time about 200 Catholics in Portland. During this month of November, 1830, Bishop Fenwick again visited the town and administered confirmation, but he did not dedicate the church until August 11, 1833, the year after the municipal incorporation of Portland. On the occasion of the dedication Bishop Fenwick was assisted by Fathers Ffrench, the pastor, McNamee, of Boston, and Wiley, of Salem. The visiting prelate and clergymen were hospitably entertained by Judge Preble, who also, twenty-two years later entertained the clergy on the occasion of the installation of Bishop Bacon. In 1839 Father Ffrench was succeeded by Rev. Patrick Flood, who, in 1841, was replaced by Rev. Patrick O'Beirne. Rev. James Power succeeded Father O'Beirne in 1844, and two years later Rev. James Maguire assumed charge of St. Dominic's parish. At the time of Father Maguire's appointment there were about 1,000 Catholics in Portland. When, in 1847 and 1848, the years of the great immigration from Ireland, the number of the faithful had largely increased, it became necessary to build an addition to the rear of the church. Father Maguire died in January, 1850, and during the two months which elapsed before the coming of his successor, Rev. John O'Donnell, of Eastport, St. Dominic's was attended by Rev. James O'Reilly, of Whitefield, Maine, and by Rev. S. A. Mulledy, Rev. John McCabe, and Rev. Ambrose Manahan, of Boston, Mass.

When Father O'Donnell became pastor of St. Dominic's the Catholics of Portland numbered 1500, and for their better accommodation the church was again enlarged.

From 1850 to 1855 the church in Portland made rapid progress, as in fact it has always done. Maine and New Hampshire were detached from the archdiocese of Boston and a new diocese was created with the episcopal see at Portland. Rev. David W. Bacon, of Brooklyn, was appointed first bishop of Portland, March 25, 1855, and was consecrated April 22 of the same year, in St. Patrick's cathedral, New York. May 31, 1855, he was installed, the ceremony taking place in St. Dominic's Church.

When Bishop Bacon assumed the episcopate there were only six priests and eight churches in the diocese, but untiring zeal and labor soon increased these numbers. In November, 1855, Father O'Donnell was transferred to Nashua, N. H., and Rev. Eugene Müller was appointed pastor of St. Dominic's and vicar-general of the diocese. Under Father Müller's direction the church was remodeled.

In the spring of 1856 Bishop Bacon purchased land on Cumberland street, where the cathedral now stands, and before the end of the year a chapel, seating 600, was ready for services. In 1859 St. Dominic's Church was again remodeled, and in the following year ground was broken on the Cumberland street site for the new cathedral. The foundations of the new edifice had been laid when the Civil War began, occasioning a halt in the building operations. In 1863 the Covell estate, on Congress street, was bought and the necessary alterations made in the mansion to fit it for an episcopal residence. The house formerly occupied by the bishop was given to the Sisters of Notre Dame who, in 1864, had come from Canada to direct the education of the Catholic girls of the city. At the same time a school was opened in a building on Congress street, where also Mass was said on Sunday when the cathedral chapel had become inadequate for the increasing congregation.

St. Dominic's school for girls was built in 1865, and in December of that year was opened under the charge of the Sisters of Notre Dame.

Work on the cathedral was resumed in 1866, the corner-stone being laid May 31, but before the outer walls were completed the entire episcopal property was destroyed by the great fire which swept Portland, July 4, 1866. After the fire Mass was said for a time on Grand Trunk wharf, and later in a temporary building erected on the present site of the Kavanagh school. Nothing daunted by this disaster, Bishop Bacon immediately began to collect funds for the restoration of the destroyed property, and for this purpose made a tour through this country and Canada. At the end of two months he returned and purchased a house on Free street for an episcopal residence. The chapel was at once rebuilt and was dedicated shortly before Christmas, 1866. Shortly afterwards the present episcopal residence was completed, and before the spring of 1867 Saint Aloysius' was ready for occupancy. The Sisters of Notre Dame, who had returned to Canada after the fire, resumed their work in Portland in January, 1867.

During the following year work on the cathedral was again begun; and, at about the same time, Father Muller was transferred from Saint Dominic's to the pastorate of Biddeford. Rev. Michael O'Brien of Rockland was appointed rector of Saint Dominic's and remained until May, 1869, when Rev. John W. Murphy assumed charge. The cathedral of the Immaculate Conception was dedicated, September 8, 1869, eight bishops and seventy-five priests assisting at the ceremonies. On the following night the spire of the new edifice was blown down, but it was immediately rebuilt.

In 1871, Rev. Denis M. Bradley, now Bishop of Manchester, N. H., was assigned to the cathedral parish, and, shortly afterwards, was appointed rector of the cathedral and chancellor of the diocese. During the following year, Rev. John W. Murphy was succeeded in the rectorship of Saint Dominic's by Rev. Eugene M. O'Callaghan, who two years later was replaced by Rev. T. H. Wallace.

In 1870, Bishop Bacon attended the meeting of the Vatican Council in Rome, and soon after his return to Portland, remodelled the house, on Free street, fitting it for an orphan asylum. In 1873, further improvements were made on this property.

September 1, 1873, the Sisters of Mercy, who had succeeded the Sisters of Notre Dame in the work of educating the Catholic children of the city, opened St. Elizabeth's Academy in the Free street building. In the early part of 1874, ground was broken for a new brick schoolhouse, on a site adjoining the episcopal residence. During the summer of 1874, Bishop Bacon, whose health had long been failing, started for Rome; but becoming very ill on the way, he remained for some time at Brest, in France. On the homeward journey he lived only to reach New York, where he died in St. Vincent's Hospital, November 5, 1874. Bishop Bacon was a man of sterling worth; his eminent sanctity and untiring zeal, combined with wisdom, prudence and strength of character, made him a power for good among both Catholics and Protestants.

February 12, 1875, Rev. James A. Healy, pastor of St. James' church, Boston, was designated as successor to Bishop Bacon. Bishop Healy was consecrated in the Portland cathedral, June 2, 1875, by Most Rev. John J. Williams, assisted by eight bishops. Shortly after Bishop Healy assumed charge of the diocese, work on the new school building, on Congress street, was resumed. The building was completed in February, 1877, at a cost of about $23,000, and was named the "Kavanagh School," in honor of Miss Kavanagh of Damariscotta, who had given $25,000 for this purpose. Some time after Bishop Healy's accession, the orphanage was transferred from the Convent of the Sisters of Mercy, on Free street, to Whitehead, but in 1887, Bishop Healy purchased a fine old mansion on the corner of Pleasant and High streets and re-established the orphanage of Portland.

In 1881, Bishop Healy purchased a splendid estate in Deering, now a part of the city of Portland, and opened there St. Joseph's Academy, a boarding school for girls conducted by the Sisters of Mercy. On the same estate a finely appointed building was erected and opened as a home for aged women. Near the home, which was placed under the patronage of St. Joseph, a neat chapel was built for the accommodation of the inmates of the institution and of the Catholics of Deering. Mass is said in the chapel every Sunday by one of the priests of the Cathedral. During the winter of 1899, the chapel was damaged by fire; extensive repairs and improvements were at once made, and the chapel was rededicated by Bishop Healy, April 23, 1899.

In 1884, New Hampshire was detached from the Diocese of Portland and a new see was erected at Manchester, with Right Rev. Denis M. Bradley as bishop. Notwithstanding this division, the Portland diocese remains the most extensive in New England, and many of its parishes are reached only after long and tedious journeys. The educational work by the Sisters of Mercy at St. Elizabeth's Academy, St. Joseph's Academy, Kavanagh and St. Dominic's Schools, was further increased when, in 1893, the Sacred Heart School was built and opened for the instruction of boys of the cathedral parish. Under Bishop Healy's direction Calvary cemetery has been enlarged and improved, two conferences of St. Vincent de Paul Society have been established for the relief of the poor, and extensive property on Little Diamond Island has been purchased.

During Bishop Healy's episcopate notable changes have taken place in St. Dominic's parish. In 1877, Rev. T. H. Wallace was succeeded in the rectorship by Rev. J. F. McKenna, who in turn was followed, in 1881, by Rev. C. W. Doherty. In 1887, Very Rev. John W. Murphy, who had been rector sixteen years before, became pastor of St. Dominic's, and at once began to consider plans for the erection of a new church. During the following year old St. Dominic's church was torn down, and work was begun on a new structure. Mass was said in the hall in St. Dominic's school until the basement of the new church was ready for occupancy, in 1889. The old rectory, on State street, was also razed, and after a temporary residence in a house on Danforth street, Father Murphy purchased the Messer estate on Danforth street, which henceforth became the parochial residence. Father Murphy died, July 29, 1892, while the new church was yet building. Seldom is a departed one so widely mourned as was Father Murphy. Of affable bearing, he had endeared himself to all, while his great zeal and untiring energy, even in poor health, marked him as an ideal priest and pastor.

In September, 1892, Rev. E. F. Hurley, who had been Father Murphy's assistant from January, 1891, was named his successor in the pastorate. Under Father Hurley's direction the new St. Dominic's was completed. The dedicatory ceremonies took place, August 6, 1893, Bishop Bradley, of Manchester, preaching the sermon of the day.

SACRED HEART PARISH.

THE parish of the Sacred Heart was established June 1, 1896, taking territory both from the Cathedral and St. Dominic's parishes. Rev. John O'Dowd, of Eastport, was appointed pastor, and he at once conformed to the custom established by the priests of St. Dominic's, of saying Mass in Harmon's Hall, West End, for the benefit of the Catholics of the parish.

A lot of land was secured at the corner of Mellen and Sherman streets, one hundred by two hundred and fifty feet, for the sum of ten thousand dollars. Excavation for the foundation was begun July 1st, and the cornerstone was laid November 15, 1896. The first Mass was celebrated on Passion Sunday, April 4th, and the ceremony of dedication took place April 25, 1897.

The work of erecting the upper church, which is to be of brick and of the Byzantine order of architecture, will be deferred to a more opportune time. The finely appointed basement in the meantime supplying the wants of the two thousand Catholics of the parish. The dimensions of the church are one hundred and fifteen by sixty-one feet.

ROCKLAND.

ST. BERNARD'S PARISH.

IN Rockland, Maine, as in other places throughout the State, Catholicity has made marked progress. The early Catholic settlers had no church or chapel, but, as did their brethren in other towns, assembled at the home of one of their number to receive from some visiting priest the consolations of religion. Rev. Father Barron was the first resident pastor of Rockland. Father Barron was succeeded by Rev. M. C. O'Brien, now vicar-general of the diocese. During Father O'Brien's pastorate, Mass was said for the first time on the island of Vinalhaven. On this occasion the Holy Sacrifice was offered in the home of Mr. Garrett Coughlin, one of the most esteemed and influential citizens of the town.

Father O'Brien was succeeded by Father L'Hiver, who in turn was replaced by Rev. E. McSweeney, now of St. John's parish, Bangor. Father McSweeney's labors among the quarrymen will long be remembered. He organized the first Catholic temperance society in Rockland and did much toward bettering the condition of the laboring people of the town. Father Peterson was the next pastor. He was succeeded by Rev. R. W. Phelan, who still administers the affairs of the parish. Father Phelan assumed charge in the year 1888, and, on Ash Wednesday of the following year, the church of St. David, which had for some years been the home of Catholic worship, was destroyed by fire. Under the new pastor's direction the church and the parochial residence, which also had been destroyed, were rebuilt. The new church was dedicated under the patronage of St. Bernard, by Bishop Healy, in August, 1890. While the church was building, Mass was said in one of the halls of the city. In 1892, the parish received substantial aid from one of its most esteemed members; $40,000 having been bequeathed for parish purposes by Mr. Cornelius Hanrahan. During the past ten years the Catholic population has greatly increased, and the parish is in a flourishing condition. The Catholics of Thomaston are attended by the pastor of St. Bernard's and his assistant. Once each month, Mass is said at the Thomaston prison. Hurricane Island and Vinalhaven are also under Father Phelan's jurisdiction.

SANFORD.

ST. IGNATIUS THE MARTYR PARISH.

THE history of the parish of St. Ignatius the Martyr, Sanford, Me., properly dates from 1891; previous to this time it was a mission attached to Springvale, with whose history its own is united.

The first regular services were held by Rev. Alexander Dugre, of Springvale, at the home of Mr. Henri Gauthier, 1889; the Catholic population then numbering only a dozen families. During the two succeeding years this number had so increased that Father Dugre found it necessary to provide a suitable place for public worship. The old Baptist church was purchased and made ready for Catholic services in 1891; from this time Mass was celebrated twice a month in the newly acquired church until November, 1892, when the Catholics having continued to settle in the town in increasing numbers, the mission at Sanford was detached from Springvale and made a distinct parish under the charge of Rev. M. J. Healy.

Father Healy continued in the pastorate until July, 1895, perfecting the organization of the new parish, and adding a residence for the priest to the church property purchased by his predecessor, Rev. A. Dugre. In 1895, Father Healy was transferred to Lewiston, and Rev. John J. McGinnis came from St. Mary's church, Bangor, Me., to assume charge; the parish is still in his care.

The rapid development of the industries of Sanford occasioned the incoming of many Catholic families, and the church proved inadequate for the accommodation of the increasing congregation. Steps were at once taken to supply the growing need, and pastor and people redoubled their efforts to discharge the existing parish debt, and to acquire more extensive church property. In September, 1898, the Kimball estate was purchased, and the erection of a church was immediately begun. The new church was opened for services February 1, 1899, on the feast of St. Ignatius the Martyr, a fitting day for an event so important in the brief but interesting annals of Catholicity in Sanford.

SKOWHEGAN.

NOTRE DAME DE LOURDES PARISH.

AS was the case in Fairfield, the early Catholics in Skowhegan had no resident pastor; theirs was a mission parish attached to the parish of St. Francis de Sales, Waterville. Rev. Father Halde, a former pastor at Waterville, was one of the first priests from whom the faithful of Skowhegan received regular visitations.

In former years the Catholics of the town possessed no church building, but, as the parish increased in numbers, the necessity for some established place of worship became more and more apparent. A church, which at one time was used by a Protestant denomination, was purchased and made ready for Catholic services. Here the Catholics of Skowhegan worshipped for a number of years, and the parish, in the meantime, grew in numbers and in importance. It is very probable that, sooner or later, a church better adapted to the needs of the people would have been provided, had events followed the natural course, but this matter was hastened by the destruction of the old church by fire.

In 1881 Rev. Edmund Genereux was appointed first resident pastor, and under his direction the new St. Mary's was built. Father Genereux was succeeded by Rev. H. H. Hamakers, now of South Brewer, Me., who came to Skowhegan in November, 1888. On account of failing health Father Hamakers was obliged to give up his pastorate after but nine months of very successful work.

In August, 1889, the present pastor, Rev. A. O. LaCroix, assumed charge of St. Mary's. He has done much for the Catholics of Skowhegan, and has seen his charge become a large and flourishing parish, its membership now numbering about 1,500.

SOUTH BERWICK.

ST. MICHAEL'S PARISH.

THE parish of St. Michael, South Berwick, Me., is, as an independent parish, of comparative recent origin. The first Catholic settlers in the town had little or no opportunity to receive the consolations of their religion until 1827, when Father Mahoney, then lately of the Boston diocese, said Mass in Dover, N. H., a few miles distant from South Berwick. During the same year, Bishop Fenwick offered the Holy Sacrifice in the house of Mr. Burns, in Dover, and the faithful of the Maine village had a second opportunity to attend the great office of the church. When, in July, 1834, Rev. Patrick Canavan was appointed first regular pastor of Dover, the Catholics of South Berwick more frequently enjoyed the ministrations of religion. At some time later the parish of Great Falls, N. H., now Somersworth, was established, and South Berwick, Me., and Salmon Falls, N. H., were placed under the care of the pastor of the new parish. Rev. Father Lucey, of Great Falls, erected a church at Salmon Falls in 1857, and the spiritual needs of the Catholics of the Maine town were still better satisfied. Eventually, Salmon Falls and South Berwick became one parish, under the charge of Rev. J. Sullivan. The diocese of Manchester was erected in 1884, but South Berwick was not separated from Salmon Falls until 1886, when final separation took place. Rev. Michael Walsh, now pastor at Calais, was appointed first pastor of the new parish of St. Michael at South Berwick, and, in 1887, the church was built. Father Walsh was succeeded in July, 1888, by Rev. J. B. Sekenger, now of Brunswick, Me., during whose administration the parochial residence was built.

In the fall of 1892, Father Sekenger was replaced by Rev. J. P. Gorman, who is still in charge of the parish. Father Gorman says Mass at York Beach, where a number of Catholics spend the hot season.

SOUTH BREWER.

ST. TERESA'S PARISH.

ONE of the youngest parishes in Maine is St. Teresa's in South Brewer. For years it was a mission attached to the parish of St. John, Bangor, Me. In November, 1896, it was detached from Bangor and made an independent parish, Rev. Herman H. Hamakers, the present pastor, then assuming charge. Since the institution of the parish the church debt has been reduced from $2000 to $600, and numerous articles for church use have been added. The Catholic population for South Brewer now numbers about 500, but there is, as yet, no parochial residence or school.

SPRINGVALE.

NOTRE DAME DE LOURDES PARISH.

THERE was no parish organization in Springvale, Me., prior to 1888, although, for a few years previous, Mass was celebrated in the homes of Mr. Henri Lavallee and Mr. George Lessard by Fathers Lamy and Wilde of Rochester, N. H. During the year 1887 and a part of 1888 the mission at Springvale was attached to the parish of Westbrook, and was visited monthly by Father Decelles or Father Cartier.

In 1888 Rev. M. Denoncourt was transferred from Biddeford to Springvale and became its first resident priest. For nearly a year the new pastor devoted himself to the work of organizing the parish, one of the halls of the town being utilized for church purposes. Father Denoncourt was replaced in February, 1889, by Rev. Alexander Dugré, who was named pastor of Springvale and its missions. These missions included Kennebunk, seventeen miles distant in the direction of the sea-coast; Milton Mills, N. H., to the north on the New Hampshire line, and Sanford, Me., two miles away, where, at that time, a few Catholic families resided.

From February until October Mass was celebrated in the hall previously rented by Father Denoncourt, and, in the intervening time, work on the new church, which had been begun in May, rapidly progressed. The church was completed and made ready for services before the coming of winter and, in May, 1890, was dedicated to Notre Dame de Lourdes, by Right Rev. Bishop Healy. At this time the Catholic population of Springvale numbered about sixty-five families, for whose spiritual benefit services were held regularly on three Sundays each month, while one Sunday was devoted to the outlying missions.

During the following year the Catholic congregation of Sanford so increased that this mission was detached from Springvale and made a distinct parish. Rev. M. J. Healy assumed charge of the church which Rev. Alexander Dugre had previously purchased from the Baptist congregation. Father Dugre still continued to minister to the wants of the faithful at Milton Mills, N. H., and at Kennebunk, Me., and, occasionally, when going to his New Hampshire mission, he visited the mansion of Joshua M. Young in Acton, where, in the private chapel of the family, he said Mass.

After a time the influx of Catholic visitors and residents at Kennebunkport, Me., necessitated the holding of services there during the summer months, and for this purpose a small chapel, which had served as a house of worship for Protestants, was purchased and the necessary alterations made. This step tended to encourage the coming of Catholics to this beautiful summer resort, and, since the opening of the church Mass has been said regularly during the warm season.

In 1893 the church property at Springvale was augmented by the erection of a new parochial residence. The ensuing years passed without incidents of note, other than those common to parish work, until the spring of 1897, when local business depression brought about a change in the affairs of the Catholic community. On account of the shutting down of the cotton mills many Catholic families were obliged to leave the town and to seek employment elsewhere. The congregation was in this way so depleted that it became expedient to place Springvale and Sanford under the care of one priest, and Father Dugre changed his residence to the latter town ; Father McGinnis, who had been pastor at Sanford, was transferred to Whitefield, Me. In the fall of the same year Father Dugre's health failed and a change of climate became imperative. He left his flock in charge of another faithful shepherd and sought rest in Florida, where, during the winter, he performed such duties among the Catholics of Deland as his health permitted. In May of the following year Father Dugre, much improved in health, returned to the diocese of Portland, and soon after resumed his pastoral work in Springvale, where the opening of the cotton mills heralded the return of former Catholic residents and the consequent improvement in the parish affairs. He is still in charge of the church of Notre Dame de Lourdes, where services are now regularly conducted.

ST. FRANCIS' PLANTATION.

ST. CHARLES' PARISH.

THE parish of St. Charles at St. Francis' Plantation, Maine, is one of those missions common to sparsely settled localities in the State, from which may be drawn striking lessons of practical faith and heroic devotion to duty. The Catholics who look to the pastor of St. Charles for spiritual guidance in life and for the consolations of religion at the hour of death, are scattered over a territory eighty miles in length. To minister to the wants of his people the good pastor must make long and difficult journeys, in summer by canoe on the river and in winter over the ice and through the forests on horseback.

The mission was visited for more than thirty years by Rev. Fathers Dionne, McDonald, Sweron, Demers and Burque. Some twenty-two years ago Father Sweron erected a chapel there, where the Catholics of the settlement and the neighboring country assembled to offer homage to God.

Rev. P. A. Jouvin, formerly attached to the church of St. Joseph, in Biddeford, Maine, was sent to St. Francis' Plantation as its first resident pastor. The people, who number about 650, are for the most part poor, but strong of faith, and they received him with great joy. His labors among them have been to the present day fraught with many consolations. When Father Jouvin assumed charge the chapel was such, only in name; there was no residence for the priest and the cemetery was in any but a creditable condition; for the hard-working missionaries who had occasionally visited the village possessed neither time nor means to make improvements. Under the direction of the new pastor a house was built and the other needed improvements made. As the result of a ten days' retreat, a score of stray sheep were again gathered within the fold, for stray sheep there were among the Catholics of the place because of its remoteness from the centres of Catholicity. Incalculable good has resulted since St. Charles' parish received its first resident pastor, and more faithful Catholics than those who now comprise the little congregation would be hard to find.

The labors which fall to the lot of a priest in charge of a mission such as this one are most arduous and at times perilous. Father Jouvin visits the camps of the lumbermen, which in winter are scattered through the forest, some of them at long distances from any settlement. The missions at Allegash Falls, Castonguay, Glayzer Lake and Big Black river are also under his charge, and could the full story of the hardships which sometimes accompany the travels of the zealous pastor be written, the account would suggest the trials of the pioneer missionaries who years ago penetrated the wilds of unexplored Maine.

VAN BUREN.

ST. BRUNO'S PARISH.

VAN BUREN, Me., enjoys the distinction of being almost entirely a Catholic town. The parish, under the patronage of St. Bruno, has long flourished, and has rejoiced in the zeal of many faithful priests and laymen.

Father Goesselin was the first pastor of St. Bruno's parish, and from 1838, until the coming of Rev. Father Aylward, about fourteen years later, continued in the pastorate. Father Aylward was succeeded by Father Meloy, who in turn was replaced by Rev. Michael McKeagney, in 1857. When, in the spring of 1860, Father McKeagney died, Father L'Hiver assumed charge and continued the work of his predecessors until 1864. Father Nugent was the next pastor and remained as such during six years. In 1870, the parish was placed under the care of the fathers of the Holy Cross, and Father Bernier, a priest of the society, was appointed pastor. Father Beaudet, who afterwards became superior of the congregation of the Holy Cross in Canada, also for a time administered the affairs of St. Bruno's. When Van Buren passed from the jurisdiction of the Bishop of St. John, N. B., and became a part of the diocese of Portland, Father Vallée was placed in charge. He remained until his death, in 1874, whereupon Father Hubert assumed the pastoral cares. About one year later, Father Hubert was succeeded by Father De Luca, whose pastorate was of but few weeks' duration. Father Sweron was the next incumbent, and in the fall of 1876 Rev. J. B. Richer began his term of eight years in charge of the spiritual interests of the Catholics of Van Buren.

In 1884, a change was made that has materially affected Catholicity in the little town. Right Rev. Bishop Healy of Portland selected Van Buren as the location for a college for the education of Catholic youth, and to further this purpose, the Marist Fathers of France, a most zealous and scholarly body of men, were called into the diocese. Father Artaud, S. M., became pastor of St. Bruno's church and, in the summer of 1885, Father Leterrier, Provincial of the Marists, turned the first sod for the site of the new college. Like every good work, the undertaking was fraught with many and trying difficulties, but persevering efforts found their reward when, in the fall of 1886, the new institution of learning was completed and its doors thrown open to students.

Father Decreux was appointed superior of the college, to which the name, St. Mary, was given. When Father Decreux's failing health necessitated a change in the administration, Father Loudes assumed the management and, for a number of years, labored zealously in behalf of the new institution. Father Piot was in charge from 1894 until 1898, when he was succeeded by Father Collins, under whose able direction the college still remains.

At present, the institution is taxed to its utmost capacity, its students coming, not only from Maine, but also from various parts of the United States and Europe. The college is an imposing structure, four stories in height, beautifully situated on a slight eminence on the southern bank of the river St. John. North of the college stands the convent of the Sisters of the Holy Family, who are in charge of the internal economy of the institution, while, between these structures, is situated the gymnasium built for the use of the students. Although St. Mary's College has been but a few years in existence, it is already insufficient in size to meet all the demands made upon it. Its attractiveness comes not only from the natural beauty of its surroundings, but also from the educational advantages held out, for it is not without significance that its first graduates led their classes in the seminary at Montreal.

While such progress was making for education, nothing was left undone for the advancement of affairs at St. Bruno's church, which stands on the bank of the river opposite to that occupied by the college. Father Artaud was assisted by Fathers Guillemin and Fahy, and to the devoted labors of these three, the Catholics of Van Buren owe much of their present prosperous condition. During the pastorate of Father Artaud, the interior of the church was finished and work was begun on St. Joseph's church in the lower part of the town.

In 1888, Father Morcel was appointed pastor of St. Bruno's. His administration was marked by the establishment of a convent in the center of the village and the introduction of the Sisters of the Immaculate Heart of Mary. These pious women are now in charge of the district school where at times the attendance reaches 200; they also conduct a boarding-school. The high-school for boys is at present under the direction of Mr. P. Therriault.

Father Morcel was succeeded, in 1896, by Rev. M. Janisson, who is still in charge of the parish. Father Janisson is assisted by Rev. M. J. Benier, whose priestly duties extend to the mission at St. Joseph's. The handsome brick presbytery, built in 1898, affords ample proof of the zeal and executive ability of Van Buren's present pastor.

The parish of St. Bruno numbers about 3,000 persons, of whom the greater number are of Canadian and Acadian origin. The teachings and good example of a devoted clergy have not been without avail; the effect is apparent in the lives of the parishioners. The people follow with fervor the beautiful ceremonies of the church which the presence of the college and the number of the clergy sometimes permit. In a spiritual and in an educational sense, the Catholics of Van Buren enjoy privileges which are rarely accorded to dwellers in a rural community.

WALLAGRAS.

ST. JOSEPH'S PARISH.

WALLAGRAS, Me., is now the home of a prosperous and growing Catholic community, although the beginnings of Catholicity in the town gave little promise of the progress since made.

In 1851 Rev. Father Dionne, of Frenchville, Maine, built a small chapel of logs for the use of the forty Catholics who had settled in the plantations of Wallagras, Eagle Lake and Winterville, and in this humble structure Mass was celebrated. After Father Dionne's departure the mission was attended, at different times, by Rev. Fathers Sweron, McDonald, Ray, Demers and Burque.

In 1880, while Rev. C. Demers was pastor of the church at Fort Kent, building materials were purchased for a new chapel at Wallagras, but Father Demers was transferred to another parish before the construction of the church was begun. The work was undertaken by his successor, Rev. F. Burque, and in a short time a neat frame building was erected. Father Burque offered the Holy Sacrifice of the Mass for the first time within its walls in the year 1883, and in September 1886, Bishop Healy conducted the dedicatory ceremonies. The interior of the church was far from complete when, in August, 1890, Rev. Joseph Marcoux, the present pastor, assumed charge of St. Joseph's, as the parish is called. Since the arrival of Father Marcoux, numerous improvements have been made, and the church in its present finished state, representing an outlay of $9000, is one of the finest in the Madawaska district. During the first years of Father Marcoux's pastorate a rectory was built which he, as first resident pastor of Wallagras, occupies.

Educational advantages are not wanting in this far-away settlement. In 1887 was laid the foundation of a convent school, on which $6000 were expended before it was completed and opened in October, 1888. The Little Franciscan Sisters have the institution in charge, and at present direct the education of ninety Catholic children.

St. Joseph's parish numbers about 1100 persons, who are scattered over a territory extending twenty-one miles along the Aroostook road. The greater number of the parishioners are Canadians and Acadians, while a few families are of Irish descent. Portage Lake, where a few Catholic families have settled, is attached to the parish at Wallagras. Another mission is that at

Winterville, where a chapel is now building. The Catholic population of Winterville numbers about twenty families.

WATERVILLE.

ST. FRANCIS DE SALES PARISH.

IN common with other cities and towns in Kennebec County, Waterville numbered among its earliest settlers some Catholics. The history of the Catholic church in Waterville begins with the history of the place itself, and down to the present time the Catholic faith has been steadfastly held by a large proportion of the inhabitants.

It is not definitely known who was the first settler in Waterville, but it is probable that there were Catholics among the traders who established a trading post at Winslow, on the Kennebec river, between the years 1650 and 1675. The town of Waterville was set off from Winslow and incorporated in 1802, and it is reasonably certain that many of the townsfolk were of Irish lineage.

The Catholics of Waterville were at first attended by a priest from Bangor. In 1847 a chapel was built on the plains by Father Bapst, S. J., and in this humble sanctuary the Catholics of the town worshiped for over twenty years.

The first resident pastor, Father Nicolyn, was appointed in 1857. Father L'Hiver was the next incumbent, and he, in turn, was succeeded by Father Picard. Rev. D. J. Halde assumed charge in 1870, and during the next year land was purchased on Elm street, and the church of St. Francis de Sales was erected at an expense of $22,000.

In 1880 Rev. Narcisse Charland, the present pastor, was placed in charge of the parish. Father Charland's pastorate has been marked by notable progress in the parish standing. In 1886 the McCaffrey property was purchased for $3600, and converted into a parochial residence, after an additional outlay of $1000. During the following year Father Charland built a parochial school at the rear of the property, completing it in 1888, at a cost of $7000. In 1891 a convent was built for the Ursuline nuns, who had previously been brought from Canada. This building, which also serves as a boarding-school, represents, in a furnished state, an expenditure of $8788.

From the time of his advent until 1892, Father Charland expended $8000 on church improvements; and, in 1896, the present excellent rectory was added to the property already belonging to the parish. Father Charland is a valued member of Bishop Healy's diocesan council. Besides his duties in Waterville, where he has accomplished much for the faith, he also attends the missions at North Vassalboro and Oakland. In the former village Father Halde built the church of St. Bridget in 1874, but in Oakland Mass is still said in Memorial Hall. Father Charland is now assisted by Rev. J. P. O. Casavant. The Ursuline community numbers twenty-one zealous women, whose principal work is the instruction of children; they now direct the intellectual formation of nearly 500 Catholic children.

Catholicity has made noteworthy progress in Waterville, and much credit is due its zealous pastors and faithful people. Coming years will bring further progress in this already prosperous parish.

WESTBROOK.

ST. HYACINTH'S PARISH.

WESTBROOK, a thriving city but few miles distant from Portland, affords a noteworthy instance of the lasting growth of Catholicity, even when the seed of faith is planted in seemingly uncongenial soil. Fifty years ago the doctrines and practices of the Catholic church had no place in Westbrook, save, perhaps, in the misshapened fancies of those of its inhabitants who, like Colonel Westbrook, whose name the town bears, manifested bitter antagonism to the faith of St. Peter; but time has wrought wondrous changes.

The first Catholic family to settle in Westbrook made it their home as early as A.D. 1850. The brick dwelling still standing on Cumberland street, south of the White house, was their abode, and hither, once a month, a priest came from Portland to offer the Holy Sacrifice of the Mass. About eight years later several Canadian families from Britannia and Acton, P. Q., settled in the part of the town then known as Saccarappa, and from their coming may be dated the substantial beginning and growth of Catholicity in Westbrook.

Public services were held for the first time in 1871 in Warren Hall, on Bridge street, now occupied by the Grand Army Post. Two years later a chapel was fitted up in the Walker & Brigham block on Main street. In this little chapel were baptized several of the young people now prominent in the parish, and here also a class of first communicants was instructed. This arrangement was a boon to the youthful members of the congregation, who in former days were accustomed to walk to Portland that they might receive religious instruction.

The new mission, and the neighboring one at Gorham, were attended by clergymen from Portland, although for a short time the parish in Biddeford, now St. Joseph's, supplied the need. Among the priests, all of them then in the first years of their ministry, who visited Westbrook to celebrate Mass or to minister to the dying, were Fathers De Rose, Murphy, and Powers, of revered memory; Father Bradley, now Bishop of Manchester, N. H.; Father Ryan, also at present of the diocese of Manchester; Father Lee, now attached to St. Dominic's church, Portland, Maine; Father Beaugarde, and Father Linehan, present pastor of St. Mary's church, Biddeford, Maine. The two last-named priests resided in Westbrook during part of their term of ministration there.

In 1877 a building lot on Brown street was purchased by Right Rev. James A. Healy, Bishop of Portland, and in the following year ground was broken, and, under the supervision of Father Beaugarde, the building of the church was begun. The work of completion was directed by Father Linehan, who celebrated the first mass in the new church on Easter Sunday, 1879. In July of the same year, Rev. A. D. Decelles was appointed pastor of the parish, an appointment which the events of twenty years have proved eminently satisfactory.

The Catholics of Westbrook now possessed a church, but one without adornment or finish of any kind. The walls were plainly whitewashed, the beams and pillars were conspicuously bare, settees served as pews, and the humble edifice was without tower or bell. The parochial residence was a small, old-fashioned affair perched high up on the hill-side, unconsciously typical of the guardianship which its occupant must henceforth exercise over his new flock. The complement of these possessions was a debt of $6,000.

In the summer of 1880 the church was dedicated under the patronage of St. Hyacinth by Bishop Healy, who also during the same year administered confirmation for the first time in Westbrook.

Within two years the present commodious rectory was built and the adjoining grounds were graded. Land on Stroudwater street was purchased in 1882 for $1,500 and converted into a burial-ground. At a more recent date the property known as the Nathaniel Winslow homestead was bought at a cost of $1,300 and held for future use. In 1887 the first extensive repairs on the church were made, $8,000 being expended in improvements. A tower was erected, and, with the contributions of the parishioners, a bell was provided. The present vestry was built at the rear of the church on the site till then occupied by the old sacristy. The interior of the church was thoroughly renovated, the walls and arches being embellished with sacred emblems and artistic conventional designs; a pulpit and pews were added, new arrangements for lighting were made, the sanctuary was supplied with three new altars, and two stained-glass windows depicting St. Peter and St. Paul were placed on either side of the sanctuary arch. The sanctuary is further adorned by statues of the Sacred Heart, the Blessed Virgin, St. Joseph, St. Anne, St. John the Baptist, St. Patrick, and St. Anthony of Padua.

At the beginning of 1890 the debt on the church was $6000, but before the year had passed the parish was free from debt. In 1891 a pipe organ was purchased, and three years later an imposing brick and granite school-house was erected on Walker street. The structure represents an outlay of $25,000; it contains six well-appointed class-rooms, a hall, and the convent of the Nuns of the Presentation of Mary. These pious women came from St. Hyacinth, P. Q., in September, 1894, and were at once installed as teachers in this, the new school of the Good Shepherd. The classes are graded as nearly as possible along the lines followed in the public schools of the city, and under the guidance of devoted teachers laudable results are attained.

To fully appreciate the progress made in St. Hyacinth's parish during the past twenty years, one must know that the good people who constitute it belong to the working-class, and that the parish has neither been favored with bequests nor troubled with special collections for church purposes. The improvements have been made with the ordinary parochial revenues, and it is due to the attention to business details and to the executive ability of their reverend pastor, together with their own willing co-operation, that the Catholics of Westbrook are second to no other Catholic congregation in the diocese whose conditions are similar.

The Catholics of the city number about one-third of its population, and as a religious body they are the largest in the city. They are behind no other class of people in industry and in desire for advancement; many own their homes, and in business circles the Catholic element is well represented. There is now but one Catholic representative on each of the municipal boards, not that other efficient men are lacking, but rather because the Catholic voters are scattered through different parts of the city.

Much good has accrued to social life by the organization at different times of societies combining religious and benevolent features; prominent among these are the societies of St. John the Baptist, St. Joseph and St. Anne de Beaupré.

From time to time Father Decelles has had the assistance of other priests, among whom were Father Cartier, Father Forest, now parish priest at Jackmanville, Me., Father Genie, Father Canuel, present assistant at St. Joseph's church, Biddeford, Me., Father La Riviere, who left Westbrook to assume the pastorate of North Whitefield, Me., and Father Casavant, of Waterville, Me. The curacy is at present ably filled by Father Cunningham.

There are now no outlying missions attached to the parish of Westbrook, but its priests still attend the sick and dying at Gorham, Me., in parts of Scarboro, Me., and in towns along the line of the Maine Central Railway, south of North Conway, N. H.

Such has been the development of Catholicity in Westbrook; succeeding years will bring about changes of equal importance and of no less encouraging character.

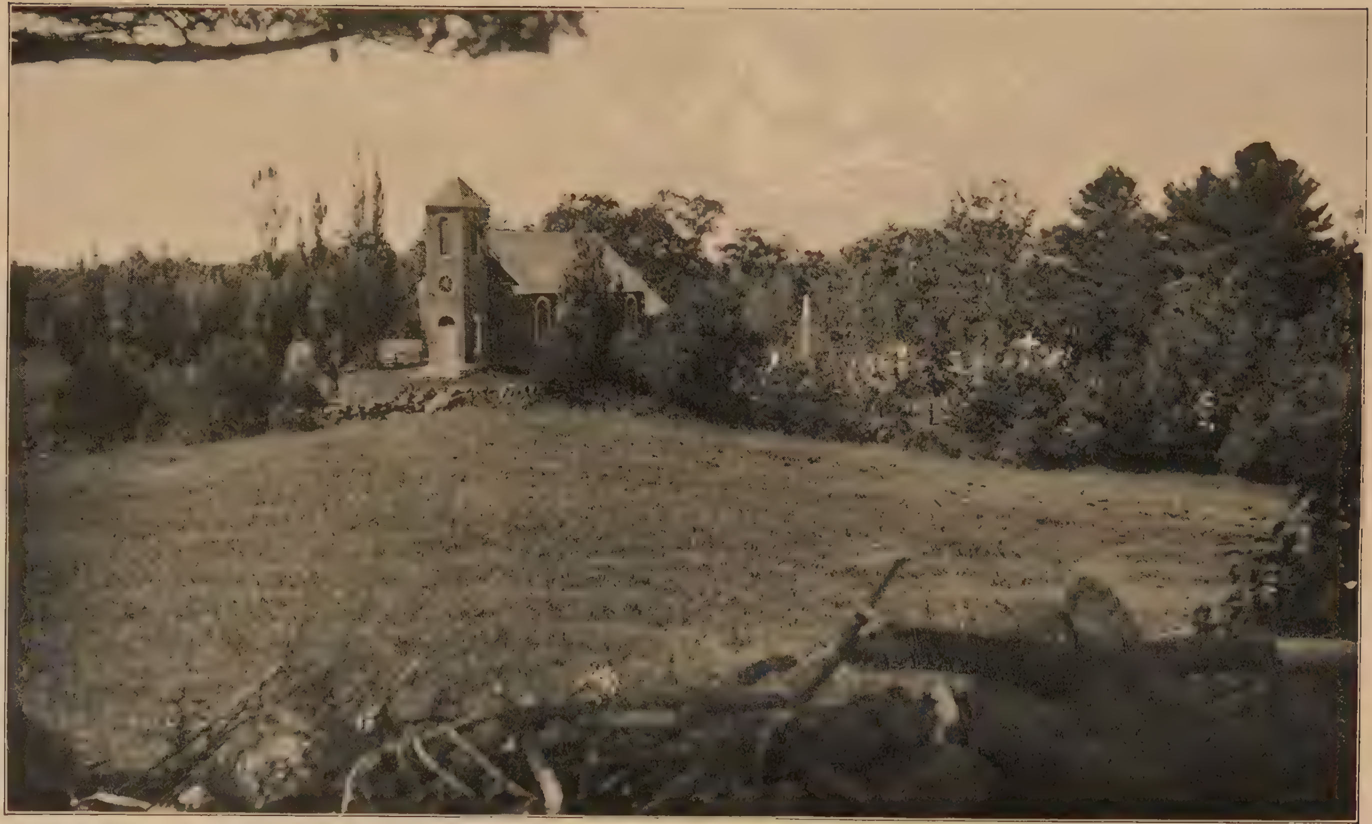
WHITEFIELD AND DAMARISCOTTA.

ST. DENIS PARISH.

THE parish of Whitefield and Damariscotta, Maine, has the distinction of being the oldest in New England with the exception of the Cathedral parish of Boston, and, while granting seniority as a parish to Boston, Damariscotta can still lay just claim to the most venerable church now standing in New England.

Whitefield and Damariscotta have long been the home of Catholicity, and much of their early history is inseparably linked with that of the Catholic faith in these parts.

Over a century ago Mass was said in Damariscotta, in the house of Mr. Matthew Cottrill, by Bishop Carroll, of Baltimore. When Rev. John Cheverus arrived in Boston, in 1796, he was immediately sent to Maine, his objective point being Damariscotta. In 1797, a building was purchased and Mass was said there from time to time. Five years later, Rev. James Romagne was



ST. PATRICK'S CHURCH,

Damariscotta Mills, Me.

assigned to the Indian missions of Maine, and from him Damariscotta and Newcastle received occasional visits. St. Patrick's church was built in 1803, the expense being in great part defrayed by Mr. James Kavanagh and Mr. Matthew Cottrill.

The dedication of St. Patrick's church took place July 17, 1808, the record reading thus: "Sunday, July the 17th, 1808, at Damariscotta Mills in the town of Newcastle, county of Lincoln, district of Maine, the new church erected in the same place was blessed under the name of St. Patrick, by permission of the Right Reverend John Carroll, Bishop of Baltimore; the cemetery adjoining the church was also blessed on the same day. The ceremony was performed by me, and the undersigned missionary priest, and the sermon preached from Ps. xxv, 8. 'I have loved, O Lord, the beauty of thy house, and the place where thy glory dwelleth.'

"(Signed) JOHN CHEVERUS."

Father Cheverus visited Damariscotta during the following year, and also in 1812, after he had been consecrated bishop; during 1817 he celebrated Mass at St. Patrick's every second Sunday for two months.

Rev. Denis Ryan was appointed first resident pastor of Whitefield, in 1818, and Damariscotta became a mission attached to Whitefield. Father Ryan began the construction of a frame church in Whitefield, and in June, 1822, the new structure was dedicated under the patronage of St. Denis. In 1831, Bishop Fenwick visited Whitefield, and urged the erection of a more suitable place of worship. Work was begun in 1833, the new structure being built around the old chapel. The new St. Denis' was dedicated in 1838, and has ever since been the home of Catholic worship in the town. Father Ryan was transferred to Providence, R. I., in 1844, and the parish formerly under his care was attended from Augusta until his return two years later. He finally went west in 1848, and Father O'Reilly of Augusta took charge until the arrival of Rev. James Moore, S. J.

Rev. Edward Putnam was the next resident pastor. Father Putnam assumed charge in 1850, and, in 1852, built the stone rectory which stands behind the church. He died in 1865, and for a time Whitefield was attended by Rev. J. DeRose. In 1866, Father Peterson became pastor, and remained until 1875. It was during his pastorate, in 1871, that the Whitefield Academy and Orphan Asylum building was completed; this was abandoned in 1887, when the Orphanage was opened in Portland. Father Putnam was succeeded by Father Siniscalchi, who was replaced, in 1887, by Rev. M. C. McDonough, now rector of the cathedral in Portland. Father McDonough renovated the interior of the church and made numerous other improvements during his pastorate. Rev. J. C. Harrington was the next incumbent, coming to Whitefield in 1890. In 1895, Rev. Joseph J. Ahern was placed in charge, but remained only a short time. Rev. A. Klauder exercised the pastoral authority in 1896, and was superseded by Rev. John J. McGinnis, who after a few months was transferred to Sanford, Me. In October, 1897, the present pastor, Rev. A. C. LaRiviere entered upon his duties as pastor.

St. Denis' church is situated in the heart of a farming country; close to the church is the silent city of the dead, where sleep the pioneers whose strong faith is not the least noteworthy recollection of this old and well-tried parish.

WINN.

PARISH OF THE SACRED HEART.

WINN, Me., was formerly a mission attended by the parish priest of Benedicta, Me. During this period, before the erection of the church, Mass was celebrated at intervals in the homes of John Hardiman and James Rice. In 1870, Father McFaul, then pastor at Benedicta, supervised the building of the neat frame church which still shelters Catholic worship in Winn. The new church was dedicated to the Sacred Heart of Jesus, and in the year 1871 the Holy Sacrifice of the Mass was for the first time offered within its walls. Father McFaul continued to visit Winn until 1875, when his pastorate at Benedicta ended.

In 1880 Winn became a parish, and Father Francis Cinq Mars assumed charge. Medway, Moluncus, Kingman and Danforth were assigned to the new pastor's care, and to these stations he went at stated times to celebrate Mass and to minister to the sick. Father Cinq Mars was succeeded by Rev. Henry McGill, in 1882, and shortly afterwards Rev. J. J. Holahan replaced Father McGill. In 1884 another change was made in the parish affairs of Winn; Rev. T. G. Plante assumed the pastorate, and Vanceboro and Lowell were added to the list of missions attached to Winn. At Vanceboro Father Plante built the church of the Angel Guardians, which thereafter accommodated the Catholics of the town, and those residing along the neighboring St. Croix river, in New Brunswick.

Rev. P. E. Bradley succeeded Father Plante, and remained in charge for two years. Rev. J. D. O'Brien was the next pastor, and during his stay of six years Lincoln, Montague and Howland were added to an already long list of missions.

In 1894 Rev. M. H. McGrath, of revered memory, took up the pastoral cares of Winn. He built a church at Montague and had labored zealously for four years among his flock, when in January, 1896, he was mortally injured in a railway accident. He died on the 30th of the same month, mourned alike by his parishioners and acquaintances. His successor, Rev. M. W. Reilly, is the present pastor at Winn. The missions at Vanceboro, Montague, Lincoln and Kingman still receive monthly visits, while the stations at Lowell, Medway, Wytopitlock, Bancroft, Danforth, and Indian Island have the services of the church at intervals of two months. The arduous duties of a priest in charge of a parish and its missions such as Winn are, perhaps, little known to dwellers in cities. The parish extends along the line of the Maine Central Railway full ninety miles, and, besides his regular visits, the good priest must hold himself in readiness to go to any point in this long distance where his ministrations may be needed by the sick and dying.

The present Catholic population of Winn and the adjoining territory is estimated at 1300, and for the most part comprises native Americans, French-Canadians and Nova Scotians; nine Indian families also look to Father Reilly as their spiritual guide. The history of Catholicity in Winn presents nothing of striking character, but could the many acts of heroic self-sacrifice which have marked the lives of its faithful pastors be recorded, a fair page would be added to the annals of the Catholic faith.

WINTERPORT.

ST. GABRIEL'S PARISH.

DURING the years preceding 1850, the Catholics of Winterport and Bucksport, Maine, were occasionally visited by Rev. Fathers O'Sullivan and Moore, of Bangor. From 1850 until 1854, these missions were attended at intervals by Rev. John Bapst, S.J., and by Rev. Fathers DeNecker and Force of the same society. Under the direction of Father Bapst, St. Gabriel's church was erected at Winterport in 1853. During succeeding years the following priests, from time to time, ministered to the spiritual needs of the faithful of the mission: Rev. Virgil Linto, in 1854; Rev. John Murphy, in 1855; Rev. Eugene Vetromile, in 1856; Rev. Michael Gallagher, in 1860; and in 1861, Rev. Fathers Cullen and John Welsh, of the missions at Oldtown and Eastport.

When, in 1862, Ellsworth was made the seat of a parish, Winterport, Bucksport and Frankfort were attached as missions. Rev. John Madden was pastor of the new parish during four years, and was succeeded in 1866, by Rev. James Durnin. Three years later Father Durnin was replaced by Rev. Father Imasso, who was followed by Rev. Eugene O'Keefe and Rev. William Herbert. In 1873, Father Herbert was relieved by Rev. John Coffey, who remained in charge of Ellsworth and its missions until 1877. About this time Winterport, Bucksport, and Frankfort, were detached from Ellsworth, and, with Belfast and Searsport, erected into a new parish. Rev. Jeremiah McCarthy, now of Gardiner, assumed charge, becoming the first resident pastor of Winterport, August 4, 1877. In the fall of 1879, Father McCarthy was succeeded by Rev. John Duddy, who purchased the present parochial residence. Rev. R. W. Phelan, now of Rockland, was assigned to St. Gabriel's in November, 1882, and during his administration the church of the Holy Rosary was built at Frankfort.

The present pastor, Rev. P. J. Garrity was appointed June 11, 1888, and at once planned better accommodations for the faithful of his missions. The Catholics of Bucksport had been accustomed to assemble for services in the halls of the town and, at times, in the houses of some of the congregation; but under the new pastor's direction a church was erected, and, in May, 1891, was dedicated under the patronage of St. Vincent de Paul. For more than twenty-five years the visiting priest at Bucksport has made the hospitable home of Mr. Michael Cullity his headquarters.

In June, 1894, Belfast and Searsport were detached from Winterport, and Rev. M. J. O'Brien was appointed first resident pastor of Belfast. The present Catholic congregation under Father Garrity's care numbers about 400.

Besides the parishes whose histories we have here given, there are six other parishes in the State from which we have been unable to obtain satisfactory histories, although we have written to the pastors repeatedly. These are the names of the parishes:

Farmington, St. Joseph's; Houlton, St. Mary's; Oldtown, St. Joseph's; Presque Isle, Nativity of Blessed Virgin; North Lyndon, Sacred Heart; St. Agatha, St. Agatha's. We give a few data concerning these gathered from different sources.

HOULTON.

ST. MARY'S PARISH.

ACCORDING to Father Fitton there was a church erected in Houlton about the year 1835. This mission was attended by Fathers Tyler, Conway and Dougherty in succession, who attended Benedicta. In 1846 we find Rev. William Moran in charge of Benedicta and Houlton. From 1874 (perhaps previously) to 1880 Rev. Luke F. Bartely administered to their spiritual wants. He was succeeded by Rev. Denis A. Ryan as pastor for two years. Father Ryan now has charge of a parish in Keene, N. H. From about 1882 to 1885 Rev. Cornelius O'Sullivan (now of Machias) directed the spiritual affairs of Houlton and its missions. In 1885 Rev. William J. Lonergan, the present incumbent, took charge, and has labored faithfully to the present time. He has a mission at Amity, where there is a church dedicated to St. Monica.

OLDTOWN.

ST. JOSEPH'S PARISH.

REV. FRANCIS X. TRUDEL was appointed pastor of Oldtown in 1880, and has continued in charge of this parish until the present time. He then had charge of the mission at Orono. This was made a separate parish in 1883, and placed under the charge of Rev. H. Hamakers, now pastor of South Brewer. Previous to Father Trudel's arrival in Oldtown this church had been under the charge of Rev. John Duddy, now pastor at Somersworth, N. H., and of Rev. M. C. O'Brien, now rector of St. Mary's church, in Bangor. Father Trudel has charge of the Indian mission of Oldtown. The Indians have a neat church under the patronage of St. Anne.

In 1846 we find mention of Rev. Thomas O'Sullivan as pastor of Bangor and Oldtown.

FARMINGTON.

ST. JOSEPH'S PARISH.

THIS very extensive parish, comprising churches or stations in three counties, is at present under the care of Rev. N. Desilets, who resides in Farmington. The next important mission is at Winthrop, in Kennebec county, where there is a church dedicated to St. Francis Xavier.

Other important missions are Eustis, Kennebago, Phillips, Redington Mills, Stratton, in Franklin county; Leeds Junction, in Androscoggin county; Readfield and Monmouth, in Kennebec county.

In 1881 Farmington was a mission under the care of Rev. Edmund Généreux, of Skowhegan. It then had a church dedicated to St. Joseph, which was built some time between 1875 and 1878.

It continued as a mission until 1885, when it was made a parish and placed under the care of Rev. Edward F. Hurley, the present rector of St. Dominic's church, in Portland. Father Hurley erected a church in Winthrop during his pastorate, which continued until January, 1891, when he was transferred to St. Dominic's church, in Portland. Father Hurley changed his pastoral residence from Farmington to Winthrop. In 1894 we find Rev. Anthony Lebel pastor at Farmington.

He continued in charge until September, 1897, when he was succeeded by Rev. N. Desilets, of Westbrook, the present pastor. The church at Winthrop was burned last winter, and Father Desilets is now constructing a fine structure in its place.

PRESQUE ISLE.

PARISH OF THE NATIVITY OF THE BLESSED VIRGIN.

THIS parish was established about the year 1892 and placed in charge of Rev. Denis Marchand, its present pastor. Attached to this parish is a mission at Ashland, where Father Marchand has erected a new church.

NORTH LYNDON.

PARISH OF THE SACRED HEART.

THIS parish and Caribou were formerly one parish. It was divided in 1896, and Rev. C. F. Marsan remained pastor of North Lyndon, and Rev. Eugene Gauthier assumed charge of Caribou. Rev. Ferdinand Pineau was pastor in 1884 and 1885. He was succeeded by Rev. Charles O. Gingras, who presided over the parish until 1893, when Rev. C. F. Marsan, the present pastor, took up the parish work.

DIOCESE OF MANCHESTER.

BY REV. JOHN E. FINEN.

CATHOLIC CHURCH IN NEW HAMPSHIRE.

CHAPTER I.

EARLY HISTORY.

BROADLY speaking the history of the Catholic church in New Hampshire dates back much further than is generally believed. The time is indeed remote, and the records, though brief, are yet sufficient to justify for it the claim to a venerable antiquity, insomuch as the word may be applied to events in the New World. On the 18th day of July, 1694, amidst scenes of violence and slaughter, the adorable sacrifice of the Body and Blood of our Blessed Redeemer was offered up for the first time within the limits of the Granite State. This solemn and saving act of religious worship took place at what was then known as "Oyster River"—whose modern name is Durham—a small township about five miles from the thriving city of Dover.

Oyster River is a small stream which runs into the western branch of the Piscataqua, and is navigable up to the falls at Durham village. In 1694 the settlement consisted of twelve garrisoned houses, located on both sides of the river, in which, at the approach of hostile Indians, the scattered settlers took refuge. In times of peace the principal activities of the settlers were confined to the east side of the river, at what is now Durham Point, where stood the licensed tavern, the parsonage and the meeting-house, which like Goldsmith's chest, "a double debt contrived to pay," for the "meeting-house," to use the Puritan term, was, down to a recent date, generally used for town meetings, elections and other profane purposes as well as for services of "prayer and praise." In John Trumbull's "McFingal" there is an allusion to this once common practice:

> "That house, which loth a rule to break,
> Served heav'n but one day in the week;
> Open the rest for all supplies
> Of news, and politics, and lies."

At that time the tidal waters of the Piscataqua presented a scene of animation and hardy toil. Whilst some of the colonists were engaged in fishing others were tilling the virgin soil and transforming the "forest primeval" into lumber for foreign markets. A brisk trade was carried on with the Indians in precious peltries, which were later on sold by the thrifty colonists at a handsome profit to London merchants who found ready purchasers amongst the nobles and royal ladies of the Stuart and Hanoverian houses. But what marvellous changes has time wrought!

> "Amidst thy bowers the tyrant's hand is seen,
> And desolation saddens all the green."

Not a vestige of its former thrift and martial glory remains. In place of the garrisons there are a few scattered farms, more suggestive of patient toil than narrow religious contempt for the Indian and cruel greed. The meeting-house, the parsonage and the tavern are long-forgotten memories; in fact, its decline may be traced to the fierce attack on July 17th, when five of the twelve garrisons were destroyed. The only trace of this tragic event is the low mound near Durham Point, where the unhappy victims found a common grave.

Among all the settlements scattered along the New England coast, Oyster River suffered most from attacking Indians. The latter seem never to have forgotten the treachery and heartless cruelty of Major Richard Waldron, of Dover, in 1676, who, on the occasion of a sham fight, captured several hundred of them and sent them to Boston, where some were hanged and others sold in slavery to the planters of St. Kits and Barbadoes. The siege to which this sketch refers was made on the night of July 17, 1694, when the Indians attacked and almost destroyed the entire settlement. Belknap in his *History of New Hampshire* says that the attacking party consisted of Sieur Villieu, the hero of Quebec, with a body of two hundred and fifty Indians, collected from the tribes of the St. John, Penobscot and Norridgewock, attended by a French priest. The historian, Charlevoix, states that the Abenakis of the elder Bigot's mission joined two hundred and fifty other Indians. They arrived at Oyster River on Tuesday evening, the 17th of July. Here they divided their forces, intending to commence the fighting at the rising of the sun. But the premature shooting of one John Dean, who had just set out from his house on a journey, gave the alarm, and disconcerted the plan of the enemy. Garrison after garrison was attacked and the houses fired. Some of the families escaped to the woods, but most of them fell into the hands of the Indians. On all sides could be heard the sound of guns and the cries of the injured and dying; and the terrible war-whoops of the savages, thirsting to revenge their numberless wrongs, hushed into fear the lamentations of the captives. Charlevoix asserts that two hundred and thirty people were killed and fifty or sixty houses burned. According to Belknap five garrisons were destroyed and most of the defenceless houses, and ninety-four people were killed or taken into captivity.

In the midst of this scene of savage cruelty and revenge we find two heroic, self-sacrificing French priests faithfully discharging their mission of religion and mercy. Belknap only mentions Father Thury in this connection, but a well-founded Durham tradition states that there were two priests. It is further stated that he entered the meeting-house and undoubtedly saved it from sharing the fate of the other defenceless houses which had been set on fire. There is, however, no mention of this protection or any other act of mercy performed by the priests, and poor return was made when, in after years, the provincial troops pillaged and burnt more than one Catholic church among the Indian missions of Maine, and crowned their infamy by the cruel murder of the saintly Father Rasle at the post of his mission cross in the attack on Norridgewock in 1724.

Many of the chroniclers of the Oyster river raid betray an ill-concealed bitterness and hate for the priests who accompanied the expedition. Belknap does not hesitate to lay all the blame on the teaching of the Jesuits, one of whose tenets was "that to break faith with *heretics* was no sin." This is wholly the gratuitous assertion of a very partisan writer, who, like many another of his kind, could never believe anything good of a "popish priest." The simple act of entering the meeting-house, which was more frequently used for profane than religious purposes, is characterized as an act of desecration, for in the *History of Rockingham and Strafford Counties* it is stated that the priest "spent the time in *defacing* the pulpit," an expression for which there is no warrant whatever, for Belknap says: "the house received no damage." It is true the priests were French; that their sympathies were for the cause of France, it is only natural to suppose; but they heartily deprecated strife and bloodshed. Their mission was one of peace and not war. They had left homes of wealth and luxury, they had turned their backs on the alluring prospects of martial glory when the splendor and power of the Grand Monarque was the envy and admiration of all Europe. Facing the perils of the ocean, they hesitated not to brave the dangers of the forest, where lurked the wild beast and treacherous Indian. It is true they were not of the family of progressive, up-to-date evangelists who we are told go forth with shot-gun in one hand and the Bible in the other to convert the tribes and peoples of the islands of the sea while they covet their goods. The Catholic missioners bore neither sword nor rifle, for the Bride of Christ and His ministers shall have a better protection than the sword can give. "I will not save them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen" (Ozee. I.) Clothed with the mystic powers of their priestly office, their cheerful, charming countenances reflecting the lofty and holy purposes of their pure hearts, they won the enduring affection of the untutored savage and brought him with bowed head to the feet of the crucified Lord. With hearts aglow with heavenly charity they came to save souls and to preach the Gospel of peace, by patient endurance, self-sacrifice, and lives of sublime heroism, that often went out amidst the ecstasies of an exalted martyrdom. Neither hate nor revenge could find lodgment in such noble souls.

How beautiful they contrast with many of the Puritan parsons of the time, whose fanaticism and anti-Catholic spirit stirred up the colonists more than once to obtain, among other substantial blessings, "that the present wars may happily issue in the advancement of the Protestant religion and the glorious kingdom of our Lord,'' etc., etc. It is related of old Parson Moody, of York, Me., who served as chaplain of the expedition against Louisburg in 1745, that he beat up recruits with a drum, on the head of which he inscribed his own name as the first volunteer, and to have shouldered an axe, vowing to destroy therewith all the images in the Jesuits' church. And Deacon Gray, of Biddeford, wrote General Pepperell, who commanded the forces: ''Oh! that I could be with you and dear Parson Moody in that church, to destroy the images there set up, and hear the true Gospel of our Lord and Saviour there preached.'' Others like Parson Smith, of Falmouth, Me., heartily joined in the attacks against the Indians and missionaries with a two-fold purpose of extending the Protestant religion and increasing their revenues. Rev. Mr. Smith, with commendable business enterprise, financed several private scouting parties in order to obtain Indian scalps, for which the government offered from £60 to £100, according to the importance of the original possessor. That it was an eminently successful business venture may be seen from an entry in his journal, January 18, 1757: ''I received £165 3s. 3d. of Cox, of my part of scalp money.''[1]

From the life and character of the devoted missionaries it may be concluded that they in no wise instigated the attack on the Oyster River settlement, much less did they play the part of idle spectators, seeking amusement in so terrible an hour. The priests were at their post of duty, discharging their offices of religion and mercy, not unlike our army and navy chaplains in the more civilized wars of recent years. They found abundant reasons to justify their presence at such attacks in the continual prayers they were wont to offer up during the fighting, in seeking favorable opportunities for softening the ferocity of the reckless savages, and in protecting from insult and violence the women and children, many of whom were spared and finally redeemed by their mediation.

As to the identity of the priests there is some doubt. Belknap mentions only Father Thury; but the Durham tradition, which states that there were two priests in the raid of 1694, is confirmed by William Redford, deputy secretary of the province of New Hampshire, in his official report to Governor Phipps, of Massachusetts, July 2, 1694. He says they were ''two fryars among the Indians, who, after the victory, said Mass twice''[2]—meaning that each said Mass in turn. Besides Father Thury there must have been another priest, either Father Bigot, a descendant of the Vicounts Bigot of France, or Father Rasle, very probably the latter. It is greatly to be regretted that no record or local tradition remains to mark the spot where the two first Masses in New Hampshire were celebrated. It might have been in the meeting-house, which disappeared more than a century ago. If this be so then there may be some extenuation for the unjust expression in the *History of Rockingham and Strafford Counties*, that the priests ''spent the time in defacing the pulpit.'' The saying of Mass in a Puritan meeting-house must have appeared to the orthodox dissenters of those days as it would be regarded by many of their lineal descendants at the present time, not simply as an act of defacement, but as an act of sacrilegious defilement and desecration; for in the "test" oath promulgated in 1695, "all persons from sixteen years old and upward" did solemnly declare, among other things, that "the invocation of the Virgin Mary or any other saint, and ye Sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous." However, there is a much stronger probability that the Masses were said in the open air, on the heights near Woodman's garrison, which was the last to be attacked. "Both divisions," says Belknap, "met at the falls, where they had parted the evening before, and proceeded together to Captain Woodman's garrison." It was after this attack, according to Secretary Redford's report, that the "two fryars said Mass twice." This garrison, which is still standing and in a fair state of preservation, occupies a commanding elevation above the falls, whence may be had a delightful view of the valley of the Oyster river. It is a rocky barren area, with ample space for both attacking party and all their captives. Here they might rest in security after their night of horror and bloodshed, and here, too, the devoted priests might seek to prevent further violence by offering up on this new Calvary the propitiatory sacrifice of the New Law. It must indeed have been a weird and awe-inspiring sight to see the Holy Sacrifice of the Mass offered up amidst smoking ruins, scenes of blood, and awful human anguish,—"the altar, doubtless, a granite boulder, surrounded by savages, fierce from the slaughter, and terrified captives, who had just seen some of their nearest and dearest relatives slain before their eyes, and they themselves on the point of being carried into captivity!"[1]

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[1] Goold's *Portland in the Past.*

[2] N. H. Provincial Papers, ii., 128.

CHAPTER II.

THE FIRST FRUITS.

THE two first Masses in New Hampshire were happily not without fruit. It was at this darkest hour in the Colony's annals that begins one of the most interesting and romantic chapters in the history of the Catholic church in this State. Of the captives taken on this and other occasions, some returned home on the exchange of prisoners, whilst others embraced the Catholic religion in Canada, and with a heroism born of faith, chose to remain in perpetual exile rather than abandon their faith.

The Catholic missionaries who accompanied the larger divisions of the Indian bands exercised a powerful and salutary influence over their wild and restless charges. Historians agree in saying that there is no instance recorded of their violence towards women. Belknap, in acknowledging many instances of justice, tenderness and generosity on the part of the Indian, says: "The most remarkably favourable circumstance in an Indian captivity was the decent behaviour to women. I have never read, nor heard, nor could find by inquiry, that any woman who fell into their hands was ever treated with the least immodesty." This remarkable respect and civility towards women was the result of the missionaries' labors. The fathers were equally solicitious about protecting the captives, especially the women and children, from cruelty and redeeming them from their severe masters after which they were brought to Canada where they were invariably treated with greatest charity and consideration. As a rule the children were sent to schools at Quebec and Montreal to be educated. Many of the names are still to be seen on the records of these institutions; but there is considerable difficulty in identifying them, owing to the change of the Old Testament names, that obtained amongst the Puritans, for the new Christian names received in baptism. The transformation of many of these English names into French is both ingenious and amusing. *Otis* was written Autes, Hotesse and Thys; Wiley was changed to Ouille; Houellet and Davis into Desvisses. The Quebec register contains the name of "Nimbé Il"—the real name being Naomi Hill. In other instances the translation of the sur-names was abandoned in despair, and *Auglaise* was substituted as Mary Françoise Auglaise, Anne Marie Auglaise, etc, etc.

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[1] Mary Thompson in Catholic World.

Among the captives taken at Oyster River at this time was Mercy Adams, the daughter of Charles and Rebecca Adams, of Adams garrison. She was about twenty years old when her father's house was destroyed, and most of her family were put to death by her cruel captors. After having been rescued from the Indians, she lived in Montreal several months, where she was baptized conditionally on Holy Saturday, April 6, 1697, under the name of Ursula, given her by her godmother, "Demoiselle Marguerite, wife of M. Bourdon, merchant." She never returned home, but afterwards married Charles Brisebois and died about 1732, leaving at least two children, whose descendants may be traced to-day.

Of the captives redeemed after baptism many returned home and, as may readily be imagined, lost their faith. This was inevitable under the circumstances. The case of Thomas Drew and his wife Tamsen, taken at Oyster River in 1694, may be worthy of brief mention on account of the extraordinary application of a passage in Scripture made by the Rev. Hugh Adams as a justification for rebaptizing them. Thomas was brought to Canada, whilst his wife was taken to Maine, when she remained amongst the Indians for four years. They were both rescued and finally re-united; but some twenty years seem to have elapsed before they joined the Oyster River church. In the baptismal records there is made the following amusing entry by the over-zealous parson: "August 12, 1722, Thomas Drew and Tamsen, his wife, they both being so (but profanely and idolatrously) baptized by a Popish Priest or Friar in their captivity for which I had the warrant of Acts 19: 3–5."

But among the many captives of the Oyster River raid, July 18, 1694, the most interesting was Mary Ann Davis, daughter of John Davis, who, with his wife and several children as well as several of his kinsmen, were put to death by the Indians. They spared his two young daughters, who became separated. One of them, Sarah, was redeemed and was living in

1771, when she sold the homestead to John Sullivan of Revolutionary fame. As to her sister Mary Ann, she was first brought among the Abenaki Indians, when she was rescued not long afterward by Father Rasle, who, after instructing and baptizing her, brought her to Canada. In 1698, she entered the Ursuline convent, Quebec, and on the feast of St. Joseph, March 19, 1699, began her novitiate; and on the 14th of September of the same year she was received into the Ursuline community, under the name of Sister St. Benedict. She died March 2, 1749. The following is the record of her death in the convent diary:

> "The Lord has just taken from us our dear mother Marie Anne Davis de St. Benoi, after five months' illness, during which she manifested great patience. She was of English origin and carried away by a band of savages, who killed her father before her eyes. Fortunately she fell into the hands of the chief of a village who was a good Christian, and did not allow her to be treated as a slave, according to the usual practices of the savages towards their captives. She was about fifteen years old when redeemed by the French, and lived in several good families successively in order to acquire the habits of civilized life and the use of the French language. She everywhere manifested excellent traits of character, and appreciated so fully the gift of faith that she would never listen to any proposal of returning to her own country, and constantly refused the solicitations of the English commissioners, who at different times came to treat for the exchange of prisoners. Her desire to enter our boarding-school in order to be more fully instructed in our holy religion was granted, and she soon formed the resolution to consecrate herself wholly to Him who had so mercifully led her out of the darkness of heresy. Several charitable persons aided in paying the expenses of her entrance, but the greater part of her dowry was given by the community [*i.e.*, by the Ursulines themselves] in view of her decided vocation and the sacrifice she made of her country in order to preserve her faith.
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> "Her monastic obligations she perfectly fulfilled, and she acquitted herself with exactness of the employment assigned her by holy obedience. Her zeal for the decoration of the altar made her particularly partial to the office of sacristan. Her love of industry, her ability, her spirit of order and economy, rendered her still very useful to the community, though she was at least seventy years of age.
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> "She had great devotion to the Blessed Virgin and daily said the Rosary. Her confidence in St. Joseph made her desire his special protection at the hour of death—a desire that was granted, for she died on the 2nd of March of this year 1749, after receiving the Sacraments with great fervor, in the fiftieth year of her religious life." [1]

Such is the beautiful and edifying narrative of the religious life of Mother Marie Anne Davis de St. Benoit, the first New England nun. The mysterious hand that governs the universe, while He preserved the life, touched the heart, of the Puritan maiden with a holy fire, that descended upon her like a consolation amid the ruin and misfortune that she had so lately looked upon. Her forced sojourn among the Abenakis was the seed-time that was shortly destined to bring forth the golden fruit of a religious vocation. Many of the Indian girls who were her companions in exile, possessed rare beauty of form and feature, as well as astonishing intellectual gifts that quite charmed the youthful captive. Some of them could boast that the proud blood of old France flowed in their veins, as Mlle. Brigitte de

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[1] *Les Ursulines de Quebec.* Vol. II., pp. 411–412.

St. Castin, whose mother was the "Indian lass" that married the Baron St. Castin, rendered familiar in Longfellow's "Tales of a Wayside Inn:"

> "Lo the young Baron of St. Castin,
> Swift as the wind is, and as wild
> Has married a dusky Tarrantin,
> Has married Madocawando's child."

Many of these dusky daughters of the forest were regularly sent to Quebec and instructed in the Ursuline convent. That they were docile and quick to learn the refinements of civilized life is very certain, and the grace and sweetness of their disposition was such as to win for them the special care and affection of Blessed Mary of the Incarnation, who was wont to call them her "*delices*." It was from this unlooked for source that Mary Ann Davis received her first impressions of convent life that made her long for the peace and happiness to be had within the hallowed walls of the cloister. On entering this "*Maison des Vierges*," we are told, she exclaimed in joyous enthusiasm, "This is the house of the Lord; it is here I will henceforth live; it is here I will die." She spurned all the entreaties and promises made her, and, turning aside from all that is alluring to the worldly-minded, followed the "invisible lover" of souls whose voice called her to consecrate her pure young heart to His service. Henceforth she was to carry the cross up the steep, thorny path of penance and self-denial, offering herself wholly to Him on the Calvary made glorious by the visible consolations of His real presence. Far from friends and kindred, and the graves of her slaughtered parents, she ascended with steadfast step the holy mount of Christian perfection, when full of years and full of merits, she surrendered her pure soul into the hands of her Lord—leaving to the world an example of that peace and joy which are not of earth, and so beautifully described by Pope in his Eloisa:

> "How happy is the blameless vestal's lot,
> The world forgetting, by the world forgot!
> Eternal sunshine of the spotless mind,
> Each prayer accepted and each wish resigned;
> Labor and rest, that equal periods keep;
> Obedient slumbers, that can wake and weep;
> Desires composed, affections ever even,
> Tears that delight, and sighs that waft to heaven.
> Grace shines around her with serenest beams,
> And whispering angels prompt her golden dreams;
> For her the unfading rose of Eden blooms,
> And wings of seraphs shed divine perfumes;
> To sounds of heavenly harps she dies away,
> And melts in visions of eternal day."

CHAPTER III.

THE PENAL LAWS AGAINST CATHOLICS IN NEW HAMPSHIRE.

IN no part of New England were Catholics tolerated during the colonial period. The exclusive spirit of the early settlers of Massachusetts and New Hampshire was intensely hostile to all forms of religious belief except Puritanism. With strange inconsistency, they claimed to have been exiles "for conscience' sake." Even to-day their apologists will assert, with almost incredible simplicity, that the Puritans, actuated by the generous spirit of religious toleration, fled from homes endeared to them by the most tender associations, and sought the wilds of North America, wherein to establish on an enduring basis the great fundamental principle of human liberty—that of religious toleration. It is claimed for them that, far removed from the intolerance of the old world, they sought to establish in the new a form of government whose corner-stone should be freedom of conscience. If this generous spirit had happily prevailed, the annals of the colonial days should have formed the brightest and most inspiring pages of the world's history. From the records of the times, however, it would appear that they were strangers to any such noble impulse. They left their homes in England and Holland because they could not tolerate the religious tenets of others, and determined to locate where they could freely practice their rigid doctrines, and, with the fulness of power in their own hands, apply all the necessary restraints for the repression of every form of "heresy" (?) and the propagation of "dissent." They set up their little Inquisition in their new home, and when heretics came along they hurled the anathemas of the church at them; and as often as these spiritual penalties failed, they subjected the unfortunate offenders to such mild legal discipline as whipping, banishing, clipping of ears, and hanging. All these and many other forms of punishment have been inflicted and endured for conscience sake in New England. It will be seen, therefore, that the Puritans' idea of toleration was remarkably one-sided: complete religious freedom was accorded to all who worshiped with them, while those who dared dissent from the "dissenters" were visited with condign punishment.

When such repressive measures were enforced against the Anglicans and Quakers, it may easily be imagined what was the position of Catholics. In the charter of the Council of Plymouth, England, November 3, 1620, it is expressly declared that "none (are) to go to New England but such as have taken the oath of supremacy." From the foundation of the colony on the Piscataqua by Captain Mason, in 1623, till the Revolutionary war, Catholics were effectively shut out of New Hampshire, not only by the exclusive spirit of Puritanism, but by the early charters and penal laws that prevailed in England for the total suppression of Catholic worship. During the union of the Piscataqua settlements with the Bay Colony, the theocratic form of government which obtained denied citizenship and the right of franchise to all except members of the Puritan church. Quakers, as well as Jesuits, were sentenced to the severest punishments. There were fines not only for failure to attend the public worship at the "meeting-house," but these were doubled when it was a case of attending any other religious service. To harbor a Quaker, or a Jesuit, meant a fine of forty shillings an hour, too expensive an operation to insure the practice of the virtue of hospitality. Whittier, in his poem, "How the Woman went from Dover," tells a true story of that

> "Evil time,
> When souls were fettered and thought was crime."

By order of the stern old magistrate, Mayor Richard Waldron, three poor Quaker women, for the crime of religious exhortation, were, in December, 1662, tied to a cart's tail in the street, received ten stripes each on their bare backs, and then were sent out in the wilderness on horseback, to be punished in a similar manner in other towns on their sorrowful journey to Massachusetts.

About the same time the frightful delusion known as witchcraft broke out among the Colonists. In many places in Massachusetts, such as Andover and Salem, the disorders were alarming and the consequences tragic. In New Hampshire the hallucination was not so great, and none of the suspects suffered the extreme penalty of the law, yet the presiding magistrate at Dover, William Hawthorne, was particularly severe on the Quakers and those accused of witchcraft. Nathaniel Hawthorne, in his *Scarlet Letter*, "hits off" for us his severe and grave progenitor, "who came so early, with his Bible and his sword," and "had all the Puritanic traits, both good and evil." He tells us he and his son were bitter persecutors of the Quakers; and this "degenerate" descendant and "writer of story books," filled with shame for their cruel excesses, "prays that any curse incurred by them may be now and henceforth removed." From these few instances it may be readily seen how exclusive was the religious spirit of the Colonists in New Hampshire. There was more religious freedom for other Protestant sects after the separation from Massachusetts, but this liberality did not extend to Catholics, for whom an unreasoning and unnatural horror existed among all classes. It might, indeed, have been appropriately written over the entrance to the Granite State for nearly two hundred years from the time of the first settlement, the famous, or infamous, lines:

> "Turk, Jew or Atheist
> May enter here, but no Papist."

Such appears to have been the religious attitude of the Colonists and their decendants down to a comparatively recent period.

This intolerance was not confined to the members of the Puritan church. Antinomians, Anabaptists, English Churchmen, and Presbyterians, or the Protestant-Irish, who established themselves at Londonderry in 1719, one and all, shared the common prejudice against members of the great mother church. These various and clashing sects had a genuine distrust and undisguised antipathy for one another, but there was one common ground of agreement among them—a fundamental principle to which orthodoxy and heterodoxy alike subscribed with a thundering Amen! No Popery, no Catholics, need apply!

When one considers what the state of religious feeling was in England and Ireland at that time, the barbarous code of penal laws which effectually deprived Catholics of all civil and religious rights,—laws which exiled their priests and condemned them to be hanged, drawn and quartered when caught exercising their sacred office,—when one considers the sectarian hate and blind bigotry of these times, it is not surprising that the Colonists still clung to these same prejudices in their new home; and, lest they should forget their early lesson, they were duly admonished by the home-government to maintain their hostile attitude to Catholics. In the royal warrant of September 18, 1679, to the first President of New Hampshire, John Cutts, is the following clause, showing that the province was to remain exclusively a Protestant Colony:

"And for the greater ease and satisfaction of our said loving subjects in matters of religion, we do hereby will, require and command, that liberty of conscience shall be allowed *unto all Protestants*," etc.

By the same instrument, President Cutts and the members of his council were required to take the oaths of allegiance and supremacy, and to administer the same oaths to all freemen coming into the Colony. And, moreover, they were to subscribe to "the act for preventing the dangers which may happen from Popish (Catholic) recusants."[1]

Even after the separation from Massachusetts, New Hampshire was closed to Catholic settlers. In the General Assembly held at Portsmouth March 16, 1680, it was decreed, "That *all Englishmen*, *being* Protestants, that are settled inhabitants and freeholders in any town of this province, of the age of twenty-four years, not vicious in life, but of honest and good conversation, and such as have £20 rateable estate without heads of persons, having also taken the oath of allegiance to his Majesty, *and no others*, shall be admitted to the liberty of freemen of this Province," etc.[2] Catholicity was even listed among the plagues and scourges wherewith Providence chastens the world. The Council and General Assembly of New Hampshire ordered a public fast March 17, 1681, to deprecate the Divine displeasure because of President Cutt's illness and the appearance of an "awful portentous blazing star, usually foreboding sore calamity to the beholder thereof," and at the same time "to implore the Divine protection against the Popish (Catholic) party throughout the world."[3]

Cutts' successor, Cranfield, not only took the above-mentioned oaths, but also subscribed "Ye Test or abjuracion of Transubstantiacion in ye Holy Sacrament of ye Lords Supper."

In 1695, oaths still more odious and insulting to Catholics were published in New Hampshire. After the oath of allegiance to King William and Queen Mary, came the "Test" which ran: "I., A. B., do solemnly and sincerely, in the presence of God, profess and testify, and declare that I do believe that in the Sacrament of the Lord's Supper there is not any transubstantiation of the Elements of bread and wine into ye Body and Blood of Christ, at or after the consecration thereof by any person whatsoever, and that the invocation or adoration of the Virgin Mary or any other saint, and ye sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous. And I do solemnly in the presence of God profess, testify, and declare that I do make this declaration, and every part thereof, in the plain and ordinary sense of ye words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose, by the Pope, or any authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope, or any other person or persons or power whatsoever, should dispense with or annul the same, or declare it was null and void from the beginning."[1]

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[1] N. H. Prov. Papers, I., 372–382.

[2] N. H. Prov. Papers, I., 396.

[3] N. H. Prov. Papers, I., 427.

In July of the following year the Provincial Assembly passed an act requiring "all persons from sixteen years old and upwards" to take the above oaths, and any one refusing was ordered sent to the common jail for three months without bail, unless he paid a fine of forty shillings, and gave proper security for good conduct, and for appearing at the next court.

This act was passed after word had been received from England of the attempted assassination of King William; and an association was formed in New Hampshire, as well as in England, to maintain the Protestant succession, and subscribe to the act passed by Parliament "for the better security of his majesty's royal person and government."[2]

The foregoing oaths were taken by the two succeeding Governors, Bellomont and Partridge. The test and association oaths were added during the time of Queen Anne; and in the closing year of her reign she ordered yet another oath to be taken, in case of her demise without issue, to maintain the succession of the crown in the Protestant line in opposition to "the pretended Prince of Wales, and all other pretenders, and their open and secret abettors." All through the succeeding reigns of the three Georges down to the time of the Revolution, the different Governors were obliged to take these oaths, which were not only odious, but repressive to Catholics

But the pioneers of New Hampshire did not require the exhortations of the mother country to keep the flame of Protestantism burning brightly. The long and bitter contest between France and England for supremacy in Acadia gave the colonists many opportunities for satisfying the lust for conquest, as well as giving vent to their religious hate. At the breaking out of

[1] N. H. Prov. Papers, XVII., 653.

[2] Hill and Morris Hist. Collections of N H., I., 126.

what was called Queen Anne's War, in 1703, Lieutenant-Governor Partridge proclaimed a general fast September 23, not only "that success might, under the good conduct of heaven, attend the forces sent against the bloody and murderous savages, and just revenge be taken of the perfidious enemy for the innocent blood by them shed," but that the "Protestants in Europe might be preserved and prevail," etc.[1] In the following year all Frenchmen were ordered to be registered, and all French Roman Catholics to be forthwith made prisoners of war.[2] The Huguenot adventurers were, however, permitted to remain unmolested, as their hatred for their Catholic countrymen could be relied upon to betray the cause of France. Their treachery and religious fanaticism were proven on many occasions, and the cruel murder of the saintly Father Rasle by one of their number, Lieutenant Jaques, will receive the merited execration of posterity while grass grows or water runs.

Two years previous to his death an unsuccessful attempt was made to capture Father Rasle, who seems to have been the special object of English hate and cruelty. The expedition was under the command of Colonel Thomas Westbrook, a member of the New Hampshire Council. Failing in the chief object of his attack on Norridgewock, he contented himself in pillaging Father Rasle's house and church, and carried away his "strong box," containing among other things a dictionary of the Abenaki language, now in possession of Harvard University, and also his manual of theology, Busembaum's *Medulla Theologiæ Moralis*, at present in the public library of Portland, Me. The colonial authorities at Boston took possession of the papers in the box, and the box itself was kept by Colonel Westbrook and preserved in the family of his daughter Elizabeth, who married a Major Waldron, of Dover. Her great-grandson, the late Edmund L. S. Waldron, of Pikesville, Md.,[3] a convert to the Catholic church, and a zealous priest, gave it to the Maine Historical Society in Portland, where it is now preserved as a valuable relic.

The religious fanaticism which animated these expeditions continued all through these eventful and stirring days, and survived long after the national feud was extinguished in the blood of the noble, youthful warriors, Wolf and Montcalm, on the historic Plains of Abraham. The prolonged border warfare served to keep alive the sectarian animosities. The Colonists accused the Jesuit missionaries of inciting the Indians to deeds of treachery and bloodshed. Many historians of our own day have repeated the unjust accusation. Rev. Wm. Baird, in his *Huguenot Emigration to America*, refers to the "savage raids from Canada being instigated, and sometimes conducted, by Jesuit missionaries." The absurdity and malice of such baseless charges are too palpable to need refutation. It is a survival of the ancient hereditary prejudice that dies hard and won't be killed. It is capable of doing yeoman service to-day in stirring up the national fears and susceptibilities. Like all forms of bigotry it rests on half-truth and gross ignorance. The early Jesuit missionaries, not unlike their generous followers of to-day, were men of peace, piety and gentleness. Their zeal, self-sacrifice, genuine religious spirit, compel the respect and admiration of even partisan students of history. It might be said of many of them, as Parkman has said of the martyrdom of Father Jaques, "Thus died Isaac Jaques, one of the purest examples of Roman Catholic virtue which this western continent has seen." The Jesuits, as well as the secular missionaries of colonial times, were Frenchmen. That they had a genuine patriotic love for their *Belle France* is only natural to suppose, but it can nowise be shown that they countenanced crime or incited others to acts of bloodshed. Their mission was to civilize and soften by Christian treatment the fierce and fickle savage. Where the English colonists failed by cruelty and treachery, they succeed by patient kindness and unfailing helpfulness. The Protestant conscience set no more value on the life of an Indian than that of a wolf;[1] but the Catholic missionaries saw under the dusky skin the child of the eternal Father and the soul redeemed at a great price on Calvary; and, animated with heavenly love, they endured all things to bring them to the feet of their divine Master. "Go teach all nations." So the Indians became Catholics in religion and French in sympathy. A narrow religious contempt for the heathen, fed by self-interest and unspeakable greed, was the cause of the failure of the English; while a more liberal religion and genuine sympathy made them children of the church and the allies of France. Despite bribes and threats the Abnakis remained faithful to the religion taught them by the good French priests, and even to-day the genial influences of French culture, the civilizing and spiritual agencies of the Catholic faith are to be found among the remnant of the noble tribe at Pleasant Point and Oldtown, Me. They retain many of the beautiful religious customs of other days. They love to hear the church bells ring; they sing the Mass and Vesper hymns in the traditional plain chant; and they are as attached to their present native clergy as their ancestors were to the noble band of French priests who first broke to them the bread of life. In fact the golden bond of spiritual union was never severed, having been admirably continued in the sweet personality of Matignon, Cheverus and Bapst—the last of the famous line that for them began with Byot, Thury and Rasle.

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[1] N. H. Prov. Papers, Vol. II., 405.

[2] Ibid, 429.

[3] Miss Mary Thompson, C. World, Vol. VI.

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After the bloody expedition against Norridgewock and the cruel murder of the saintly Father Rasle in 1724, the religious frenzy seemed to have subsided for a considerable time; but it broke out again with accustomed violence in 1745. It was in this year that the expedition against Louisbourg was planned. The New Hampshire forces were under the command of Sir William Pepperell. The intemperate exhortations of Rev. George Whitefield, the famous English revivalist, who was then preaching at Exeter and Portsmouth, fanned the flames of bigotry. With mock gravity he played the rôle of a Peter the Hermit, called it a holy war, and at the prayer meeting at Kittery Point extolled the unselfish purpose of Pepperell in undertaking the expedition, as having been "moved of the Lord." The doughty colonel, on whose flag was inscribed, with questionable appositeness, the inspiring motto furnished by Whitefield—"*Nil desperandum Christo duce*," set forth, like another Richard Cœur de Lion against the hordes of Saladin.

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[1] A law passed in Massachusetts in 1675: Ordered by the Court, that whosoever shall shoot off a gun on any unnecessary occasion, or att any game whatsoever, except att an Indian or a Woolfe, shall forfeit five shillings for every such shott, etc. (Col. Blue Laws).

Among the trophies of the fall of Louisbourg one was an iron cross, *fleur de lis*, taken from a French church, and may still be seen, in a richly gilded state, over one of the entrances to Gore Hall, Harvard. Another, a Catholic church bell, weighing six hundred pounds, has, under stress of circumstances, been doing unwilling service in the tower of Queen's Chapel, Portsmouth, for upwards of a century and a half. After so many years of missionary labor in a foreign field it is justly entitled to release.

Governor Benning Wentworth, who was chief magistrate of the royal Province of New Hampshire in 1741, appealed more than once to the religious prejudices of the people in order to stir them to action against the French. In his message of December 11, 1754, he expresses great concern that so many captives remain in the hands of the French, among whom "the young people are exposed to the craft of the Romish clergy, and are in great danger of being corrupted with the pernicious principles of the Church of Rome, principles destructive of all societies but their own, and to be abhorred by every true Protestant," and declares himself ready to do anything to "rescue them from the hands of the Romish clergy, who are more insidious in proselyting them to their religion than any but those who have had the opportunity of seeing it can conceive."[1]

In his message of the following year his pious soul is stirred to its depths, and with heart aflame for the cause of true and pure religion, he calls upon the people to resist the encroachments of their "ill neighbors," the French. "The expense," he says, "will be great, but neither that nor any other consideration can be put in the balance against impending tyranny, the loss of our civil and religious privileges, setting up superstition and idolatry (sic) in the room of the pure worship of the one living and true God. . . . . Therefore, let it not hereafter be told in Gath, or ever published in the streets of Askelon, that so many populous colonies of Protestants should tamely submit to entail irretrievable misery and bondage on the generations yet to be born without making our strongest efforts to repel the threatening danger."[2] Again in 1757, after the surrender of Fort William Henry, he calls for fresh levies against the French, for he says, "nothing can be laid in the balance against our happy constitution in church and State; nothing will avail us Protestants when we become the abject slaves of Popery and Tyranny (?). These are the calamities which we dread, but must inevitably be our lot unless we exert ourselves and use our utmost efforts to make a stand against this powerful enemy now entering into the bowels of our country."[3]

It was during this last bitter struggle between the French and the English for colonial supremacy that Captain Robert Rogers, son of an Irish Presbyterian, did such effective skirmishing along the northern boundary of the State with his famous Rangers. In their attack on the Indians of St. Francis (1759), they destroyed their village, and after pillaging the church, set it on fire. Among the valuables taken from the church was a silver Madonna, weighing thirty pounds, which was carried off by one of the Rangers. It is said to have been buried by him in the Coos meadows, above Lancaster, for safe-keeping until his return. But he did not live to regain his buried treasure, and the silver Madonna still lies undisturbed in the valley of the upper Connecticut, where, in God's good time, it may be discovered, like the celebrated Virgin of Montserrat in Spain, which lay buried for centuries after it had been concealed from the Moors.

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[1] N. H. Pro. Papers, Vol. VI., 327.

[2] Ibid, 357.

[3] N. H. Pro. Papers, Vol. VI., 602–3.

After peace had been declared between France and England, Governor Wenthworth,

> "Who represented England and the King
> And was magnificent in everything,"

ceased his no-popery harangues, and even spoke of "his most Christian Majesty of France" and "his most Catholic Majesty of Spain." His nephew and successor, John Wentworth, in his commission from George III., 1766, was ordered to take the oaths appointed for the first year of the reign of George I., providing for the Protestant succession, and to make and subscribe the declaration of the twenty-fifth year of Charles II., entitled "An Act for preventing dangers from Popish recusants." The members of the Council and General Assembly, and all office-holders, were to take these oaths, and the governor was empowered to have them administered at his pleasure to all persons who came to reside in the province. This practice continued down to the very moment of the Revolution.

CHAPTER IV.

THE IRISH OF PRE-REVOLUTIONARY DAYS IN NEW HAMPSHIRE.

FROM the foregoing reference to the intolerant spirit of Puritanism and the penal laws that obtained in the Bay Colony, it will be seen that New Hampshire offered no inviting field for Catholicity. It must not, however, be concluded that there were no Catholics in New Hampshire until the Declaration of Independence. From the earliest days of the settlements along the Atlantic seaboard there were many Irish Catholics. The names of many of the hamlets and towns of the State and of the country at large were designated by distinctively Irish names. The provincial records contain such unmistakable Celtic names as Duggan, McDermott, Fields, Gibbons, Vaughan, O'Neil, Patrick, Buckley, Kelly, Kane, Connor, Corbett, McMullen, McGowan, McGinnis, Sullivan and many others. Nor can it be said that these were of that mythical race erroneously called Scotch-Irish. These Protestant Irish did not leave Ireland until 1719; whereas those others left or were exiled from their homes between 1641 and 1660. At this latter period everything was favorable to the Protestants of Ireland, whilst the Catholics were deprived of their lands—their homes were burnt and their provisions destroyed. In 1641 the Catholic settlers of Connaught were dispossessed of their lands by the merciless persecution of Charles I.; nearly 600,000 men, women and children were slaughtered or died of starvation, and many thousands were sent to Bermuda, Jamaica and New England, where they were sold as slaves. Shortly after Charles expiated his horrible crimes at Whitehall, the bloodthirsty Cromwell, with his ruthless "Ironsides," overran the South and West of Ireland, perpetrating barbarities and murders among the Catholic population, such as would have filled the heart of a Nero or Herod with envy. It is asserted that over one million of young men were sent in exile, to enter the armies of the continent, or emigrate to America. About one hundred thousand Catholic children, either orphans or forcibly taken from their unfortunate parents, were sent to the West Indies and New England, and placed in Protestant families that they might loose their common heritage of religion and nationality. Others, both men and women, owners of large estates of which they had unjustly been deprived, were sold as slaves in the New World. There seemed to have been no limit to the cruelties and shocking atrocities inflicted on the Irish Catholic population by Cromwell. Prendergast in his work, "The Cromwellian Settlement of Ireland," says: "As one instance out of many—Captain Vernon was employed by the Commissioners of Ireland from England, and contracted in their behalf with Mr. David Sellick and Mr. Leader, under his hand bearing date September 14, 1653, to supply him with two hundred and fifty women of the Irish nation, above twelve years and under forty-five; also three hundred men above twelve years of age and under fifty, to be found in the country within twelve miles of Cork . . . . to transport them into New England." These unhappy girls—many of gentle birth and refinement—were kept in private prisons and then sold into slavery by those thrifty Anglo-Saxons. This inhuman traffic in Irish flesh continued for four years, when the order was revoked because, the greed of gain being so great, these dealers in human lives could not resist the temptation of seizing the children of the English settlers themselves. These unfortunate Irish children grew up and intermarried with the Puritans and were thus lost to both faith and country.

It was not till the reign of William of "blessed memory" that the Protestant Irish began to emigrate to America. William's hatred for all classes of Irish was so great that he caused the destruction of the famous woollen industries in the northern counties. This policy of opposition to all kinds of manufacturing and commerce in Ireland was continued by the Hanoverian rulers down to the time of the Irish volunteer movement when some of their former privileges were restored. It was not until this period that emigration of the Presbyterian Irish began. They had no cause to leave their comfortable homes, rich estates, and profitable industries prior to the advent of William of Orange. Up to this time they were highly favored by the laws of the realm. It was the Catholic Irish that suffered a persecution that has no parallel in the annals of the world. It was the sorrowful remnant of these Catholics who, having escaped the sword or death from starvation, came to

New England, settled along the coast of Maine, New Hampshire, and Massachusetts. The Puritan distrusted them, but did not object to their presence on the frontier as a buffer against the Indian. There is not, therefore, the least doubt, but on the contrary, very positive proof, that there were Irish Catholics in considerable numbers among the first settlers of the province of New Hampshire; but deprived of priest and altar they had no chance of practicing their religion. Those who came in youth or manhood knew little of the practices of their church, owing to the severity of the penal laws at home; yet they were living in a Catholic country and breathed with every breath the faith of St. Patrick. But as exiles in the wilds of New England, far removed from environments and scenes that were rich with the holiest memories of faith and fatherland, and instinct with generations of Catholic life, they forgot the priceless inheritance and were lost to the church of their birth. The work of religious persecution, so systematically and unscrupulously carried out by the apostate of the nations, was well done in the seventeenth and the beginning of the eighteenth centuries. But scarce one hundred years elapsed when the bluff Hanoverian warrior king cursed the laws that deprived him of the valorous service of "The Fighting Race."

But it was for his royal son, George III., that was reserved the accumulated wrath of centuries of cruelty and oppression against a proud and generous people. The faith of the Irish might perish or grow dim; but Irish blood, even with a Puritan strain, would rise to avenge the bitter memories of the past. The fierce and unconquerable spirit of the exiled Irish lay dormant for several generations impatiently awaiting the welcome hour wherein to rush to arms against the *Sassanach;* and history credits of John Sullivan, of Durham, son of an Irish Catholic exile and afterwards general under Washington, with the first overt act of hostility against British tyranny when, in 1774, he headed a party of young patriots who successfully overpowered the guards of Fort William and Mary in Portsmouth harbor, hauled down the British Jack, and, seizing the powder and ammunition, stored them under the Durham Meeting-house. These military supplies were afterwards used with good effect at Bunker Hill.

The great battle for freedom on the American continent was fought and won largely by the liberty-loving sons of the persecuted Irish Catholics. In a speech made before the Irish Parliament by Hon. Luke Gardiner, April 2, 1784, it was said: "America was lost by Irish emigrants. These emigrations are fresh in the recollection of every gentleman in the house. I am assured, from the best authority, the major part of the American army was composed of Irish, and that the Irish language was as commonly spoken in the American ranks as English. I am also informed it was their valor determined the contest, so that England had America detached from her by force of Irish emigrants." This fact is confirmed by the statement of the American General Lee that "half the Continental army was from Ireland." When we add to this the large number of American recruits of Irish lineage the conclusion seems irresistible that *more* than half the Revolutionary army was of Irish blood. Hence, by a singular Nemesis, the exiles of Erin brought humiliation and defeat on their hereditary enemies and played an important part in the most beneficent event in the political history of the world,—the establishment of a "government of the people, for the people, and by the people." A well-merited castigation was inflicted on the British nation which framed and executed the most barbarous laws that ever threatened the political and religious liberties of a free people; and condign punishment was visited upon a great political state whose sovereigns still bear the long since forfeited title—*Fidei Defensor*,—the accusing angel of a national apostasy.

Well might the persecuted for conscience sake look forward with happiest anticipations to the rights and privileges that the justice-loving republic would bestow upon them for the sympathy, the treasure, and the blood with which Catholic Ireland and Catholic France purchased for her an abiding place among the nations of the world. There was something opportune as well as significant in the congratulatory speech by Archbishop Carroll in behalf of the Catholic clergy and laity to Washington, in which he said to the first President under the new Constitution: "Whilst our country preserves her freedom and independence we shall have a well-founded title to claim from her justice the equal rights of citizenship, as the price of our blood, spilt under your eyes, and of our common exertions for her defense under your auspicious conduct." To which the magnanimous Washington replied: "I hope ever to see America among the foremost nations in examples of justice and liberality. And I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their revolution and the establishment of your government."

But the spirit of religious intolerance was to find a lurking place in the sanctuary of liberty. Its baneful influence continued to cast its blighting shadow over the land, reddened with generous Catholic blood. And it must be confessed that New Hampshire, to her deep disgrace, was the first to begin and the last to retain a code of State laws at once odious and oppressive to Catholics. Although the Declaration of Independence declared all men to be created free and equal, Protestants alone could hold office under the new State constitution. As early as 1781 an effort was made to abolish the religious test for office. Committees were ordered in the various towns of the State to draw up the desired amendments, and the people were required to vote thereon The report of the Durham Committee was drawn up by General Sullivan, from which the following is an extract:

> "By the sixth article of the Bill of Rights the legislature is authorized to 'empower the several towns, parishes, bodies corporate, or religious societies, to make adequate provision, at their own expense, for the support and maintenance of public Protestant teachers of piety, religion, and morality.' This clause by implication excludes the legislature from authorizing those of any other denomination to make provision, even at their own expense, for the support of public teachers of piety, religion, and morality.
>
> "It is somewhat singular that a Bill of Rights should declare that every individual has a natural and inalienable right to worship God according to the dictates of his own conscience, and at the same time exclude every denomination of Christians except Protestants from being supported and protected by law, and even from holding any office

in the State. This is not only evidently contradictory to the principles which it seems in other parts to hold up, but will have a tendency to prevent foreigners of every other religious persuasion from settling within the State."

The committee therefore recommends "that in the sixth article of the Bill of Rights the words *public teachers of the Christian religion* be substituted in lieu of the words 'public Protestant teachers of piety, religion, and morality,' and in all other places where the words 'Protestant religion' are used as a qualification for office, the words *Christian religion* be substituted in lieu thereof." [1]

While this amendment was unanimously carried in Durham, it was defeated throughout the State, and the religious test became part of the new Constitution. Another effort was made to abolish this test at the revision of the Constitution in 1792, and although it had the sincere support of all the prominent and enlightened statesmen of that time, yet it proved unsuccessful. Therefore it was again decreed in the revised Constitution of 1792 that no one could be elected to the office of governor, or as state senator, or even as a member of the House of Representatives "unless he be of the Protestant religion," and the sixth article in the Bill of Rights still continues, in its original form, to disgrace our State Constitution.

The religious qualification for office remained in force for nearly one hundred years. Several attempts had been made to repeal this obnoxious clause, but all failed of success, even that of 1851, which had the active support of General (afterwards President) Pierce. But a quarter of a century later, when the Catholics, increasing in numbers and influence, chafed under these adverse laws—the survival of days of ignorance and persecution—another effort was made to repeal the religious test for office. It is true that for some time the test had fallen into innocuous desuetude, and Catholics had already been elected to occupy seats in the legislature; but the bare existence of a religious qualification was a stigma that could no longer be patiently borne. At the earnest appeal of some of the prominent statesmen, it was decided in the Constitutional Convention of 1876 to submit the question once more to the people, and in the following March the odious test for office was repealed by a vote of 28,477 against 14,231. This amendment received the approval of Governor Cheney on April 17, 1877. Catholics were henceforth legally entitled to hold office, and began to feel that they were free men, not only in name, but in reality.

In the Constitutional Assembly held in Concord, in January, 1889, it was voted to again submit to a popular vote for amendment Article VI. of the Bill of Rights and make it non-sectarian. A plebiscite held in March of that year showed 27,737 in favor of the amendment, and 20,048 opposed to it; but lacking the necessary two-thirds vote the amendment was not made. So the last remnant of the old penal laws of England, incorporated in the Constitution of New Hampshire, yet remains to justify the popular opinion that the Granite State is the most illiberal and the least progressive among commonwealths of the Union in its virtual recognition of a state religion. It is devoutly to be hoped, for the honor and fair name of New Hampshire, that the sense of justice and kindly feeling that characterizes a majority of her intelligent citizens, may soon rise superior to the demands of cowardly bigots and forever remove from the statute book the unfair and un-American discrimination in Article VI. of the Bill of Rights against an important religious body whose members number nearly one-third of the entire population of the State. This article runs thus:

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[1] Town Records of Durham.

> "As morality and piety, grounded on evangelical principles, will give the best and greatest security to government, and will lay in the hearts of men the strongest obligations to due subjection; and as the knowledge of these is most likely to be propagated through a society by the institution of the public worship of the Deity and of public instruction in morality and religion; therefore, to promote those important purposes the people of this State have a right to empower, and do hereby fully empower, the legislature to authorize from time to time the several towns, parishes, bodies corporate, or religious societies within this State to make adequate provision at their own expense for the support and maintenance of public *Protestant*[1] teachers of piety, religion, and morality," etc., etc.

CHAPTER V.

CATHOLICITY DURING THE FIRST HALF OF THE NINETEENTH CENTURY—CONVERSION OF THE BARBER FAMILY—FIRST CHURCH IN THE STATE BUILT AT CLAREMONT—CATHOLIC FOUNDATIONS AT DOVER AND MANCHESTER.

ENOUGH has been said of the spirit and the laws of New Hampshire before and after the Revolutionary epoch to warrant the painful conclusion that Catholics were still to rest under the ban of social and political ostracism. The suspicion and intolerance of the Protestant element for a long time diverted Catholic immigration from the State. Even in Boston the growth of the church was very slow. The first priest to receive faculties in that city was L'Abbé de la Poterie in 1788, and the first baptism was performed on the 11th of April of the following year. He was succeeded by Rev. Louis Rousselet, whose faculties were withdrawn on the arrival of Rev. John Thayer in 1790.

It was in the following year that the infant church in New England was rejoiced by the pastoral visit of its first Bishop, Right Rev. John Carroll. He had only returned from England the previous December, where he received episcopal consecration from the venerable Bishop Walmesly in the beautiful chapel of Lulworth Castle. He did not tarry long in the episcopal city in the enjoyment of his new honors, but set forth at once to discharge the responsible duties of the chief pastor of his widely scattered flock. His reception by the people of Boston generally was most cordial, and during his brief stay, he was the guest of honor at the annual dinner of the oldest military organization in the country, the Ancient and Honorable Artillery. In speaking of his reception in Boston, he said: "It is wonderful to tell what great civilities have been done to me in this town, where, a few years ago, a Popish priest was thought to be the greatest monster in the creation. Many here, even of the principal people, have acknowledged to me that they would have crossed to the opposite side of the street rather than meet a Roman Catholic some time ago. This horror which was associated with the idea of papist is incredible ; and the scandalous misrepresentations by their ministers increased the horror every Sunday. If all the Catholics here were united, their number would be about one hundred and twenty."

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[1] Italics ours.

In 1791 Father Thayer, a native of Boston and a convert to the church, was the only priest in New England. He seems to have confined his labors to Boston and a few of the surrounding towns. Zealous, active, and learned, Father Thayer's ministrations did not meet with much success. He was particularly active in his efforts to win over his countrymen to the true faith; and his aggressive and controversial spirit did not tend to smooth the troubled conditions of his environment. He showed no sympathy with Talleyrand's famous admonition, "*Surtout point de zèle*" but went on fearlessly impaling the error of the sects and proclaiming Catholic truth. Notwithstanding his good intentions and zealous activities little progress was made in increasing the number of the faithful or winning public esteem.

Meanwhile events were shaping themselves for a valuable increase of laborers for the whitening harvest in the infant Republic. The horrors and atrocities of the French revolution flung their lurid lights across the heavens. Princes and people stood aghast at the onrushing of that tide of passion and anarchy that swept before it everything venerable and sacred throughout the fair land of France. Churches were burnt, altars thrown down, temples desecrated, the clergy menaced, and finally led in thousands to the guillotine. Among those who fled before the awful cataclysm broke upon its unhappy people were Rev. Francis A. Matignon and Rev. John Cheverus. The former reached Boston in the summer of 1792, and his coming was the signal for a genuine revival of the faith in the various parts of New England. His learning, piety and unfailing charity joined with the innate courtesy and refinement of the French gentleman won the hearts of his scattered flock and everywhere disarmed prejudice and hostility. He labored principally in Boston and vicinity, but occasionally visited places in Maine and New Hampshire. On one of his eastern trips we find him at Portsmouth, where he stirred up the faith amongst a few Catholics whom he found there. It is more than probable he said Mass and administered the Sacraments of Penance and Holy Eucharist at the same time; but the record is not clear on this point. His friend and co-laborer, Father Cheverus, arrived in Boston on October 3, 1796, where he was received with great joy.

One instance will suffice to indicate the generous and apostolic spirit of this noble exiled priest, who was subsequently to be chosen first bishop of New England, and later on cardinal archbishop of Bordeaux, France. Bishop Carroll, anxious for the spiritual interests of his little flock of Indians, appointed him to the missions of Maine. In reply Father Cheverus assured him that he was entirely at his service, "Send me where you think I am most needed without making yourself anxious about the means of supporting me. I am willing to work with my hands, if need be, and I believe I have strength enough to do it." In July, 1797, he set out for his mission in Maine, visiting the various Catholic communities between Boston and Pleasant Point. On his return to Boston in the following summer, he stopped at Portsmouth and Bedford, N. H., where he said Mass and encouraged the faithful in the practice of their religious duties by words of kindly admonition. The number of Catholics who profited by his ministrations at Portsmouth on that occasion is not known, but it is safe to conjecture that there were many transient, and, undoubtedly, some few resident Catholics, as Portsmouth was then a very important seaport, having extensive commercial relations with Italy, France, and other European countries. At Bedford he was the guest of one Theodore Gough, whose religious inquiries subsequently led him into the bosom of the church. Twice a year this faithful and zealous priest visited his flock scattered over the vast territory that lies between the Merrimac and the St. Croix.

Learned, pious and prudent, Father Cheverus was beloved by all who came within reach of his inspiring influence, and even non-Catholics did not hesitate to show their hearty esteem and sincere respect for his many amiable qualities. Bishop Carroll was deeply sensible of his exalted virtues, and earnestly recommended him to the Holy See for episcopal honors. On the 8th of April, 1808, Pope Pius VII. divided the diocese of Baltimore, and erected the Sees of New York, Philadelphia, Bardstown and Boston. Owing, however, to the troubled condition of Europe, the investment of Rome by the military forces of France, the capture and abduction of the venerable Head of the Church by Napoleon Bonaparte, the papal bulls were twice lost. They were not received by Bishop Carroll till August, 1810, and the solemn ceremony of consecration took place in St. Peter's pro-cathedral, Baltimore, on the Feast of All Saints. Returning from the mother church wherein he had been invested with the episcopal office, Bishop Cheverus was received with the greatest joy by the people of Boston, and on the following Christmas he pontificated for the first time in his cathedral. It is not till 1812 that we find the Bishop again in New Hampshire, when he visited Portsmouth for the second time.

It was in this same year that the bishop received a visit from the Rev. Daniel Barber, of Claremont, N. H., and father of Rev. Virgil Barber, who, with his wife and family, consecrated himself wholly to the service of God—an event so extraordinary and so edifying that it deserves more than passing notice.

Daniel Barber, born at Simsbury, Connecticut, October 2, 1756, served in the State line during the Revolution; but shortly after the war he threw off the yoke of the Congregational church, as did his father before him, because he became convinced that that religious society possessed no ecclesiastical authority or priesthood. It appears that his religious doubts were first suggested by an Episcopalian minister, who little thought that the arguments used by him against the Congregationalist system, would, when pursued to their logical conclusion, completely upset the Episcopal claim to an apostolic priesthood, and lead the conscientious inquirer into the church which is One, Holy, Catholic, and Apostolic. After many regrets at the thought of severing the religious ties that bound him to his nearest and dearest friends, he joined the church of England. This latter organization was in those days heartily despised by the Puritan element in New England. To form an idea of the intolerant spirit of the Dissenters, Mr. Barber mentions in his "History of My Own Times," the case of a church of England minister named Murison, who died in Connecticut. Shortly afterwards, one of his congregation, Isaac Knell departed this life. The Dissenters took advantage of these two sad incidents to vilify the church of England, and forthwith published a pamphlet filled with reproaches against its members, and containing a couplet expressive of their satisfaction in the damnation of heretics.

"Isaac Knell is gone to hell
To tell Mr. Murison his church is well."

Nothing daunted, Mr. Barber bravely followed the dictates of conscience and joined the Episcopal church, of which he became a minister at Schenectady, New York, about 1783. After a residence of a few years in Vermont, he and his family removed to Claremont, N. H., where for twenty-four years he continued to serve the interests of the Episcopal church, without having the least doubt about the validity of its orders. But about this time, while on a journey, a Catholic book was put into his hands, and on opening it the old subject of an Apostolic priesthood was the first to attract his attention. The passage referred to denied the validity of Bishop Parker's consecration, which was performed at the command of Queen Elizabeth, by one Barlow, who himself was never consecrated.[1]

Perplexed and harassed with doubts over the unlucky references in the Catholic author, Mr. Barber wrote to a learned clergyman concerning his difficulties, but received no answer. In sore distress he sought a Catholic priest, the first he had ever seen. His new-found friend was none other than the gentle and learned Bishop Cheverus, who answered all his questions in a frank and sensible manner, lending him at the same time several books explanatory of Catholic belief. These were eagerly read by himself and the members of his family, and even found their way amongst many of his parishioners in Claremont.

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[1] It may, however, be remarked here, that the decisions of the various Roman Pontiffs against the validity of Anglican orders in nowise rests on the legend concerning the consecration of Parker, but rather on the intrinsic evidence of defect of form in the Edwardine Ordinal, and defect of proper intention on the part of the prelates of the Church of England who held and still hold in the twenty-fifth of the Thirty-nine Articles of Religion: "There are two Sacraments ordained of Christ our Lord . . . . Baptism and the Supper of the Lord. Those five commonly called Sacraments, that is to say, Confirmation, Penance, *Orders*, Matrimony and Extreme Unction, *are not to be counted for Sacraments of the Gospel*," etc. Having denied the truth of the Sacrament of Orders, the Bishops of the Church by law established repudiated the dogmas intimately connected with this sacrament, such as the Real Presence of Jesus Christ in the Eucharist, the Priesthood properly so-called, the Sacrifice of the Altar; and they even decreed "the sacrifices of Masses, in which it was commonly said that the Priest did offer Christ for the quick and the dead, to have remission of pain and guilt, were blasphemous Fables and dangerous Deceits."—*Thirty-first of the Thirty nine Articles of Religion.*

About this same period his youngest son Virgil, then a Protestant minister in Fairfield, New York, with his wife, paid him a visit. While there his father frequently read to them from the Catholic authors, and not unfrequently the telling arguments in support of Catholic doctrine were frankly admitted by his hearers. At their departure they asked for one of the books, which was gladly given. When next the father and son met, the latter and his entire family had become Catholics, and his wife a nun.

In the year 1816 Rev. Virgil Barber was principal of a flourishing academy and pastor of an Episcopal church at Fairfield, New York. In his household was a devout Irish Catholic maid whom he had often seen reading from a prayer-book, which proved to be *A Novena to St. Francis Xavier.* A happy curiosity, which subsequently proved to be a heavenly inspiration, led him to examine this abridged life of the Saint, which impressed him so favorably that he determined to procure the complete biography of that wonderful Apostle of the Indies. The many miraculous incidents and astonishing effects of divine grace recorded in the life of the Saint, having all the marks of authenticity, set Mr. Barber thinking thus: "How could a religion which forms such men be a mere human institution? Peace then departed from my soul. I had doubts concerning the truth of my Protestant faith. I began to study very seriously, and the more I studied the more my doubts increased. These doubts I submitted to my bishop (Dr. Hobart) hoping thereby to find peace; but he gave me no light on the subject, and rather strengthened my doubts, as he paid no serious attention to my objections. We were at this time standing at the window of a room whence we could hear the singing going on in a Catholic church near-by. I took occasion to ask the bishop, 'Do you think that those can be saved?' At this question of mine he could not help smiling, and answered, 'They have the old religion. Don't you know? But they do too much, and one can be saved without so much trouble. Do not trouble yourself about such matters. Go back home in peace, and if you choose to do so, consult your brother ministers, and your religious scruples will soon vanish away.' I returned home from that interview more disquieted than I was before. I put down on paper my objections against the Protestant religion in the shape of fourteen questions, and I invited many ministers of the Episcopal church to come and visit me. To each of them as they came in I presented this terrible sheet of paper. They all glanced at the questions, and none failed to say, 'Well, well, we'll see after tea'; but after tea music was had at the piano, and as no one attempted to answer the questions I then resolved to see and consult the Bishop of Boston."[1]

At this time Father (afterwards Bishop) Fenwick was the assistant of Father Kohlman in New York City, and it was thither that Rev. Mr. Barber went in anxious quest for Catholic truth. He was received most cordially by Father Fenwick, who satisfied many of his inquiries about the Catholic religion, and settled his doubts on a number of vexed points. In the course of a few months Mr. Barber again visited Father Fenwick, to whom he admitted the untenableness of the Protestant religion. But he hesitated to take the trying step of entering the Catholic church, least he should lose the handsome living by which he provided for his wife and five small children. In this great difficulty he received the warm encouragement of Father Fenwick. "Trust," he said, "trust your affairs to the management of a beneficent Providence. Embrace the truth, now that you have found it, and leave the rest to God. He has led you on to make this inquiry, He has followed you step by step; and now that you yield to His grace will He abandon you? No, believe me, you were never more secure of subsistence."[1]

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[1] De Goesbriand Catholic Memoirs.

A few days after he renounced Protestantism, made his profession of Catholic faith and received conditional baptism. But the noble soul was yet to receive the baptism of fire. On resigning his pulpit and bidding his former parishioners an affectionate farewell, he began to feel the heavy hand of persecution. The members of his congregation turned against him to a man, and by their evil influence deprived him of his position in the academy, and in many other ways annoyed him. Father Fenwick, true to his promise, received him with open arms, put his house at his disposal, and provided him with ample means of support by opening in New York a parish school, over which he placed him. He zealously continued to inform himself on all the principles and practices of the church, and found in his pious and sympathetic wife a willing and devout listener to the indubitable claims of Catholicity. In a very short time she too was received into the church, and the five children were baptized (*sub-conditione*).

After he had the happiness of receiving with his good lady his first holy communion, he became possessed of the thought of wholly consecrating his life to God's service. He first consulted with his wife, who readily consented to become a religious if the church would permit the separation of a man and wife who were both desirous of following a life of religious perfection. They again had recourse to their good friend, Father Fenwick, who was at this time living at Georgetown College, D. C. To their great joy, he assured them that the church never prevented married persons consecrating their lives to God in holy religion, if it were done with mutual consent, and if proper provision were made for their children. The great and almost insurmountable barrier to the fulfillment of their high and holy desires was the matter of providing for their five small children, one of whom was an infant at its mother's breast. But the prayers of the pious couple were not in vain. A wise Providence was disposing all things sweetly. Father Fenwick appealed to the charity of Archbishop Neale, of Baltimore, and this tender-hearted prelate consented to receive the mother and the three daughters into the convent, whilst the infant was tenderly cared for by the venerable mother of Father Fenwick. To their great joy and satisfaction Mr. and Mrs. Barber were informed of the happy arrangements made for them, and forthwith quitted New York for Georgetown. After a few days' rest these heroic souls were invited to the college chapel, where the archbishop, in the presence of a large number of witnesses, both lay and clerical, pronounced the divorce, after having obtained from each of them their full consent. Accordingly Mr. Barber and his son Samuel entered the house of the Jesuits; Mrs. Barber, with her three young daughters, entered the Visitation convent, whilst the babe, Josephine, became the precious charge of Mrs. Fenwick.

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[1] Diary of Bishop Fenwick.

All the members of this most singularly pious family became religious. Mr. Barber and his son Samuel became priests of the Jesuit order, Mrs. Barber and the infant Josephine became sisters of the visitation order, and the three oldest daughters became Ursulines. Mary, the eldest daughter, was professed at the Ursuline convent, Boston, on the 15th of August, 1826, and continued to be a member of that institution until the burning of their house at Charlestown, Mass., by the Know-Nothing mob in 1834.

To return to the career of Virgil Barber, we find him, after having spent a year in the Jesuit college, Rome, returning to his old home in Claremont to visit his venerable father and mother. It was in the summer of 1818, when, in company with Rev. Dr. Ffrench, an English convert and member of the Order of St. Dominic, that they arrived after a tedious journey from New York. They were received with every mark of respect and hospitality by Rev. Daniel Barber, pastor of the Episcopal church. On the following day after their arrival (it being Sunday), the first Mass ever said in the western portion of New Hampshire was offered up by Father Ffrench in the house of Rev. Mr. Barber, who assisted at the service before going to his own church. It was his intention to invite Father Ffrench to preach, but he feared to give offense to his congregation. However, as the party remained till the following Sunday, he prepared his flock for the inevitable and invited the priest to say Mass and preach in his church. Claremont proved to be a rich soil for the seed of divine truth, for in the short period of one week, he had made seven converts to the church, amongst whom were the wife and daughter of Rev. Daniel Barber, his sister, Mrs. Noah Tyler, and her eldest daughter, Rosette Tyler. In the following November Rev. Daniel Barber made his farewell address to his Episcopal parishioners. In language full of tenderness and sincere affection he speaks of the happy relations that have for twenty-four years existed between pastor and people; but now they have come to the parting of the ways, and in obedience to the voice of conscience, and for the greater security of his immortal soul, he must bid them a sorrowful and lasting farewell. In the following year he made his profession of Catholicity, and in later days edified the good people of Claremont by devoutly serving the Mass of his pious and distinguished son.

After a brief season of rest wherein he had the great consolation of seeing his venerable mother and several of his relatives embrace the true faith, Virgil Barber left Claremont for the Jesuit College at Georgetown, where he prosecuted with commendable ardor his theological studies. Four years of prayer and deep research in the various branches of ecclesiastical discipline merited for him the welcome call to sacred orders. The joyful summons to repair to Boston was cheerfully obeyed, and on the 3rd of December, 1822, the feast of his beloved St. Francis Xavier, his ardent prayers and the passionate yearnings of his profoundly religious soul were at length realized, when he received the order of priesthood at the hands of Rt. Rev. Dr. Cheverus of Boston. Here he remained until the great feast of Christmas, when he officiated as one of the assistant priests at the pontifical high Mass at the cathedral.

Immediately afterwards, he was ordered by Bishop Cheverus to go to Claremont, where he was received with the greatest demonstrations of joy by the few Catholic converts who had steadfastly clung to the faith during four years. Father Barber zealously set to work to remove prejudice and show to the Protestants of Claremont and vicinity, the truth and beauty of Catholic worship. Many of the families at Claremont, and at Cornish, and some few at Windsor, Vermont, embraced the faith, and the little congregation began to grow in numbers. Speaking of the progress of the church in western New Hampshire, in the year 1823, Bishop Fenwick subsequently wrote: "Thus did the work progress by degrees. And *the Lord increased daily together such as should be saved.* The faith has taken deep root; and it is now a growing congregation which in process of time, with the continued exertions of its excellent pastor, bids fair to become not less numerous than respectable."[1]

In the winter of 1824, Father Barber set out for Canada, visiting Montreal, Quebec, and a few other important centres, to collect funds for a new church. He was everywhere received with marked kindness by the Canadians, and their charitable contributions enabled him to begin work on a small brick church for the convenience of his increasing flock. The upper portion of the church was set apart for an academy in which Father Barber taught school. A very superior course of studies was given here, as Father Barber was a man of excellent attainments and had previous to his conversion been president of an Episcopal seminary in New York. Among his first students at the college in Claremont were Fathers Wiley, Fitton, and Tyler. The latter was the cousin of Father Barber, and with his entire family had lately been received into the church. Father Tyler was subsequently made vicar-general of Boston and afterwards consecrated the first Bishop of Hartford, Connecticut. The venerable Daniel Barber assisted his son as teacher in the academy, and in this manner they succeeded in supporting themselves without being a burden to the little congregation.

The first to receive the gift of faith in Claremont was the venerable Mrs. Barber, wife of Daniel Barber. In the summer of 1818, on the occasion of her son's visit with Father Ffrench, she became a child of the Catholic church, and was the first to openly profess her faith. After a life of edifying piety and zeal, she died in 1825, receiving the last consolations of religion at the hands of her devoted son. "Her last words," wrote her husband, "and while making the sign of the cross, were, 'In the name of the Father, and of the Son, and of the Holy Ghost. Amen.' She was the first who lay buried in the Catholic graveyard near St. Mary's church in Claremont. May she rest in peace. Amen."

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[1] Bishop Fenwick's Memoranda.

In the fall of 1825, it was reported that Father Fenwick was nominated to the vacant see of Boston. Great was the joy of Father Barber on learning that his former friend and benefactor was to assume the government of the diocese. He was present at the bishop's consecration in the cathedral at Baltimore on November 1st, after which function he proceeded to Georgetown, where he made a farewell visit to his wife and children at the Visitation convent. Here he met his noble lady and loving children all together for the last time. "It was a tearful and sorrowful parting," wrote his daughter, but they had abundant consolations in the midst of their great sacrifices; and the strong hope of a happy reunion and renewal of all earthly ties and affections in the blessed regions of heaven sweetened the bitterness of the chalice they so freely and cheerfully raised to their lips. The next morning Father Barber joined Bishop Fenwick and Bishop England, of Charleston, S. C., and all three set out for Boston, arriving at their destination on December 3rd. The following day, Sunday, the ceremony of the installation of the newly consecrated bishop took place, Father Barber assisting as deacon at Bishop Fenwick's first pontifical Mass.

The following entries appear in Bishop Fenwick's diary in 1825: "There is a small brick church in Claremont, N. H., erected by the exertions of the Rev. Virgil Barber, who now officiated in it. The Catholics who attend it for divine worship are almost entirely converts to the faith within these five or six years past. They are to the number of about one hundred and fifty individuals in all, scattered over a district of ten or fifteen miles."

It was the earnest desire of the bishop to see these sheep who had so recently entered the one fold of the heavenly Shepherd, and to confirm them in their faith. On the 21st of May, 1826, he set out by stage-coach via Nashua and Concord for Claremont, and after a tedious journey of twelve days, reached his destination.

"June 4th the bishop celebrates Mass and gives confirmation to twenty-one individuals, male and female, having previously addressed them on the Sacrament and the dispositions for worthily receiving it. The church is greatly crowded; the greater part assembled are Protestants from the church on the opposite side of the village, which they have completely deserted, to the very great dissatisfaction of the minister there attending. From the impossibility of all entering the church many occupy the rooms below and above, of the house adjoining, and strive through the doors and windows to catch a view of what is passing; and a still greater number line the street and occupy the ground next to the side of the church, unable to approach nearer for the crowd. This anxiety of the Protestants of this neighborhood to observe the ceremony on this occasion will not surprise when it is recollected that it is only a very few years since the Catholic religion was introduced in Claremont—that before that period the grossest ignorance prevailed among the people in regard to the tenets of Catholics, and the strongest prejudices existed, and that even now, though much care has been taken to undeceive them, a disposition among the greater part exists not altogether favorable to the growth of Catholicity."[1]

The following November Father Barber was called to Boston, and at the earnest solicitation of the bishop he began a series of visitations in Dover, Bangor, Eastport and the Indian settlements. That this arduous mission was most encouraging and successful we are assured by an entry in the "Diary," December 11, 1826: "The Rev. V. Barber returns from his mission and gives the most flattering account of his reception everywhere by persons of other denominations and of his success among the Catholics of Dover (N. H.), and the great desire of all classes to have a Catholic church erected there. He is of opinion that the object can be effected and that a considerable sum of money is already subscribed towards it, and when this is accomplished the means of supporting a priest will be amply sufficient. He speaks, too, of the great piety that prevails amongst the Indians of both tribes, and laments that there is yet no priest among them."

But the infant church of New Hampshire was soon to be deprived of the zealous services of her first priest. In January, 1827, Father Barber was recalled to Georgetown by the superior of the Jesuits, and a few weeks later, to the unspeakable regret of pastor and people, the little church of Claremont was closed. He subsequently made two brief visits to Claremont, one in 1829 and the last in 1830. The life of this remarkably religious man and saintly priest closed at Georgetown College in 1847. The bare thought of the sacrifices he made for conscience sake, the heroism displayed in leaving wife and children in pursuit of a life of higher perfection by a more intimate union with his divine Master, are the indubitable evidences of the sincerity and purity of his motives and of the lofty spirit of religion that prompted his every action. The record of his fruitful and inspiring life, the doubts and trials courageously borne, his eager search for truth, his generous acceptance of Catholic doctrine at a great personal sacrifice and in the face of bitter prejudice, his renunciation of every tender human tie for the kingdom of God's sake, show Father Barber to have been endowed with a character which, for true heroism and generosity, was seldom surpassed by the confessors in the ages of the faith. In New Hampshire, the first field sanctified by his priestly labors, his name is held in benediction by a grateful people, and the memory of his holy life and missionary zeal will long be cherished by an admiring clergy as a sweet inspiration for renewed efforts in the glorious work of bringing men within the uplifting influence of the Church and the Sacraments divinely instituted for their salvation.

The following extract from a letter of Father Fitton to Sister Mary Josephine, youngest daughter of Father Barber, may not be without interest here:

> "I have still a vivid recollection of your grandfather Daniel, his aged wife, son Israel and daughter Rachael. Mrs. Tyler also, with her husband, sons and daughters

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[1] Bp. Fenwick's Diary.

> (Sisters of Charity) not omitting my sainted school-fellow, the late Bishop of Hartford. Many a little anecdote I could tell of the early days of Catholicity at Claremont.
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> "Not forgetting Cornish, the house of Capt. Chase and sister, especially, whom previous to their receiving the grace of faith, I was accustomed to regard as the corner-stone of Calvinism! and there were the Marbles and the Holdens, etc., all related to the church by the foot-prints and untiring zeal of your own sainted Rev. Father, even of whom I must tell a secret. When his seminary was in full progress and the house adjoining was occupied by students, my curiosity was to know if he ever slept, where did he sleep? And behold! I found his bed to be a strip of narrow carpet on the floor, which was privately rolled up by day and hid in the closet."

The Captain Chase and family referred to above became Catholics in 1822. The story of their conversion is somewhat amusing. In appears that a Puritan minister boarded with the family, and one day on leaving the house for a brief visit in the country, his reverence, relying on the strict integrity of the captain, confided to him the keys of his library, giving him at the same time permission to read all the books therein except a certain group which he designated. This proved to be the forbidden fruit, and after a short struggle with the temptation the captain took down from the shelf the proscribed volumes and began to read. To his amazement they contained the pure Catholic doctrine. Besides these books, another circumstance aroused his curiosity about the church: that was the exclusion of Catholics from all offices by the legislature of the State. In a short time afterwards his earnest search for truth resulted in the gift of faith, and he and his family solemnly renounced Protestantism and were received into the church by Bishop Cheverus.

Great was the dismay of the unhappy parson who had proved to be the unwitting instrument of divine grace. He repeatedly reproached these fugitive sheep of his flock for their infidelity. Much annoyed at his impassioned harangues, the members of the family resolved not to reply to him in future. Their silence only served to stir the more his senseless rage, which one day reached the boiling point, so that unable to control himself, he rushed forth from the house without his hat. He had gone a considerable distance, when the mild captain went out to attract his attention by waving his hat in the air, and calling out: "Mister, Mister you forgot your hat!" "These were the last words," said Sister St. Ursula, "our parting greetings to our minister."[1] Sarah, the captain's sister, joined the community of Ursulines at Boston, where she was known as Sister St. Ursula. After the burning of the convent of Charlestown, Mass., she proceeded to the convent at Three Rivers, Quebec, in company with Sister Mary Joseph, daughter of Rev. Virgil Barber. She died in 1875, having attained the advanced age of eighty-eight.

The captain, his wife, and the other families in Cornish, continued perseveringly in the faith till the end. After Father Barber's departure, Claremont and vicinity were visited at rare intervals by different priests from Boston and Burlington, Vt.; but the piety of the faithful did not grow cold under these untoward circumstances. Miss Josephine Barber, who was the guest of the Chase family in the year 1830, has left this edifying account of their devotional practices:

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[1] *Histoire Du Monastere Des Ursulines Des Trois Rivières.*

> "The family was a saintly one; they said morning and night prayers; also the rosary aloud, every day; adding to the latter a sixth decade, 'For Father Barber.' On Sundays they recited the whole Catechism through, and sang the Kyrie, Gloria, Credo and Sanctus, of the High Mass, Capt. Chase and his wife presiding, and his eldest son accompanying on the flageolet. Their family formed the choir, and they chanted the Mass not only through devotion, but in order to retain what they had learned, and to teach their children the same; for there was then no priest in Clarement; but one from Burlington visited the station every three months, lodging at Capt. Chase's, where an appartment was always kept in reserve for him"

Just previous to Father Barber's departure the eastern portion of the State began to claim the attention of Bishop Fenwick. Notwithstanding the anti-Catholic spirit of the laws of New Hampshire, a few Catholic immigrants from Ireland found their way into the State. At Dover the demand for laborers was increasing. The cotton mills, established about 1812, were in full operation at the time of Father Barber's visit to that town in 1826, and the report which he made to the bishop was very encouraging. He found then about one hundred Catholics who, through their spokesman, Philip Scanlon, were very desirous of having a priest, and had already collected a considerable sum of money for a church.

On returning from an extended mission in eastern Maine, in August, 1827, Bishop Fenwick stopped at Dover, where he found that a small number of the faithful had been accustomed to assemble in an upper chamber, where prayers and other religious devotions were held on Sundays. The bishop said Mass in the house of Mrs. Burns, as the hall was not conveniently located, and heard several confessions. Acting on the advice of the bishop funds were collected for the purchase of a piece of land for a church, and in the following year Father Charles Ffrench was given charge of the mission. This zealous missionary, whose parish now extended from Dover to Eastport, Maine, was the second church builder in New Hampshire. The corner-stone of the church was laid May 17, 1828, and the little structure was dedicated to the service of God by Bishop Fenwick. The *Jesuit*, Boston, October 2, 1830, contains the following:

"On Sunday, the 26th inst. (September), the new Catholic Church in Dover, New Hampshire, was solemnly dedicated by the Rt. Rev. Bishop Fenwick to Almighty God, under the patronage of St. Aloysius. Notwithstanding the unfavorable state of the weather (for it rained very hard during the whole morning), the ceremony of dedication was performed amidst a crowded assembly, many of whom were of the most respectable inhabitants of the town. The Bishop was attended by the Rev. Mr. Ffrench during the ceremony, which was followed by a solemn High Mass. This was celebrated by the same reverend gentleman. At the Gospel the Bishop preached to a very attentive and intelligent audience. The choir was conducted by Mr. Unsworth, who is entitled to much praise for his exertions on this occasion, and the voices were supported by a number of musical instruments, such as the bass violin, the bassoon, the clarinet, and flute, with considerable effect.

"In the afternoon a number of choice hymns and other pieces were sung, which afforded great satisfaction to all who heard them. A prayer was then offered, after which a very impressive discourse was delivered by the Rev. Mr. Ffrench. This was succeeded by a collection, which was taken up for the benefit of this infant establishment, and which we are happy to learn evinced great liberality on the part of those that attended divine service on the occasion.

"The Catholic church of Dover is delightfully situated. It commands a very pretty prospect, and is at the same time sufficiently retired from the business part of the town not to be incommoded by its noise and tumult, and sufficiently near to be very convenient to the Catholic inhabitants. It is built in the modern Gothic style, and its interior finish does not in the least yield to its external handsome appearance. The sanctuary is laid out upon an improved plan, and is beautifully decorated; the altar is chaste and well-proportioned, and the tabernacle, which corresponds in style with the rest of the church, is in every respect well executed. The whole appearance of the interior, in fine, when viewed from the door, cannot fail to leave a favorable impression upon the beholder. There is adjoining this church a house, with a fine garden spot, sufficiently large for the accommodation of one or two clergymen."

In 1830, on his return from Burlington, the Bishop stopped at Claremont, where he said Mass in Father Barber's little church; but to his great regret he beheld signs of the gradual decay of religious enthusiasm. In the absence of a resident priest, the spirit of faith seemed to languish, and the church and parish-house gave signs of neglect and abandonment. It was on this occasion, while continuing his homeward journey to Boston, that the stage-coach in which he rode was overturned, and he was extricated from his perilous position from the back seat, and with clothes completely soaked with water he had to travel the entire day before he could effect a change of garments.

Among the remarkable conversions of that period was that of Theodore Gough or Goff and his family, of Bedford, New Hampshire. He is described as a plain, intelligent man, of high moral character and great sincerity of purpose. He had already been visited by Bishop Cheverus at an earlier date, and besides instructions had received from that kind-hearted prelate several books on Catholic belief. With the aid of these, and illuminated by the light of divine grace, he became convinced of the reasonableness and the divine origin of Catholicity, and earnestly continuing to inform himself on all the doctrines of the Church, he sought to make his family sharers in the happy results of religious inquiries. Having convinced them of the truth and beauty of Catholic doctrine, he set out for Boston, and for the first time entered a Catholic church on November 15, 1831, when he and his wife and children received the sacrament of baptism at the hands of Bishop Fenwick.

In 1833 we find the Bishop in Portsmouth for the purpose of securing the "strong box" of Father Rasle, which had been taken from the mission of Norridgewock, in 1722, by Colonel Thomas Westbrook, then one of the wealthiest citizens of Portsmouth. His daughter, Elizabeth, had married Judge Richard Waldron, and it was the descendants of this family who retained possession of this precious relic of the heroic missionary of the Abnakis. The Bishop was unable to procure the strong box from the Waldrons, but describes it as "a box of ordinary size, covered on every side with copper, curiously wrought. There was his ink-stand, sand-box, the place for his pens and paper, and sundry other little apartments. But what was remarkable in it was a secret drawer, in which he kept his papers of a confidential nature, and which no one could open who was not let into the secret." As has already been stated, the box is now carefully treasured in the Maine Historical Society at Portland.

In September of the same year the bishop revisited Dover and said Mass in the new church which had lately been set on fire by some of the fanatics of the town. Little damage was done, but it was found necessary to guard it by night for some considerable time afterwards. A few days later Dr. Fenwick appointed Rev. Constantine Lee as resident pastor, and he was succeeded the following year by Rev. Patrick Canovan.

A few Catholics had now settled at Portsmouth and Salmon Falls; yet their number was so small that it did not necessitate the establishment of any new missions. The Irish emigration was at this time very light. The new era of prosperity and the freedom from the oppressive working of penal laws that followed the Act of Emancipation filled the Catholics with hope and courage. The great Liberator, Daniel O'Connell, like another Sampson, broke the fetters that had bound his countrymen for upwards of three hundred years, carrying off on his manly shoulders the very gates of Parliament that had been so effectually closed against them. Plenty and contentment smiled upon the oppressed Niobe of the nations and the people were loth to leave their homes.

Nevertheless there was a very gratifying increase of Catholics in the neighboring States, but the church in these parts does not seem to have kept pace with the progress elsewhere. The following statistics will show the relative strength of the church in New England in the year 1835: Massachusetts had a Catholic population of 28,775; Vermont, 5,620; Maine, 3,150; Rhode Island, 1,230; Connecticut, 720 and New Hampshire, 387. The Protestant denomination claimed at this date 254,000, and 31,000 were set down as Infidels. From these figures it will be evident that the anti-Catholic spirit of the people and the Constitution of this State proved to be an effectual barrier against the progress of the ancient faith. In the few towns where they were already located, the Catholic settlers were coldly received and regarded not only with suspicion, but with fear. The orthodox Puritan could not see in the cheerful and frank countenance of the Catholic Celt anything but the mark of the beast, the deceitful Jesuit, and the emissary of the Pope who was more to be feared than Satan himself. This may appear to some as the language of exaggeration, but it is not uncommon even in these times of enlightenment and liberality to find similar instances of ignorance and bigotry in regard to Catholics that are at once sad and amazing. But Catholic patience and courage did not quail before this opposition. The laws might disfranchise him and deny him all hope of political preferment, but he would be content to wait the advent of the day when liberty and equality would be not only an empty name, but a reality—the rightful possession of every honest and industrious citizen, irrespective of the accident of birth or creed. The Irish immigrants came with a courage and determination not less firm than the Granite hills of our State, here to abide, to live by honest, manly toil, winning respect and admiration even of their enemies; they would break down racial and religious prejudice; and by their sterling worth and superior attainments they would open up an avenue to every honorable position in the social and political life of the commonwealth. By proving themselves the equals of the descendants of the Puritan, they would help to frame her laws and contribute not only to her material progress but likewise to her ethical and civic grandeur. But they must first

"Know how sublime a thing it is
To suffer and be strong."

The storm of religious persecution raised by the "Natives," or those of Puritan ancestry, in 1844, spent its fury before reaching New Hampshire. In fact the Catholics were so few, so impotent, that it would have been ridiculous to molest them. At this period the religious interests of the Catholics in this State were in the hands of two active ecclesiastics, Fathers Canovan and Daly, who had two years previously taken part in the first Diocesan Synod of Boston. Father John B. Daly, though somewhat eccentric, was a splendid priest. He was a most enthusiastic and earnest worker. He seems to have officiated in every part of this State as well as in many important towns in Maine, Massachusetts, and Vermont. His strong individuality and plain, blunt speech frequently created misunderstandings; but none can doubt his noble efforts and his many sacrifices in behalf of religion and for the best interests of his exiled countrymen.

In the year 1842 the total Catholic population of the State was estimated at 1,370. But New Hampshire, as well as nearly every other State in the Union, was soon to experience a large Catholic growth. The failure of the crops in Ireland in 1845 and the subsequent famine brought misery, wretchedness, and death throughout the length and breadth of that unhappy and misgoverned country. An unjust system of land-tenure and the cruel extortions of absentee-landlords who rioted, gambled and drank in the various capitals of the continent while the poor tenant devoured his scanty dole of *potage* at home—were responsible for the unfortunate and tragic conditions of that year. The government of her Britannic Majesty that could be fertile in resources in levying taxes, earnest and energetic in framing and passing coercion bills to slay the lawful owners of the soil, could only blunder and fail miserably in the presence of famine. The starving peasants streamed into the nearest towns hoping for relief there, but found the very sources of charity dried up. Many, very many, famished and spent, lay down on the pavement and died there. Everywhere along the country roads could be met groups of gaunt and dim-eyed peasants wretchedly clad, wandering aimlessly looking for food; while others remained at home and welcomed death when it came. One who witnessed the harrowing scenes of those days declared that the aspect of the country was that of "one silent, vast dissolution." There was no exaggeration in these words. Ireland was dissolved. When the famine was over it was found that she had lost about two millions of her population. For those who escaped death by starvation or fever—there remained the horrors of the American emigrant ships. The poor disheartened Irish peasant turned his eyes towards the setting sun and for many years after the effects of the failure of the crops ceased, the stream of emigration westward never abated in its volume. A new Ireland, young, progressive, and ambitious sprang up across the Atlantic. In every centre where strong arms and stout hearts were required, thither came the Irish exiles, bringing with them love and reverence for the ancient faith, loyalty and generosity to the land of promise, and

> "Willing hands to toil,
> Strong natures tuned to the harvest song, and bound to the kindly soil;
> Bold pioneers for the wilderness, defenders in the field,—
> The sons of a race of soldiers who never learned to yield.
> Young hearts with duty brimming, as faith makes sweet the due;
> Their truth to me their witness, they cannot be false to you!"

The great tide of Irish immigration flowed in to the United States through the various northeastern seaports, Boston, St. John, Halifax and Quebec. What sad and horrid memories of fever ships these names recall—of the thousands of doomed victims of English oppression whose whitened bones are strewn along the bed of the Atlantic and fill thousands of unhallowed graves on the shores of Canada and New England. Nothing more dreadful, nothing more sorrowful, than the mournful procession of pestilential ships that dragged their slow length across the seas in '46, '47 and '48, arriving at the quarantine stations with their decimated human freight. The sorrowful remnant that escaped death and burial in the sobbing waves of the ocean, was sick and dying with fever and starvation. Imprisoned in the foul sailing-vessels from six to ten weeks—for the merciful invention of steam had not yet been applied as a motive power by water—crowded together far beyond the reasonable capacity of the vessels in no wise ventilated, half their numbers stricken with malignant typhus and unable to help themselves, the surviving passengers were cast upon the shores of Quebec or New Brunswick. Rough sheds without heat or light were built to receive them, and there they lay, men, women, and children, half-naked and half-famished, awaiting the merciful ministrations of the Angel of Death. A priest, who was an eye-witness of those distressing scenes, said he saw, one day, some two score of fever patients lying on the beach and dying like fish out of water. The municipal authorities exerted themselves to the utmost to relieve the distress; but they were unable adequately to cope with it, so great and so numerous were the demands. The writer has heard it from the lips of one of these immigrants, whose life full of honors and full of years recently closed, that while he was quarantined on Partridge Island the fever-stricken patients would receive a little oatmeal porridge once a day and never see their nurses till the next morning. The cold fogs of the Bay of Fundy and the scant attendance hastened many a poor fellow's death when the fever had well-nigh disappeared. One day he saw from his cot an American stove and the idea struck him that if he could only succeed in building a fire how much comfort and joy he would confer on his weaker comrades. He crawled out of bed, and reaching the shore gathered up some pieces of dry drift-wood. Returning he placed it in the stove; but after lighting it, the fire would not burn. Thinking that a draft was needed, he blew and blew, until he fainted away and was found late in the evening in this condition by the doctor while making his rounds. He took a relapse, and for several days his life was dispaired of. But he finally recovered, and soon acquired the valuable information, that the secret of success with an American stove was in placing the fuel in the fire-box and not in the oven.

But there were few incidents to lighten the gloom and sorrow of those sad years. The suffering and mortality, particularly at Grosse Isle, Quebec, were frightful. Over twelve thousand famine-stricken Irish exiles lie there buried in a single grave, so that, measured by the extent of human anguish and suffering, Grosse Isle is the largest island in the western hemisphere. How the memories of these victims of British greed and cruelty stir our hearts with just indignation! How they cry to us for vengeance! But perish the thought! Rather let us murmur the following lines of Aubrey de Vere in his "Year of Sorrow:

Bend o'er them, white robed acolyte!
  Put forth thine hand from cloud and mist;
And minister the last sad rite,
  Where altar there is none, nor priest.
Touch thou the gates of soul and sense;
  Touch darkening eyes and dying ears;
Touch stiffening hands and feet, and thence
  Remove the trace of sin and tears.
And ere thou seal those filmed eyes,
  Into God's urn thy fingers dip,
And lay, 'mid Eucharistic sighs,
  The sacred wafer on the lip.
This night the Absolver issues forth;
  This night the Eternal Victim bleeds.
O winds and woods, O heaven and earth,
  Be still this night! The Rite proceeds.

As the frightful epidemic spread and daily claimed scores of wretched victims, the highest and holiest instincts of humanity were aroused to renewed efforts to stay the progress of disease, alleviate the sufferings of the afflicted, and care for the thousands of helpless children who had thus been deprived of father and mother. At Quebec bishops and church dignitaries mingled with priests and nuns in the merciful ministrations of religion. Professors left their chairs and students at the seminary their classes, and prematurely clothed with the powers of the priesthood, went down to the fever-reeking camps to bear the consolations of religion to the dying exiles whose only treasure was their unquenchable faith in the Catholic church. Many of these heroes and heroines gave up their lives in these labors of religion and humanity. At Montreal, the sainted Archbishop Bourget, like another St. Charles Borromeo, was unceasing in his efforts to relieve the immense distress, and he too was admirably seconded by his priests and people in providing for the orphans and caring for the hapless immigrants. Chief among the victims of the plague in that city was the venerable Father Richards, a convert from Methodism. Although far advanced in years, his efforts in behalf of the sick and the orphans were untiring. Laboring day and night among the fever-stricken patients, with an enthusiasm born of faith, he was among the first to offer his life on the altar of charity.

On the Sunday preceding his death, with heart almost breaking with sympathy and sorrow for the fever-victims, he preached a most impressive sermon, in St. Patrick's church, on the sublime faith and admirable resignation of the Irish in the midst of suffering and distress.

"Oh! my beloved brethren," said the venerable and saintly servant of God, "grieve not, I beseech you, for the suffering and death of so many of your race, perchance your kindred, who have fallen, and are still to fall, victims to this dreadful pestilence. Their patience, their faith, have edified all whose privilege it was to witness it. Their faith, their resignation to the will of God under such unprecedented misery, is something so extraordinary that, to realize it, it requires to be seen. Oh! my brethren, grieve not for them; they did but pass from earth to the glory of heaven. True, they were cast in heaps in the earth, their place of sepulture marked by no name or epitaph; but I tell you, my dearly beloved brethren, that from their ashes will spring up the faith along the St. Lawrence, for they died martyrs, as they lived confessors, to the faith." To us, whose lot is cast in more pleasant places and in happier times, it has been given to see the fulfillment of those prophetic words. "The blood of martyrs is the seed of faith," and the children of the sea-divided Gael are scattered over a whole continent, and from the St. Lawrence to the Rio Grande the cross, the emblem of redemption, rises triumphantly over ten thousand churches and splendid cathedrals—the enduring monuments of their living faith and firm trust in a glorious immortality.

The Canadian provinces offered the surviving exiles but few inducements; and this fact, coupled with a well-founded distrust of British rule in any latitude, made them cast their lot in the neighboring Republic. But fresh trials and difficulties were here awaiting them. They had to face prejudice, bigotry and persecution in all their malevolent manifestations. The most extravagant stories were told and eagerly believed about them. They were regarded as Helots, nicknamed "the wild Irish," and wantonly accused of threatening the safety of the Republic, and of checking the growth of the country. As to the latter charge of checking the growth of the country a glance at the registry of births for the last half century will be sufficient to show that the Irish element have more than vindicated themselves on this score; and their matchless bravery and devotion to the cause of the Union in the War of Secession, have placed the Irish citizen-soldiers in the foremost ranks of the defenders of the Republic and the valiant champions of free institutions. But in the piping times of peace these services and sacrifices are seldom remembered. Given a few designing so-called Americans—a secret, oath-bound society for the defence of American institutions, when no danger threatens the body politic, a corps of leather-lunged preachers who have woefully mistaken their calling, and frenzied with the intoxication of premature notoriety, and we have all the material for a religious persecution, the periodic Catholic scare, and the "No Popery" bugaboo. In 1854 there was plenty of this stubble in New Hampshire. The enemies of religion, who ten years previously were known as "Natives," now changed their spots, but not their hearts, and emerging from their dark-lantern clubs, significantly proclaimed themselves as "Know-Nothings." They adopted a regular system of provocation and outrage against Catholics and their religion. They were led by cunning and designing men, who "learned no truths and forgot no fable." They employed ignorant and half-crazed preachers who harangued the rabble on the street corners and the public places, and incited them to acts of blood and violence. One of these worthies profanely assumed the name of the "Angel Gabriel," and wherever he appeared mob violence and outrage on unoffending Catholics were sure to follow. At Manchester, Dover and Portsmouth the churches were attacked, the people driven from their homes, and the lives of the priests were threatened. At the former place considerable damage was done to the church, which had to be guarded by night lest it should meet the fate of many others throughout the country.

But the storm of passion and religious bigotry soon spent itself and the "wild Irish" were allowed to pursue their peaceful avocations, everywhere showing a spirit of generosity and forgiveness that won the admiration even of their enemies. Under the stress of great provocation, when their lives were threatened, their priests reviled, and their churches burnt, they bore themselves as brave, manly Christians; smarting indeed under insult and outrage, but loyal and obedient to their good pastors who counselled patience and self-control. Truth and charity won a magnificent victory; and although the hydra of religious bigotry and fanaticism has risen since and may rise again, it can never find a lasting habitation in a country which guarantees to all its citizens the right of freedom of conscience and the "enjoyment of life, liberty, and pursuit of happiness."

For a time, however, this infamous politico-religious organization stalked boldly throughout the land, influenced legislation, passed laws injurious to ecclesiastical property, empowered "smelling committees" to invade the sanctity of religious houses and insult their helpless inmates. It reviled the ancient faith, burned or destroyed churches with impunity, and menaced the lives of Catholics. In this State the Know-Nothing party elected their Governor, Ralph Metcalf, in 1855, and all efforts to abolish the religious test for office failed as did the attempt made four years previously under the leadership of General Franklin Pierce. After imprinting on the fair fame of the nation an indelible blot, Know-Nothingism flickered and died, leaving behind it an unsavory smell and a name synonymous with all that is mean, un-American, and un-Christian.

The immediate effect of this persecution was to stimulate the faith of the luke-warm and indifferent; to promote Catholic zeal and piety. The well-being and cohesion of the church had been threatened by the sudden and rapid increase of its own members from all parts of Europe. Their sudden passing from conditions of servitude to that of liberty, the still greater change of environment, and the irreligious or non-Catholic atmosphere in which they found themselves, were some of the dangers that confronted the immigrants and endangered their faith. Religious persecution opened their eyes, taught them the necessity of solidarity, and to-day the world is witness to the strength and the unity of the Catholic body in these United States. The awakening of Catholic life and activity here is contemporaneous with the religious hostility of 1854, and the truth and beauty of the church, like a brilliant star, shone forth amid the clouds of ignorance and intolerance.

During these dark and uncanny days, there were many non-Catholics, both in the State and nation, who deplored these acts of vandalism and denounced the spirit of religious fanaticism and persecution. For a time their eloquent voices and earnest words were lost in the din of tumult and passion. But their sense of justice and fair play appealed at length to all right-minded men, and it must be confessed that even in New Hampshire the leaven of good sense and kindly feeling towards Catholics has never failed, and as time goes on and prejudices disappear before the advancing light of intelligence and better understanding, the spirit of equality and fraternity becomes more and more apparent.

In the sad and bitter years, that marked the passage of the Irish exiles from the bondage of their worse than Egyptian task-masters to conditions of liberty and self-reliance, the industrial and commercial spirit of the country was everywhere manifest. In New Hampshire, new factories were being built or old ones enlarged, canals dug, and the State cut up into all manner of sections and segments by railroads which have since become part of the great highways for transportation between the east and the west. Deprived as they had been, in many instances, of the chances and advantages of a liberal education, by an iniquitious system of proscriptive laws, the Irish immigrants could only hope to maintain themselves and families by hardy toil and manual labor, and so they came in large numbers to the factory-towns, to the seat of railroad operations, and wherever else strength and endurance were the requisites of the hour. Concord, Claremont, Nashua, Keene, Manchester, Portsmouth, Dover, and many other points along the Concord and Montreal railroad, received a large increase from the new-comers.

In 1844 the Catholic element at Manchester was large enough to call for the presence of a clergyman. But, owing to the serious illness of Bishop Fenwick, and the scarcity of priests, this could not be done; but the religious wants of the people were supplied by Father Daly, who visited them regularly every three months till the coming of Rev. Wm. McDonald. In 1848 Bishop John B. Fitzpatrick, who two years previously had succeeded the well-beloved Dr. Fenwick, sent Father McDonald to Manchester. It would be hard to conceive a better selection than that made by the bishop for the upbuilding of the church at Manchester, and the formation of that Catholic spirit which is not its least distinguishing feature.

Father McDonald brought to this new field of his priestly labors the qualities best suited to make the church a living and an uplifting force in the life of the new city. The city[1] and the church of Manchester began their career about the same time, and the prosperous course of the one has but marked the increasing strength and glory of the other. For these happy results much credit is due to the faith, the energy, the pure and irreproachable life of its first pastor. In June, 1848, Father McDonald began his work, laying the foundation of a spiritual structure that is but faintly traced in the wealth and beauty of the material fabric that proves him to have been a man of affairs as well as a devoted pastor of souls. For several months he said Mass in Granite Hall, on Elms street, but within a year a church was begun, and on April 4, 1850, it was solemnly dedicated by Bishop Fitzpatrick. In 1852 this building was torn down and immediately replaced by the present church of St. Anne. During the Know-Nothing riots it was considerably damaged as well as the houses of many Catholics.

About this time the growth of the Catholic population in Maine and New Hampshire was such as to warrant the erection of a new episcopal see, and at the request of the Fathers of the First Plenary Council of Baltimore, Pope Pius IX., in 1853, established the new diocese of Portland. The Very Rev. Henry B. Coskery was named Bishop, but declined the appointment; and it was not till 1855 that Portland obtained its first bishop in the person of the Rev. David W. Bacon, pastor of the church of the Assumption of Brooklyn, N. Y. He was consecrated in the latter city on April 22, 1855, by Archbishop Hughes. The task that lay before the young prelate was neither easy nor inviting. The spirit of intolerance and persecution was still rife, and the popular feeling in both States against Catholics was uncompromising and bitter. The anti-Catholic demonstrations in Manchester, Bath, and the fiendish outrage of the native mob on the person of the saintly Father Bapst at Ellsworth, called forth the exercise of the greatest prudence and tact. But Dr. Bacon was equal to the occasion, and during those trying years conducted himself with a dignity and unfailing courtesy that soon dissipated prejudice. His handsome presence and generous heart made him a most charming personality whose influence but few could resist. He was an indefatigable worker, and in that vast and unattractive field from the St. Croix to the Connecticut he has left unmistakable evidences of his energy and zeal. During his administration the church in New Hampshire increased rapidly. New missions were opened at Manchester, Nashua, Concord, Great Falls, Salmon

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[1] Manchester became a city in 1846.

Falls, Exeter, Keene, Lebanon, Lancaster and Laconia; a score of handsome churches were built, and as many more enlarged and beautified.

At the death of Bishop Bacon November 5, 1874, the administration of the diocese of Portland was intrusted to the Very Rev. John E. Barry, V. G., of Concord. Father Barry's well-known zeal and administrative capacity peculiarly fitted him for this difficult and responsible office; and in recognition of his fidelity and executive abilities he has been appointed Vicar-General by the two succeeding bishops, and subsequently charged with the management of the diocese on several occasions.

In the spring of 1875 Pius IX. named the Rev. Jas. A. Healy as the successor to Bishop Bacon. He was consecrated in the cathedral at Portland, June 2, 1875, and continued to discharge the onerous duties of his extensive diocese until 1884, when Leo XIII. created the new See of Manchester, embracing the entire State of New Hampshire. The nine years of Bishop Healy's ecclesiastical rule in the State were marked by a great increase in the number and influence of Catholics. In addition to the stream of Irish immigration which began in 1848, and which has never since wholly ceased, there came in ever-increasing numbers French-Canadians, who rapidly swelled the Catholic ranks in the various manufacturing towns and cities. Bringing with them all the traditions of their Catholic ancestors,—an enthusiastic loyalty to the church, an admirable fondness for its devotional practices, an innate love for the light and beauty of its gorgeous ceremonial, the French-Canadians have contributed largely to the Catholic life and influence of New Hampshire. For some years Bishop Healy had felt the burdens of Catholic interests in this portion of his diocese, and the increasing demands made upon his energies determined him to ask for relief. For nearly a decade the Catholics of this State enjoyed the privilege of his gentle and prosperous rule. His dignified eloquence, his high literary attainments, his courtly bearing, no less than his zeal and manly piety, had endeared him to the Catholics of New Hampshire, who, after the lapse of fifteen years, still preserve for him a most affectionate remembrance. The Catholic population of the State at the time of its erection into a new diocese was about 45,000; the number of priests engaged in parish work and missionary labors was 37, officiating in as many churches; whilst 65 Sisters of Mercy with establishments at Manchester, Laconia and Dover, a score of Sisters of Jesus and Mary at Manchester, with an equal number of the Order of the Holy Cross at Nashua, were engaged in the Christian education of youth.

Such were the happy and encouraging conditions of Catholicity in the Granite State when, in 1884, Pope Leo XIII. created the new See of Manchester, appointing the Rev. Denis M. Bradley, rector of St. Joseph's church, in that city, as its first bishop.

CHAPTER VI.

BISHOP BRADLEY.

RT. REV. DENIS M. BRADLEY was born in Castle Island, County Kerry, Ireland, February 25, 1846. Shortly after the death of his father, and when the boy Denis was but eight years of age, his widowed mother, with her family of five small children, came to the United States, settling in Manchester. The future bishop attended the Park Street Grammar School for several years, and under the able direction of the veteran master, Thomas Corcoran, was fitted for college. In 1863 he entered the portals of Holy Cross College, Worcester, where his studious habits and exemplary conduct won the respect of his comrades and the warm approval of his superiors. A college companion thus speaks of his career at Holy Cross:

"To Holy Cross, during the writer's term thereat, there came the present Bishop of Manchester. The future prelate was a studious youth, and showed his scholarly bent at the very outset of his collegiate career. When the rest of us lads—for we were only lads at the time—thought more how we could get on the blind side of the prefect and have a quiet smoke, an undertaking which generally landed us in 'jug,' Brother Bradley was to be seen publicly promenading to and fro along the length of the college campus, in plain view of all the professors, either wrapped in solitary meditation or conversing with some student who, like himself, kept aloof from the wilder element of the college."

His academic course closed in June, 1867, when, as a reward for his diligence and proficiency, he received the college diploma. The following September he was enrolled as a student at St. Joseph's Seminary, Troy, N. Y., and for a little more than three years he devoted himself most assiduously to the acquirement of that theological knowledge and spiritual science which form the indispensable equipment of every priest of God and guider of souls. At length, after many days and nights of serious study, close application, and strict discipline over heart and sense, with the spiritual life of a pious and fervent soul growing within him, the young levite received the "call" to sacred orders, and on June 3, 1871, he was ordained priest at the seminary chapel by Bishop McQuaid, of Rochester, N. Y.

Shortly after his ordination to the priesthood, Father Bradley was assigned duties at Portland, Me., under Bishop Bacon, and subsequently under Bishop Healy, by whom he was named rector of the cathedral, chancellor of the diocese, and bishop's councillor. For some years Father Bradley discharged the many responsibilities of his several important charges at Portland in a manner that justified the confidence reposed in him by his ecclesiastical superiors, and merited for him the appointment to the pastorate of St. Joseph's church, Manchester, which had recently become vacant.

+ Denis M. Bradley
Bishop of Manchester

It was in June, 1880, that Bishop Healy sent Rev. Denis M. Bradley to Manchester as the pastor of St. Joseph's. His coming was welcomed by the venerable Father McDonald, whose cares, activities, and unselfish devotion to his people for more than thirty years were rapidly undermining his health. To the newly-appointed pastor of St. Joseph's was intrusted the work of extending the influence of the church in Manchester, looking after the education of the youth, promoting the spirit of religion amongst the elders, and in many ways strengthening the strongholds of the faith. Zealous, conscientious, painstaking, he proved to be an able manager, a wise executive, and a safe guide; so that, in 1884, when it was decided to set off New Hampshire from the ecclesiastical government of Portland by creating the diocese of Manchester he was almost unanimously recommended as its first bishop.

As is usual under such circumstances, there was much speculation as to who should be selected to preside over the new diocese, and when in April the unofficial announcement came from Rome that the young pastor of St. Joseph's church had been chosen by the Pope as the first bishop, the people of Manchester were filled with joy. This feeling recognized neither denominational nor geographical limitations. An editorial in one of the local dailies thus approvingly stated: "The appointment by the Holy Father, the Pope of Rome, of Rev. Denis M. Bradley, of this city, as bishop of the new diocese of New Hampshire, is an event that gives the utmost satisfaction not only in Catholic circles, but among all people who are aware of the reverend father's admirable fitness for the high position. Not only is the appointment in many senses a gratifying and proper one, but it is notable in the history of the Catholic church in this country. To be chosen bishop at the young age of thirty-eight years, but thirty years after coming to America from Ireland, is an instance that has few parallels anywhere."

The ceremony of the consecration of Bishop Bradley took place at St. Joseph's church, now raised to the rank of Cathedral, on June 11, 1884. The concourse of people, who came from all parts of the city and State to witness this unique and imposing function, was immense—only a fraction being able to enter the church. The consecrating prelate was Most Rev. John J. Williams, Archbishop of Boston, assisted by Rt. Rev. Louis de Goesbriand, of Burlington, Vt., and Rt. Rev. John Moore, of St. Augustine, Florida. Rt. Rev. James A. Healy preached an eloquent sermon, in which he paid a well-merited and glowing eulogy to the first Bishop of Manchester. Three other prelates since deceased, Rt. Rev. Thos. Hendricken, of Providence, R. I.; Rt. Rev. Patrick O'Reilly, of Springfield, Mass., and Rt. Rev. Lawrence McMahon, of Hartford, Conn., as well as nearly two hundred of the representative clergy of New England, occupied places within the sanctuary. The Very Rev. John E. Barry, V. G., was assistant priest, while Rt. Rev. Henry Gabriels read the Papal bulls. The esteem and affection of his colleagues in the priesthood was strikingly shown by their presentation to the Bishop of the generous sum of $4,000. Many other appropriate gifts, elegant and costly, were given him by admiring friends; but the one that was particularly pleasing to him was a beautiful gold church service, valued at $1,000, which had been bequeathed by the late Rev. John J. O'Donnell, of Nashua, to the first Bishop of New Hampshire.

The first Synod of the diocese of Manchester was called October 24, 1886, and on the following 4th of November the solemn convocation took place at St. Joseph's cathedral. After Mass had been celebrated and the preliminary prayers and ceremonies duly performed, the session was formally opened by the Rt. Rev. Bishop. At the request of the Very Rev. Promoter, John. E. Barry, V. G., the decrees of the II. and III. Councils of Baltimore were read and the diocesan constitution promulgated. The morning session was brought to a close by the solemn act of profession of faith made on the book of the Gospels by each member present. At the afternoon session the diocesan consultors were appointed, three having been named by the Bishop, by virtue of his office, and the other three elected by the members of the synod. Then followed the appointment of boards of examiners of the parochial schools and teachers, as well as a curia for criminal and disciplinary causes, and a curia for matrimonial causes. After the statutes of the diocese had been fully explained and their strict observance insisted upon, the Rev. Secretary called the roll, which revealed the presence of forty-two members, only three being absent. The first synod of the diocese of Manchester was brought to a termination in the evening by the singing of the Ambrosian hymn and solemn benediction of the Most Blessed Sacrament. The officers of the synod were: Promoter, Very Rev. John E. Barry, V. G.; Proctors of the Clergy, Revs. Daniel W. Murphy, P. R., and Joseph A. Chevalier; Secretary, Rev. Eugene M. O'Callaghan; Notary, Rev. Edward Walsh; Master of Ceremonies, Rev. Thomas E. Reilly; Chanters, Revs. Isidore D. Davignon and Patrick J. Finnigan.

The new diocese was now officially organized, and the most active and energetic measures were taken to perfect plans for the spread of religion and the upbuilding of the faith in every part of the State. The first great need was a sufficient number of zealous and self-sacrificing priests to break the bread of the divine Word to the numerous rural congregations who per force of circumstances had received but little attention hitherto. There was indeed a dearth of laborers for the whitening harvest; but the Lord of the harvest sent the laborers, and the bishop gladly welcomed their coming. So zealously did he apply himself to this subject, that four years after his consecration he could proudly point to twenty-seven active, zealous, and single-minded young priests, reinforcing the prudence, faith, and devotion of their elders in the ministry with all the enthusiasm of their fresh young hearts.

Very soon the Catholic life of the State began to throb with a stronger pulse. In the larger towns and cities new parishes were formed, and handsome churches began to multiply; parochial schools were built that in material equipment and in educational proficiency are not surpassed by any under the public management; religious societies and confraternities for the faithful were established whose numbers and devotional enthusiasm continue to be the cheering evidence of a living and ardent faith.

At the semi-annual conference in May, 1890, Bishop Bradley expressed the sincere wish to make still further efforts to bring the blessings of religion to those Catholics located in manufacturing villages and in rural communities. Generations of men and women, Catholic only in name, segregated from the vivifying body of the church, and exposed to the arts and blandishments of proselyting agencies in peculiarly Protestant districts, were bringing up families wholly devoid of Catholic teaching and religious influence. In many of these localities the sacraments were never administered except to the dying; children grew up to youth and manhood without receiving Christian baptism. Others had never seen the face of a priest or entered a Catholic church. The parents, poorly instructed and more frequently wholly indifferent to their religious duties towards their young charges, were powerless to check the religious decay. Mixed marriages and attempted divorces before unscrupulous civil courts increased the difficulty and intensified the already too prevalent evil. In the presence of this spiritual and moral decadence, the bishop resolved to establish priests in various centres whence the scattered Catholics might easily be reached. It was no easy matter to solve the difficult question. Large areas, covering twenty-five, fifty, and even seventy-five miles, could muster only a handful of Catholics. Some of them were but poorly instructed in their religion, others scarcely conscious of any spiritual impulse, and nearly all of humble means. How could a priest expect to exist under such conditions? How build a church, and provide shelter and subsistence for himself? These questions were not answered, for they were never asked. "When I sent you without purse, and scrip, and shoes, did you want anything?—But they said: Nothing." Priests were sent and cheerfully went forth to break the fallow lands and sow the seeds of divine faith among the stones and thistles of a neglected soil. Trusting in God and generously aided by the faithful, who, at the instance of the bishop, contribute so generously every year to a fund for the support of "Poor Missions," they have toiled on patiently and with a large measure of success. Not only have they procured decent support, but they have reclaimed large numbers to the church who would otherwise have been lost to the faith. Churches at Jaffrey, Greenville, Wolfborough, Wilton, Hooksett, Groveton, North Stratford, Colebrook, Derry, Goff's Falls, Gonic, Sanbornville, Marlboro, Harrisville, Bennington, Hillsboro, Canaan, Hanover, Westville, Whitefield, Wambeck, Bartlett, Colebrook, Stewartstown, Berlin, Twin Mountain, Woodsville, Ashland, and Tilton, speak more eloquently than words of the generosity and awakening faith of the people, of the energy and devotion of the good priests whose joy it is to see the faith flourish and wax strong after such a brief season of labor.

But these places, possessing as they do, beautiful churches and well-appointed parish-houses, do not claim the exclusive attention of their pastors. The latter are frequently occupied with the lukewarm and indifferent living at remote stations which are now regularly visited. Masses are said at stated periods in every town of the State where there are Catholics to be found, and wherever it is possible, a church edifice has been built. It cannot be denied that religious influence rapidly wanes in small communities. It is idle to say that Catholics are proof against the canker and blight of indifferentism or unbelief. It may be said that everywhere throughout the country, from the Merrimac to the Mississippi, while the Catholic faith has been gaining largely in some directions, in others it has lost. Under the circumstances it may have been impossible to prevent leakage in one quarter while the church was marching on with giant strides in another. It is easy to reconcile the existence of religious decadence with great spiritual progress. It is patent to all that the rapid growth of Catholicity in certain localities has been due to the multiplication of churches and schools as well as a sufficient number of learned and devoted priests. The Mass and the Sacraments are the life of Catholicism, while the exhortations of the priest are to the faithful what rain and sunshine are to the meadow-grass. Wherever the priest and church are, there will Catholic life spring up and grow strong; where they are not, there religion must languish, and mayhap expire. It is inevitable that where one or several Catholic immigrants settle in a remote Protestant community, and are deprived of the religious ministrations of a priest at regular intervals, the faith grows cold and in most instances, they rear up a non-Catholic progeny. How sudden and gratifying is the change from religious stagnation to religious fervor if a prudent and zealous priest come, and by careful nursing, bring to life again the dying embers of faith. Within the last ten years in this diocese many such happy results have been effected. Priests have toiled, and suffered, walked and driven over long, rough roads, in the blazing heat of summer and in the depth of winter, slept in lumber camps, partaken of coarse fare, bore with ignorance, sustained contempt, and spent the best years of their lives in the solitude of New Hampshire hill-towns. Deprived of many of the joys and sensible consolations of the more populous centres, where numbers and wealth surround the church and its ministers with honor and dignity, they have worked in a humble way. Alone and unseen they have blazed a path for the progress of true religion, bearing with them the rich viands of the Lord's table to a famishing people.

Many and gratifying are the evidences of these noble missionary labors, inaugurated and encouraged by our bishop. Catholic faith and Catholic feeling have penetrated much deeper into Puritan society than one would suspect. Whole townships and counties have received the leaven, and it is fermenting; and communities where unreasoning prejudice and ill-disguised hostility for anything Catholic once strongly obtained, now fraternize with Catholics, many of them come regularly to our churches, and are received into the fold.

It is, indeed, a source of great consolation to these apostolic laborers to see their labors blessed with such happy results. To Catholics in general the rapid expansion of missionary work among rural populations should appeal more strongly for sympathy and active aid. Outside the church there is little, if any, religious feeling or conviction. Protestantism, as a religious system, is a sad failure—a practical negation and destruction of the idea of a God who takes an active and personal interest in the concerns of men. Denying the truth of the Real Presence of Christ in the sacrament of the Eucharist, nay, even the existence of any life-giving ordinances, contemning the symbolic ritual of the church, whose ceremonies impress the hearts and minds of men so powerfully with the great spiritual truths,—the sects have ceased to inspire confidence or command the respect of their former adherents. Many honest and sincere souls amongst them are already impatient and sick with the doubt and disunion that abound. Loving peace and harmony, they hear only the strife and discord of jarring religious opinions. The unity, peace and security of Catholicity invite consideration. They admire the reality and definiteness of help in Catholic devotions and religious ceremonies. The striking evidences of faith among a large number of Catholic people, the unselfish devotion of their priests, their hourly sanctifications of domestic life, the large number of charitable and educational institutions supported by the voluntary contributions of the faithful—these and many other phases of Catholic faith attract the attention of Dissent which, broken into many pieces by reason of its own inconsistencies, would fain gather around the centre of unity.

For rural districts the parochial influence is the only one by which the church can save her own and gather to her breast those outside her fold who are eagerly searching for the truth. True priests, of pure and mortified lives, preaching death, judgment, future punishment, penance, justice, chastity and charity are, indeed, indispensable factors, but the work may only be begun and successfully continued by the generous and unfailing support of lay Catholics. Those whom God has blessed with large means, or even a competency of worldly possessions, should feel it their duty to assist in building churches and schools, or aid in the noble work of supporting priests in districts where Catholics are too few or too poor to provide for their decent maintenance. Religious development in many parts of the diocese awaits the generous and enthusiastic co-operation of Catholics on whom God has bestowed a generous measure of worldly goods, not to be used for selfish ends, but to be employed by them, as His stewards, for the material and spiritual benefit of others. What a glorious outlook awaits the magic touch of Christian charity on the seared hearts of the rich and well-to-do, when the necessary pecuniary assistance will attend the zeal and labors of missionary activity to increase the golden harvest of souls!

The tenth anniversary of the diocese of Manchester was marked by the solemn consecration of St. Joseph's cathedral. Two years previous the original church had been enlarged, the capacity of the sanctuary increased, and the whole interior richly ornamented in a manner that reveals the highest artistic taste. Costly altars of marble and Mexican onyx, stained-glass windows, enriched with beautiful paintings, stations and statues,—master-pieces in design and coloring,—have contributed to effect such a transformation that it was almost impossible to recognize the lines of the original structure. Beautiful, chaste and dignified, it had become a noble sanctuary, and worthy of the title of cathedral church.

The important event took place on the feast of the patronage of St. Joseph, April 15, 1894. The ceremony of consecration was performed by Bishop Bradley himself, who had labored so hard, not only in building a cathedral, but in freeing it from debt. It was thus conditioned to become the consecrated monument of the generosity and faith of the people and of the ceaseless activity of its chief pastor. After the beautiful edifice had been consecrated forever to the Lord of Hosts by Bishop Bradley, Pontifical high Mass was celebrated by his Grace, Most Rev. John J. Williams. The Rt. Rev. Thomas D. Beavan, of Springfield, Mass., preached the sermon of the occasion, taking for his text: "My delight is to be with the children of men" (Proverbs viii : 31). At the vesper service which was conducted by the venerable Bishop De Goesbriand, the sermon was delivered by his coadjutor Bishop Michaud, of Burlington, Vt. It was a beautiful portrayal of the life and character of St. Joseph, concluding with an eloquent exhortation to trust in the intercessory power of the saintly protector of the Divine Child, and imitate the purity and fidelity of which he is the peerless examplar.

A decade had now passed since the creation of the diocese, and on all sides the condition of religion was most gratifying. The city of Manchester could boast of seven Catholic churches and 23,000 Catholics. Ten years previous it had but four churches,—St. Anne's, the mother church, founded by the venerated Father McDonald; St. Joseph's and the French parishes of St. Augustine and St. Mary's. The three new churches were St. George's on the east side, St. Patrick's and St. Raphael's on the west. The latter was built by Rev. Father Sylvester, who was among the first of the Benedictine Fathers to come to Manchester. The previous year had witnessed the opening of St. Anselm's college, which under their capable management bids fair to become a noted seat of learning.

But the zeal and activities of the bishop were not confined to the episcopal city. The increasing numbers of Catholics in the various parts of the State called for more priests. Churches and chapels sprung up to meet the pressing demands. The entire ecclesiastical body had become imbued with the earnest, progressive spirit of its worthy head. The system of parochial schools was extended and improved, new charitable institutions were added to those already existing, and the finely-equipped hospital of the Sacred Heart, under the management of the Sisters of Mercy, was opened to supply a need long felt not only in Manchester, but throughout the State.

The good work, so auspiciously begun, continues to advance with increasing enthusiasm and the promise of a larger measure of success. Fifteen years form but a brief period in the life of any organization. Nevertheless, within this very limited space of time, the Catholic growth in New Hampshire has been phenomenally rapid, and its results have affected in no small degree the religious thought and life of the people of the State. The 45,000 Catholics who, in 1884, were transferred to the jurisdiction of Rt. Rev. Bishop Bradley have increased to 100,000; 81 diocesan and 10 regular priests now labor in a territory where but 57 had been employed. In the same period the number of churches has been doubled—fifty-two having resident pastors and nineteen being served as missions. There are in addition twenty-one chapels and thirty-three stations.

Charitable and eleemosynary institutions have multiplied, and their flourishing condition is the best guarantee of their utility and efficiency. There are five Orphan Asylums in which 432 orphan children find father and mother in the good Sisters of Mercy, four Homes for aged women, four Homes for working girls, one night refuge for girls, and four Hospitals—that of the Sacred Heart, Manchester, being in every respect equal in efficiency and equipment to any under public management. This is truly a very creditable showing for so young a diocese; for it must be remembered that all these institutions, although open to every condition of destitution and infirmity, irrespective of the distinctions of race or creed, have been built, equipped, and are supported by the voluntary contributions of the faithful. It may, therefore, truly be said that in this age when selfishness and cult of matter so much abound, the springs of Catholic charity are by no means dried up, but, gushing forth, bear on their pellucid waters refreshment, rest, and heaven-born hope to the aged and the orphan, to the sick and the disconsolate.

CHAPTER VII.

ST. ANSELM'S COLLEGE.

THE question of Catholic higher education in the diocese of Manchester has been most satisfactorily solved by the establishment of St. Anselm's College. This institution was founded by the Rt. Rev. Hilary Pfraengle, O.S.B., D.D., Abbot of St. Mary's, Newark, N. J., at the cordial invitation and with the generous and effective encouragement of Bishop Bradley. Situated on a plateau three hundred feet above the city, it commands a superb view of the metropolis on the one hand and of the delightful rural landscape on the other. It was indeed a happy inspiration that induced the founders of St. Anselm's to select such a charming and romantic site, a fact which cannot fail to influence in no small degree the religious, moral and intellectual training of those for whose benefit it has been instituted.

Located just across the city line in Goffstown, and about two miles from the railway station, it possesses many advantages which discriminating parents will readily appreciate. Apart from the salubrious climate and extensive grounds for field sports, this comparative seclusion from the outer world is especially conducive to intellectual application. Effectually removed from the noise and distractions of city life, the ambitious student may give his uninterrupted attention to his classes, while the naturally indolent, finding little inducement to waste time in such an atmosphere, will soon per force turn his thoughts to the things of the mind.

The college is a handsome brick structure 184 feet long, 60 feet wide, and four stories in height. Ornamented by buff brick spacings and intercourses, by an arcaded porch, and by Roman archings, in buff brick over the windows in the different stories, it is worthy of the noble ideal for which it stands. Modern scientific methods have been employed in its construction, the best of materials have been used, its sanitary arrangements are well-nigh perfect, and it is practically fire-proof. The grounds are not only extensive, but display an excellence of taste and beauty that it would be difficult to surpass.

When Bishop Bradley invited the Benedictines to Manchester it was understood that their work was to be primarily educational. The establishment of a college, therefore, was determined on soon after the organization of St. Raphael's parish by Father Sylvester, O.S.B. On August 30, 1889, St. Anselm's was incorporated by a special act of the State legislature, and in July of the ensuing year the work of erecting a college building was begun, the contractors being Head & Dowet Co., Manchester. By some unknown cause the structure, when almost completed, was destroyed by fire on the night of February 18, 1892. Nothing daunted by this severe loss, the Benedictines resolutely began anew; and the present noble building was finished in time for the opening, which took place September 6, 1893, under the presidency of Rt. Rev. Abbot Hilary, O.S.B., and the immediate supervision of the first resident director, Rev. Hugo Paff, D.D.

The solemn dedication of St. Anselm's took place, October 11, 1893. The bishop, who on that day was rejoiced to see the completion of a work so dear to his heart, performed the ceremony and preached an eloquent sermon. He said in part: "The opening of this college gives to the youth of our diocese and to the youth of the entire country who may wish to avail themselves of its advantages, an opportunity of acquiring from a pure source that higher education which alone deserves the name of education, because it has for its object the instruction of the heart as well as the head; and these higher educational facilities are but the development and completion, to a degree, of a system, thank God! happily not unknown in our jurisdiction. 'And for the self-same things do you also rejoice and congratulate with me.' And let us rejoice and congratulate with each other that God has given to us, as instruments for attaining this end, so beneficent, so honorable to our diocese, the members of that great Benedictine order whose history and traditions form one of the brightest pages in the church's educational and religious history."

The present director of St. Anselm's College is Rev. Florian Widman, O. S. B., and under his wise and intelligent management the success and prosperity of the institution is assured. As the aim of St. Anselm's is to educate youth either for the sacred ministry and the learned professions, or for business pursuits, it has two distinct courses of instruction, the classical and the commercial. The latter embraces three years and the former five years. In addition two years are devoted to philosophy and three to theology. The teaching community consists of ten Benedictine priests and six Brothers. Father Bonaventura, O.S.B., who has provided the college chapel and dining hall with some fine paintings in oil, is said to be one of the very best artists in group work in the country.

St. Anselm's has justified the efforts and fulfilled the expectations of its founders. It began its career under the most promising auspices, its inception marking a most important epoch in the Catholic educational system of New Hampshire. With colleges as with all other institutions that mould character and shape thought, time and experience are indispensable requisites; but the well-known reputation of the Benedictines with their twelve centuries of work for religion and education behind them have favored St.

Anselm's in this particular, for rarely has it been given to so young an institution to attain such prominence. Each succeeding year brings students in large numbers who add fresh laurels to their Alma Mater's brow; and the remarkable exhibition of classical proficiency and literary culture displayed by the graduates of June, 1899, is full of promise for the future.

CHAPTER VIII.

THE SISTERS OF MERCY IN MANCHESTER—MOUNT ST. MARY'S ACADEMY.

ON July 16, 1858, a little band of five Sisters of Mercy, under Mother Frances Warde, reached Manchester. Here they were received by Rev. William McDonald who had built for them a fine and well-equipped convent, which has since become the mother-house of many a flourishing establishment of learning and charity throughout the country. Coming to New Hampshire at a time when ignorance and prejudice of conventual life made them objects of hate and suspicion, the good sisters were not long in conquering the hearts and winning the sympathies of the American population. A noted writer has truthfully said that men hate or despise one another because they do not know one another. A knowledge of the pure lives and merciful deeds of these angels of charity was sufficient to dissipate prejudice and command the love and admiration of all intelligent and fair-minded men in the community. For more than forty-one years the Sisters of Mercy have labored in Manchester, and during that long period how lovely have been their consecrated lives, how numerous the blessings they have bestowed in their ministrations of charity! In solitude and prayer they first learn that sublime science of self-conquest. Like Israel wrestling with the angel that blessed him, or Moses prevailing with the Lord on the summit of the mountain, or like John the Baptist preparing himself in the desert for his sublime mission, so in the silence of the cloister these handmaids of the Lord contemplate the beauties of those religious duties and observances which the world will not understand; and in this contemplation they learn to love their heavenly Spouse and follow Him. Thence they derive the courage to lose their lives in the service of others only to find them in wider activities and increased opportunities. Having learned to walk in paths of virtue, they are zealous that others may follow, encouraging them by their words, alluring them by their example.

Manchester is richer and better for their presence and could ill afford to lose them were they to desist from their multiplied labors in behalf of religion and humanity. The lovers of little children, they are faithful to guard them against the dangers of the world both by precept and example, shielding them with the panoply of faith and decorating them with the ornaments of virtue. With houses in Concord, Keene, Claremont, Nashua, Dover, Rochester, Portsmouth and Franklin Falls, as well as in Gloucester and East Boston, Mass., they have proved themselves to be able and successful instructors of youth.

In the higher education of young ladies, the Sisters of Mercy have achieved a well-deserved eminence, and the Mount St. Mary's Academy, Manchester, is known far and wide for the solid learning and the culture that it imparts. During its long and distinguished career, thousands of the daughters of New England—many of them of the best Protestant families—have been educated within its hallowed walls in virtue, knowledge and the social graces befitting Christian womanhood. The regular course is seven years, and the academy is attended by ninety pupils.

As their chief delight is to shelter the trembling orphan, and provide a comfortable home for the poor and the aged, the Sisters of Mercy also conduct St. Joseph's Orphanage for boys and that of St. Patrick's for girls. The latter is a frame structure, with a brick basement, and shelters 130 little girls. The boys' orphanage, on the corner of Pine and Hanover streets, is a large brick building with granite basement, and harbors 125 boys. Both these institutions are under the management of Sisters Liguori and Elizabeth. In the Old Ladies' Home, which is a frame building, there are forty inmates under the care of four sisters.

In addition to these many cares we find the good sisters at the couch of the afflicted, nursing the sick, soothing the fevered brow, smoothing the pillow of suffering, diffusing the sweet fragrance of resignation, and encouraging with well-founded hopes of joy beyond "this vale of tears" those whom heaven forbids them to restore to health. For the better accomplishment of this noble task the Sacred Heart Hospital was founded by Bishop Bradley, and given in charge to the Sisters of Mercy under the superintendence of Sister Ursula. It is a frame building, with brick basement, to which has been recently added a fine solarium for convalescents. It has ample accommodations for seventy-five patients. A training-school has been in operation here for three years, and the hospital corps includes eight trained nurses and nine sisters. The fact that more than one thousand dispensary cases are annually treated here, gives some idea of the great benefit this hospital is to the sick poor of the city; and a Protestant writer has recently said: "The commodious hospital of the Sacred Heart, under the liberal and philanthropic management of Bishop Bradley, is one of the greatest blessings of Manchester."

Beginning their work here with five in the community, of whom only one survives, Mother Gonzaga, they number in the diocese to-day over two hundred, ninety-five being in Manchester alone. Mother Warde lived to see a splendid harvest after her humble sowing in a soil that at first seemed so uncongenial; and the present superior, Mother Philomena, rules over a community which has more than doubled in numbers, and whose sphere of usefulness and charity is ever extending. The mother-house, the beautiful new chapel and the academy buildings occupy a full square, the intervening spaces being laid out in charming walks amid beautiful flower-beds. The old chapel has been converted into a community-room, the upper portion being devoted to dormitory and hospital uses.

PARISH HISTORIES.

CATHOLIC LIFE IN THE EPISCOPAL CITY OF MANCHESTER.

MANCHESTER is one of several flourishing cities which owe their greatness—religious, intellectual and material—to their situation in the valley of the Merrimac. Its waters, while not broad enough to afford a highway for commercial pursuits, supply a mighty and unfailing force for the upbuilding of vast industrial enterprises, the accumulation and dispensation of wealth which, constituting the basis of material development, bring together the living forces that call aloud for the ministrations of religion and education. Originally included within the limits of Londonderry, which was settled in 1719 by the Irish Presbyterians, it was incorporated as a township under the name of Derryfield in 1751. It assumed its present name in 1810, just a year after the establishment of the cotton industry at Amoskeag Falls. As early as 1844 Catholics were found in considerable numbers at Manchester. The famous missionary, Father Daly, visited them regularly for several years, but his reception was not always the most cordial. On one occasion, whilst conducting services, the floor of the hall gave away, precipitating priest, altar and congregation into the cellar—a transformation that was effected by the cutting of floor joists the day before by some of the "natives."

In June, 1848, two years after the incorporation of the city, Father McDonald began his work in Manchester, which then had a congregation of five hundred Catholics. He immediately began work on a new church which was dedicated by Bishop Fitzpatrick; but owing to some serious defects it was torn down in 1852, and the present church of St. Anne's was built in its stead. This building suffered considerable damage from the Know-Nothing riots in 1854.

Upon the erection of the new diocese of Portland, St. Anne's church became subject to the jurisdiction of Bishop Bacon. Recognizing the need of a religious training for youth, in 1857 Father McDonald began to build a convent on the corner of Union and Laurel streets, in which seven Sisters of Mercy were installed in the following year. In 1859 he organized a boys' school in the basement of the church under the direction of Mr. Thomas Corcoran These scholars were transferred, in the following year, to the famous Park street school, which had been given to Father McDonald by the city authorities. This school, so ably conducted for over thirty years by Mr. Corcoran, was closed in 1893.

After the boys had been removed to Park street a girls' school was opened in the church basement under the Sisters of Mercy. In 1864 the girls were transferred to the newly-built St. Mary's school, directly opposite the convent.

In 1867 Father McDonald began the erection of St. Joseph's church, on the completion of which a separate parish was formed in 1869. In April, 1873, he purchased a lot on the corner of Union and Laurel streets and began the erection of an orphanage; he abandoned work on this site, however, because of his good fortune in securing a better location on Pine street, between Hanover and Amherst. The fine residence that stood on this lot was converted into an orphanage, which was opened to girls in 1874. Shortly after he purchased an adjacent dwelling, moved it to the orphanage lot, and transformed it into a home for aged women.

In 1877 he enlarged the vestries and sanctuary of St. Anne's, furnished it with new pews and an excellent pipe-organ, and frescoed the interior; and three years later he built a brick school for the girls of the parish on the corner of Union and Cedar streets.

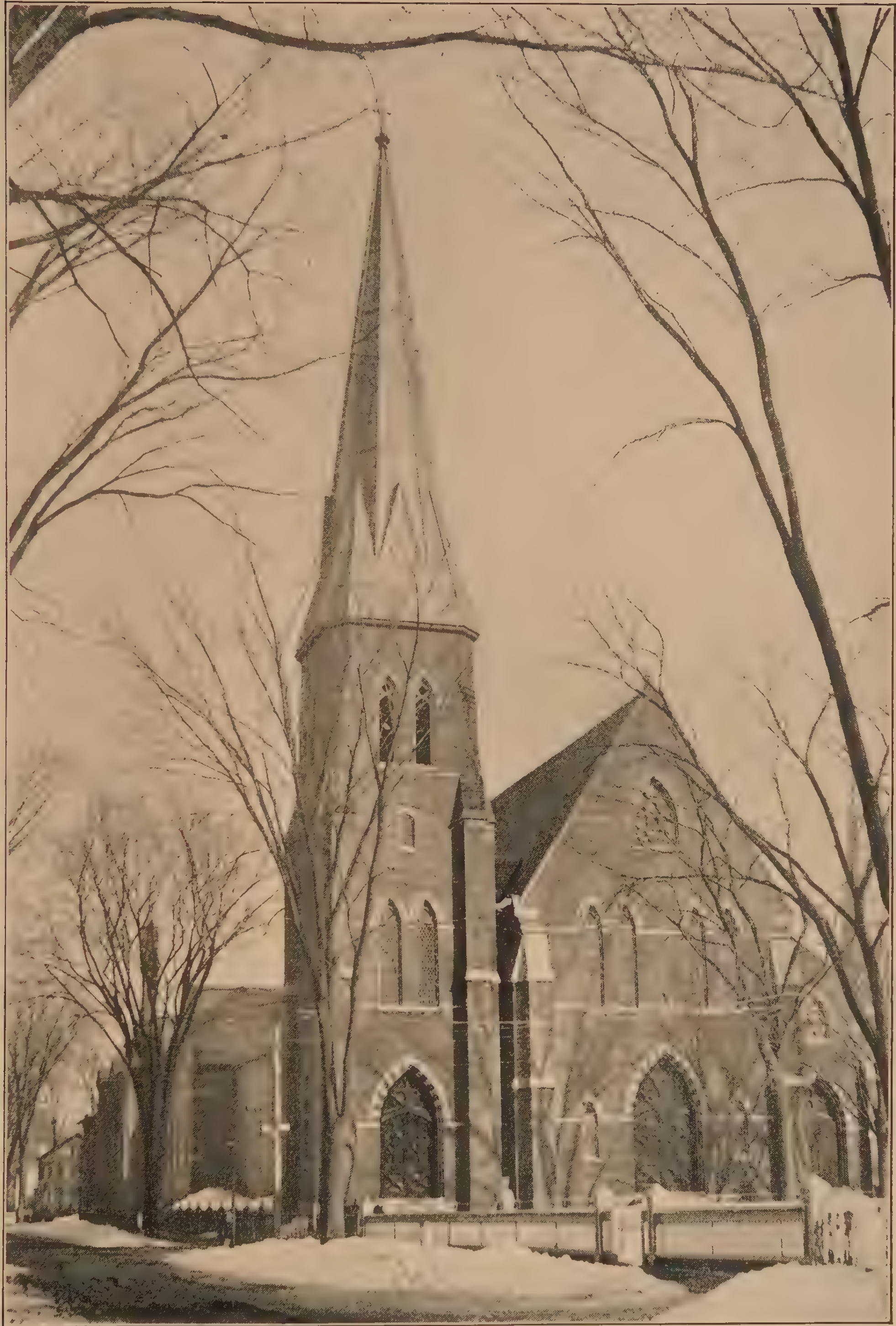
After a life full of noble labors and years consecrated to God in the service of his fellow-men, Father McDonald passed to his heavenly reward August 25, 1885. A beautiful mortuary chapel was erected over his remains by Bishop Bradley in the following year, where daily many of the faithful come to pray. A true priest, endowed with courage and remarkable foresight, Father McDonald has left the impress of his pure and exalted life on the Catholicity of Manchester. Many are the monuments of his zeal and piety which stand as the witnesses of his labors for God's glory and the sanctification of his people. Coming to Manchester at a time when religious prejudice and race-hatred were strongly manifested, he fearlessly set himself to the task of building up a strong and healthy Catholic spirit. He carved success out of the most recalcitrant material, living to see the anti-Catholic stronghold become a very citadel of the faith. At his funeral Protestants vied with Catholics in testifying their respect and veneration for his memory; the great mills closed, all business in the city was suspended, and many State and municipal officials were mourners at his bier. His godly life and self-consecration to works of religion and charity had softened the asperities of sectarian bigotry, and the people who met him with scorn and suspicion now bewailed his loss as that of one of their best and most worthy citizens.

MANCHESTER.

ST. JOSEPH'S CATHEDRAL.

ST. JOSEPH'S was the Second Catholic church in Manchester, and was the direct outgrowth of the overcrowded condition of St. Anne's, the original sanctuary, which had been erected some twenty years before. Work on the church was begun under Father McDonald in 1867, and when completed was the largest and finest church in the State, being 137 feet long and 70 feet wide, having a wing at the southwest corner which served for a school for girls. At the northeast corner was a vestry, and on the opposite side a spacious chapel.

Then as now the roof was supported by twelve pillars from which ex-



ST. JOSEPH'S CATHEDRAL,

Manchester, N. H.

tended along the lines of the ceiling open truss work. The original church had a seating capacity of 1300. The side walls were broken by twelve duplicate stain-glass windows of Gothic design, and the clere-story had eighteen broach windows, while a triple-figured window lighted the chancel.

The church was dedicated April 18, 1869, by Bishop Bacon, assisted by Bishops Williams, of Boston, and McFarland, of Hartford. Father Cuddihy, of Milford, Mass., was the celebrant of the Mass, and was assisted by Fathers Donnelly, Barry and O'Donnell. Bishop Bacon preached at the morning and evening services, which were very largely attended. It is stated that the music, which was in charge of Prof. Walter Dignam, was of a superb character. Mozart's Mass was sung entire in the morning. Dr. Willcox, of the Immaculate Conception church choir, Boston, was the organist for the occasion, and among the singers was the gallant General M. T. Donahoe.

Shortly after the dedication Rev. John O'Brien was appointed pastor. During his ten years' incumbency he frescoed the church, purchased the house and lot which served many years as a rectory, put in concrete walks, and greatly reduced the debt. In 1878 he retired to Bath, Maine, and Rev. Thomas Kiley took charge of the church, under the supervision of Father McDonald, who two years later erected a school for boys on the corner of Lowell and Birch streets.

Rev. Denis M. Bradley came from Portland as resident pastor of St. Joseph's in June, 1880. The first work that engaged his attention was to raise funds for the completion of the boys' school, and the results of the fair held in the following October, enabled him to pay for half of the cost of the construction, and the total expense of the furnishing. The following year he enlarged the girls' school, adding thereto a story and furnishing it with new equipments; and in 1882 a new church-bell was procured.

On the erection of the diocese of Manchester, in 1884, Father Bradley was named its first bishop, and St. Joseph's was raised to the dignity of a Cathedral church.

Shortly after his installation Bishop Bradley moved the old rectory to the Union street side of the lot, and erected on the old site the present splendid episcopal residence. It is built of pressed brick, with brown freestone trimmings, and, set in a pretty lawn, is the finest and most dignified dwelling in the city. January 1, 1886, he called a community of Christian Brothers to teach in the boys' school, giving them for a convent the old parochial residence. In 1888 he built a basement under the cathedral, where Mass for the children has since been said regularly on Sundays; and he provided the church and the girls' school with steam-heating apparatus.

In 1889 he erected the mortuary chapel of the Holy Sepulchre in St. Joseph's cemetery; and during the following year he furnished the cathedral with oak pews, built St. Patrick's school chapel, in West Manchester, and purchased the Simons-Mooar estate, which lay between the cathedral and the bishop's house. About this time he placed an order with the Tyrolese Art Glass Co., of Innspruck, Austria, for a set of cathedral windows, the subjects having already been chosen. In 1891 the Simons-Mooar house was moved to the Amherst street side of the asylum property, and after several important additions and alterations, it was converted into the present Hospital of the Sacred Heart. At the same time the Old Ladies' Home was enlarged, and a steam laundry built near by.

In the spring of 1892 Bishop Bradley built an extension, consisting of a transept, and a chancel, to the cathedral, and erected at its eastern extremity the beautiful chapel of the Sacred Heart. Three fine marble altars were placed in the new sanctuary, and an altar of the Sacred Heart was erected in the north wing of the transept. The cathedral windows were placed in position and the entire interior was decorated, as was also the chapel. Mr. Patrick Ford, of Boston, was the architect; Mr. Alphons Gay, of Manchester, builder, and Mr. J. Dolan, of Nashua, decorator. The cathedral, thus enlarged and beautified, was formally re-opened on Easter Sunday, 1893, and consecrated the following year, on the feast of its patron, St. Joseph.

St. Joseph's cathedral is built of brick, with granite basement. The front is broken by a projecting tower, terminating in a spire 165 feet high, and Gothic openings, while the side-lines are relieved by a well-proportioned transept. The nave ceiling retains its original gabled form and open trussing, but this has been panelled and gothically filled. The general tinting is in ashes of roses, with buff and gold lining, the panel borders, however, showing foliated arabesques. The side-aisle ceilings follow the same design, and have received similar treatment, while the side-walls, in flushed buff, are relieved by a broad arabesqued frieze and a foliated dado of circlet design. The stations, of colored relief and in Gothic frames, contrast well with the nave windows, which are arranged in pairs. These windows consist of a series of highly artistic paintings, depicting some of the chief incidents of God's relations with man from the creation to Whitsunday. The groups setting forth the great mysteries of the Incarnation and the Redemption are particularly striking in completeness and elegance of execution. Over each group is an angel-crowned canopy, while below is an arcaded dado. These windows are rich and warm in color, the figures full of expression, and, it may be truly said, that they are poems in stained glass.[1] The walls above the nave arches are in flushed buff, a conventional border and a series of quatrefoiled designs adding to the general symmetry.

The new transept is roofed in Gothic groining, spaced by pendant work, and treated in gold-tipped diaper. Its south wing shows a screened window, set off by four gothically-niched heroic statues, while the north wing is set off by a gorgeous Tiffany altar, and dedicated to the Sacred Heart. This altar is filled in exquisite gold filigree, and is surmounted by a beautiful statue of the Sacred Heart.

The chancel is aspidal, whose five embrasures contain elaborate Gothic windows, each of which has three arcade openings and a number of foils. These windows emphasize the mystery of the Redemption and the application of its merits to man's soul. The central window depicts the crucifixion, the two on either side represent respectively the Last Supper and the Offering of Melchisedec, and the remaining two portray St. John giving Communion to the Blessed Virgin, and St. Charles Borromeo administering the Viaticum to the plague-stricken inhabitants of Milan. This group is finely done—the unity of thought being well set forth in the type, the fulfillment, and the fruit; while the harmonious colors and exquisite expression of the faces render the figures very life-like.

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[1] Two of these windows, "Christ Sending forth His Disciples" and "The Prodigal Son," were exhibited by the Innsbruck Art Co. at the World's Fair in 1893.

A very commendable feature of the church is the spacious vestry which, sweeping around the rear of the sanctuary, possesses every possible equipment. The chapel of the Blessed Sacrament, adjoining the east end of the cathedral and running at right angles to it, in general design and treatment, harmonizes with the main church.

On the south side of the church is situated the girls' school. It is a brick building in which over 300 girls receive instructions from seven Sisters of Mercy. In addition to the usual nine grades, there is given here an advanced course intended to prepare the pupils for commercial life. The general standing of the school is high, and its graduates have no difficulty in passing the examinations required for entrance into the public high schools.

The boy's school, on Lowell street, is conducted by seven Christian Brothers, who are assisted in the lower classes by three Sisters of Mercy from the mother-house. The reputation of the Christian Brothers as educators is universally recognized. Two years of the grammar course are partly devoted to the principles of English grammar and rhetoric as laid down by the late Brother Azarias; and in the final years arithmetic is completed and bookkeeping is taken up. In the high school course, which covers three years, special attention is given to Latin, Greek, natural philosophy, literature, and rhetoric. A commercial course also is provided, in which bookkeeping, stenography, and typewriting are thoroughly taught. As an incentive to study, monthly examinations are held regularly and a public examination at the close of the school year. The success of the graduates of this school on several occasions while competing for the West Point cadetship with the graduates from high schools and academies of the district, demonstrated to a surprised public the superiority of the brothers' educational training. The number of pupils daily attending this school is 400.

The cathedral property, consisting of St. Joseph's cathedral, the episcopal residence, St. Mary's school (for girls), and the Christian Brothers' residence, occupies an entire square in the fashionable portion of the city. The Lowell street frontage is especially handsome, combining elegance and grandeur in a manner that makes a most favorable impression on the beholder. It is a noble pile—an enduring testimonial not only of a peoples' faith and generosity, but of a pastor's well-directed zeal and elevated sense of architectural beauty.

For nearly twenty years, Rt. Rev. Bishop Bradley has exercised pastoral charge of St. Joseph's. His influence over his large congregation—reaching as it does beyond parish limits and embracing the 30,000 Catholics in the city of Manchester—has been pregnant with the largest and happiest results.

Episcopal honors, far from investing him with a grandiose air or giving him a distaste for priestly ministrations, have redoubled his zeal for souls and brought him still closer to the great heart of humanity. A faithful follower of the wayfaring Christ, his efforts and helpful charity are ever exerted in behalf of the common people. His native gentleness and patience have increased, his sympathies broadened, in the enlarged sphere of his more exalted office. No detail is too insignificant, no duty too humble to receive his personal interest and attention. One whose frequent observance of the bishop's daily life gives a peculiar force to his words has said: "He who spends long hours in the confessional, knows that the bishop is there longer yet. He who holds himself in readiness to answer every demand upon his time, is aware that the bishop rivals him in this as well as in all other phases of self-sacrifice." His pastoral solicitude for the temporal and spiritual welfare of his people is heartily reciprocated in their devotion and loyalty to him. The wealth, beauty and completeness of the parish property, the obedience and co-operation of the parishioners, their increasing influence in the community, their admirable fidelity to the interests of the church, are fruits in which the good master of the house may take a just pride and pleasure.

The Catholics of Manchester have frequently given evidence of their love and attachment to their chief pastor. These sentiments were more notably manifested on his return from Rome in 1887, and again in 1897. On both these occasions his arrival in the episcopal city was marked by a great popular demonstration—a grand outpouring of genuine affection and esteem that was not confined to Catholic circles, but was heartily participated in by representative men of all creeds and of no creed at all. Not only were addresses of welcome read, but generous purses were presented, as tokens of sincere gratitude and affection on the part of the people for one whose life and labors have been consecrated to their best interests.

His love of the great Republic that offers so many inducements to virtue and talent, his sterling but unobtrusive patriotism, his devotion to the highest interests of the commonwealth, his pride in, and his concern for, the advancement and prosperity of the good city of Manchester, in which he has spent the major part of his life, are known to all men—are recognized and appreciated everywhere throughout the State. An uncompromising defender of Catholic truth, an eloquent advocate of the divine mission of the church of which he is a bishop, he may meet his fellow-citizens of every religious persuasion on the common plane of humanity and sociability—rejoicing with them, sympathizing with them, sorrowing with them, for the consecrated life of a Catholic priest neither lessens the sympathies nor chills the affections. Fair, frank and honorable he has ever preached the gospel of peace and good-will; and even when ignorant or designing men have attacked and calumniated the faith of Catholics, he has ever counseled charity and forbearance to priests and people; and it is pleasing to note that this spirit of brotherly love has been reciprocated by all fair-minded men, and has proved to be the best weapon to disarm prejudice and vindicate the right. Knowledge of these qualities has impelled a Protestant writer to say of the bishop of Manchester in a recent magazine article: "But it is not from his commanding influence that his strength mainly comes. He is an eminent scholar and an eloquent speaker. His watchful care over every interest of his people, and his wise and faithful management of their affairs, have gained for him their confidence and affection, and the esteem and respect of the citizens of Manchester."

But the best indication of Bishop Bradley's amiable and just qualities is in the love and reverence of his priests. The judgments of one's own household are usually apt to be most correct and the least indulgent; and the clergy are credited with a delicate sense of justice in relation to their ecclesiastical superiors. The bishop's fatherly interest in his priests has won their sincere attachment. He rules in an atmosphere of love and esteem; and obedience becomes easy and agreeable when prompted by such sentiments. This filial devotion and respect was strikingly expressed on the occasion of the twenty-fifth anniversary of his ordination to the priesthood. It was the bishop's intention to have a private observance of the event, but the clergy felt that its importance demanded a public recognition. For once the latter "flung defiance down," and the celebration of his silver sacerdotal jubilee on June 3, 1896, was one of the most brilliant and successful ceremonies ever witnessed in St. Joseph's cathedral. Pontifical High Mass was sung by the Right Rev. Jubilarian, surrounded by all his faithful priests and thousands of his beloved parishioners. In a sermon full of unction and humility he expressed his deep gratitude to God for the generous manner in which He had blessed his life and made fruitful his labors, pledging in return still greater readiness to drink of the chalice and bear the yoke of his Divine Master faithfully until the end.

At the conclusion of the religious observances the priests tendered him a banquet, and during this function Vicar-General Barry, in their behalf, read an address that admirably expressed the love and devotion they have for their bishop. In concluding he said: "We beg you to believe that we are come with one accord, and with heartfelt earnestness and affection, to assure you of our devotion and loyalty, and to say we thank God for all His gifts to you during your whole life, but especially during your sacerdotal life, and to add, furthermore, that we praise and bless Him for having placed you to rule His church in our midst, and we pray that you may be spared to celebrate not only the silver jubilee of your episcopate, but the golden jubilee of your priesthood, and that the union now existing between yourself and clergy may never be interrupted.

"As an earnest of our affection, and as a positive proof of the sincerity we express in this address, be pleased to accept this check ($5,000), the willing offering of your loyal and devoted clergy."

ST. ANNE'S CHURCH.

AFTER the death of Father McDonald, Bishop Bradley assumed the pastoral charge of St. Anne's parish until 1889, when a new pastor was appointed in the person of Rev. John J. Lyons, a grand-nephew of Father McDonald. Born in Manchester in 1859, Father Lyons attended the parochial schools preparatory to his entrance to Holy Cross College, where he graduated in 1879, going thence to the Seminary of St. Sulpice, Paris, where he was ordained June 29, 1883. On his return to Manchester he was appointed to assist Father McDonald, continuing his connection with St. Anne's church until his appointment as rector. He is assisted by Revs. P. J. McCooey and a brother, F. X. Lyons.

Besides remodelling the rectory and making many substantial improvements in the church, in 1893 Father Lyons built the McDonald School, at the corner of Union and Laurel streets, a site which had been secured by Father McDonald some twenty years previously. St. Anne's has lost none of its good repute under the capable administration of Father Lyons, whose talents and activities are the best guarantee for the continued efficiency and prosperity of his parish.

The McDonald School is a handsome brick structure, with steps and underpinning of granite and trimmings of brown stone. The facade is broken by a pleasing Roman arch directly over the front door, which opens into a projection, designed to receive the stair-cases, which run to the top of the building. The broad corridors, the perfect sanitary and ventilating arrangements, the numerous cloak-rooms and well-lighted class-rooms, constitute a few of the many excellent features of the building. On the top floor there is a spacious hall, seating seven hundred people, which is used for school and parish entertainments. It is heated by steam and lighted by gas and electricity. This building, with the Cedar street school, is attended by seven hundred pupils, boys and girls, under the control of fourteen Sisters of Mercy.

The present St. Anne's church, built by Father McDonald in 1852, is of brick, with a granite foundation. The facade shows a protruding and buttressed corner-tower. The nave ceiling, sloped in straight gable, is supported by open truss-work, resting on a series of corbels, which serve as caps for the pillars. The ceiling decorations are in buff and dull violet. The side-walls are in dark buff, set off by a wainscot border, which is treated in gold and terra-cotta; and by another border passing over the windows, over which are inscribed the Commandments. The recessed chancel has a slightly curved ceiling, containing two buff Gothic tympana, and its rear wall, in buff fresco, supports a framed painting of the Crucifixion, while a scriptural legend borders the arch over its opening. The altars (of which there are three), statues, and stations are rich, and in keeping with the beautiful interior.

The fiftieth anniversary of St. Anne's church was celebrated October 9, 1898. The religious celebration lasted three days, and was a most brilliant as well as a most successful event. On the evening of the third day the religious festivities were supplemented by a grand demonstration in the opera house, where many noted speakers, Catholic and Protestant alike, spoke in terms of the highest praise of the character of the late Father McDonald. At the conclusion of the jubilee exercises, a fine bronze bust of the founder of St. Anne's parish was unveiled, and later on placed in the mortuary chapel near the church.

ST. AUGUSTINE'S CHURCH.

A FEW French Canadians had settled in Manchester as early as 1842, but their presence in large numbers was not noticed till after the war for the preservation of the Union. For upwards of twenty years they were attended by the priests of St. Joseph's and St. Anne's churches. In May, 1871, Bishop Bacon ordered the establishment of the first Canadian parish in Manchester, appointing Rev. Joseph A. C. Chevalier as its first pastor. Father Chevalier assembled his people together for the first time May 21st of this year in Smyth's Hall where he celebrated Mass. Later on it was thought that Fanueil Hall was better suited for the purpose, and here the people came to worship until April 1st of the following year, when an unused church on the corner of Chestnut and Merrimac streets was secured. In the meantime a lot of land was purchased on the corner of Beech and Spruce streets, and hereon the corner-stone of St. Augustine's church was laid May 26, 1872. The church was completed the following year, the dedication at which Bishop Bacon officiated, taking place on November 27th. In 1878, the pastor secured land for a cemetery, which was blessed by Bishop Healy the succeeding year.

The next important work was the building of a convent in 1881, in which he installed the Sisters of Jesus-Marie, who opened a school for the children of the parish the following year. In 1888, he succeeded in leasing the public-school building situated diagonally across from the church and opened therein a school for boys. Three years later this building became church property and was committed to the custody of the Brothers of the Sacred Heart. In 1890, a basement and handsome sacristy were added to the church. The ensuing year the rectory was enlarged and completely renovated. In 1892, the year of his silver jubilee, he purchased the property on the corner of Beech street and Lake avenue and opened the Asylum of St. Vincent de Paul, which is conducted by the Sisters of Providence from Montreal.

Father Chevalier was born in L'Assomption, Quebec, September 19, 1843, and was raised to the priesthood in 1867. Prior to his coming to Manchester in 1869, he served in his native diocese, and in Ogdensburg, N. J. He is assisted by Revs. Joseph A. Doucet and Charles Lacroix.

St. Augustine's is a brick building, with granite basement and trimmings, having a corner tower that terminates in a lofty spire. Gothic features predominate. The chancel is apsed, displaying on its rear wall a fine painting of the Crucifixion. The altar which is surmounted by a large statue of the Sacred Heart is very ornate.

The schools in connection with St. Augustine's are very largely attended —520 girls and 450 boys. The orphanage, part of which is reserved as an hospital, shelters one hundred homeless children.

ST. GEORGE'S CHURCH.

THE tide of French-Canadian immigration into Manchester had continued to flow for over three decades. The rapid increase of this element necessitated the establishment of another parish in the north end of the city to relieve the over-crowded condition of St. Mary's. In 1890, the Rt. Rev. Bishop directed Rev. Urban Lamy to organize the congregation which assembled for the first Mass on Sunday, April 1st, in Mechanics' Hall. The same year he purchased the property on the corner of Pine and Orange streets, fitting up one of the two dwellings included in the purchase for a rectory. Work was immediately begun on St. George's church, and in a short time the basement was completed. Services were first held in it in October, 1893. A parish school under lay teachers was opened, but later on it was discontinued. Father Lamy's pastorate terminated in 1894, when he was succeeded by Rev. Isidore C. Davignon.

In September of that year Father Davignon purchased in his own right the present parish house at a cost of $7,500. He next put stained-glass windows in the church, built three marble altars, and contracted with Woodberry, of Boston, for a church organ. In the spring of 1898, work on a parochial school was begun. This building, which is of brick with stone trimmings, is supplied with all the latest improvements and elegantly furnished. The school, which is for girls, is under the control of the Sisters of the Holy Cross, and was opened in March of the present year.

Father Davignon, born at Iberville, Quebec, April 12, 1848, studied in the Montreal Normal school, and at the college of St. Hyacinthe, where he completed his classical and theological courses, and was ordained there. After remaining in the St. Hyacinthe diocese until 1879, he was adopted by the bishop of Portland, under whom he served in Lewiston and on the Maine missions until 1881, when he was sent to Suncook. Here he built up a completely appointed parish, which he quitted for the larger opportunities of St. George's. Father Davignon is assisted by Rodriguez Bernadin.

St. George's church is a cruciform brick building, trimmed with brownstone. The broad facade is relieved by two imposing towers pierced with Roman embrasures and an abundance of open lattice. A broad flight of granite steps leads up to the three Romanesque portals, above which is a fine rose window, with a granite arching. In a niche above this is set the heroic figure of St. George. The auditorium is quite spacious, which, with the encircling gallery above, is capable of seating 1260 persons. The ceiling displays a fine vault which is intersected at several points by bossed pendants. The nave windows, of Roman design, are of the conventional order, with quatrefoiled emblems in their tympana. Each transept wing is pierced by a fine rose window, showing a quatrefoiled emblem in the centre, from which radiate twelve arcade openings. The dome of the apse is supported by four capped columns, and a series of stained-glass windows supply ample light to the chancel which furnishes a fine setting for a handsome marble altar. The table of the main altar is beautifully carved and well set up with pillars.

Three canopies, containing angelic figures, end in Roman turrets which are open all around and are set off by choice column work. The side altars, each set in a chancel alcove, are also of marble, and support titular statues. The church is lighted by gas and electricity, and heated by steam.

ST. MARY'S CHURCH.

DURING the decade that elapsed since the advent of Father Chevalier, the French Canadian population had increased rapidly. A new bridge across the Merrimac threw open to the people of Manchester a large area on its western bank, and here many of the newcomers located. Their increasing numbers called for the presence of a priest, and, in 1879, Bishop Healy commissioned Rev. D. J. Halde to organize St. Mary's parish. Father Halde secured land and built thereon a church. In 1882, Rev. Peter Heavy was sent from Lewiston, Maine, to take charge of St. Mary's. The following year he purchased a large tract of land on Wayne street, and later on converted the dwelling purchased by Father Halde into a rectory. In 1885, he built a combination convent and girls' school and introduced as teachers a community of Gray Nuns from Montreal. The same year an orphanage was opened in the school building. In 1886, he built a school for boys on Wayne street, which five years subsequently was taken charge of by a community of Marist Brothers from France. On June 20, 1891, Father Heavy received the honorary title of Prothonotary Apostolic. It was in this same year that the Presentation Nuns were introduced by the Mgr. St. Mary's church was destroyed by fire October 16, 1891, and immediately afterwards Mgr. Heavy began the erection of what promises to be a fine church, finishing the basement without delay. In the summer of 1893, he built the extensive frame structure, called Notre Dame de Lourdes Hospital, for the aged and orphans and placed in control the Gray Nuns. In 1897, the hospital was enlarged, a new addition of brick being constructed, in which are reserved three class-rooms for boys. A kindergarten, established at an earlier period, is still retained in the old building.

The parochial property of St. Mary's is very extensive, and when the new church is completed, it will present an imposing appearance, as it rises proudly midway up the western bank of the Merrimac. The basement of Concord granite was completed in 1892, and its interior which now serves as a temporary chapel is finely furnished.

Mgr. Heavy was born at St. Barnaby, near St. Hyacinthe, October 31, 1831. Studying at the college in the latter city, he was ordained to the priesthood July 12, 1857. He was given charge of the French-speaking congregation of Lewiston, Maine, October 11, 1871; and he came to Manchester March 11, 1882. A man of strong individuality, Mgr. Heavy has labored hard for the improvement of his people.

The assistant priests at St. Mary's are Revs. Uldoric Godin and A. Dazé. The schools of this parish are in a good condition, seven Marist Brothers teaching 450 boys, and as many nuns of the Presentation Order, aided by six lay teachers, instructing 425 girls. Twenty Gray Nuns are intrusted with the management of the asylum and hospital.

ST. PATRICK'S CHURCH,

WEST MANCHESTER.

THE rapid growth of West Manchester was not wholly due to the French immigration. A large number of the English-speaking Catholics, attracted by the fine and healthy locality, determined to build their own homes on the west side. They soon began to feel the distance between their new quarters and the cathedral to which they were bound by the most sacred ties, and in 1891, the bishop, anticipating their needs, purchased an extensive lot of land and built thereon St. Patrick's school chapel. St. Patrick's is a very attractive two-story brick building with flat roof bound with heavy cornice work. The lower story is reserved for a chapel, having a seating capacity of over 500. The spacious sanctuary contains a very ornate altar, and the furnishings are neat and in good taste. The upper floor is divided off into four class-rooms, in which 150 children are taught by three Sisters of Mercy. For several years Mass was said on Sundays and holy days by a priest from the cathedral. At length its prosperous condition warranted the presence of a priest, and in January, 1898, Rev. Matthew Creamer was appointed the first resident pastor of St. Patrick's parish.

Father Creamer was born in Salem, Mass., and educated at St. Charles College, Md., and at the Grand Seminary, Montreal, where he was ordained in 1882. He served a brief term as assistant at St. Anne's, Manchester, and at All Saints, Lancaster, of which he was appointed pastor in 1885. During his administration at Lancaster he enlarged and beautified the church, bought land for a cemetery, built churches at North Stratford, Twin Mountain and Grovetown, the church at the latter place being in an unfinished condition at the time of his transfer to Manchester. Since his appointment to St. Patrick's parish, Father Creamer has discharged a considerable portion of the church debt, made several important improvements, and built a handsome rectory.

ST. RAPHAEL'S CHURCH.

REALIZING the need as well as the great benefit of a religious order of priests in a diocese, in 1887, Bishop Bradley invited the Benedictines to come to Manchester for missionary and educational purposes. Right Rev. Abbot Hilary, O. S. B., accepted the invitation, and in the following year an English-speaking parish in West Manchester was assigned to the Fathers, with the understanding that they should attend the German Catholics of the city. In February, 1888, Rev. Sylvester Joerg, O. S. B., assumed charge of the new parish, lodging with a private family on Parker street, and officiating in the Clinton street engine house, which had been placed by the city at his disposal. He at once began the erection of a combination church, rectory and school building, the corner-stone of which was laid August 21, 1888, and which was ready for occupancy in the following March. The management of the school was given to the Benedictine Sisters of Elizabeth, New Jersey. In September, 1891, Father Sylvester was succeeded by Father Leonard Walter, O. S. B., who remained in charge of St. Raphael's until August, 1893, when he was in turn replaced by Father Florian Widman, O. S. B. In the summer of 1897, Father Florian was appointed director of St. Anselm's College, and Father Lawrence Lamour, O. S. B., took charge of the parish. St. Raphael's is a massive brick structure, consisting of school, rectory, and chapel. The latter is large enough to accommodate all the parishioners and is finely furnished.

BERLIN FALLS.

ST. ANNE'S CHURCH.

BERLIN, situated on Berlin Falls, is the most thriving and progressive town in northern New Hampshire. The immense water-power of the Androscoggin, forming cataracts as picturesque as they are useful, has been wonderfully developed within the last fifteen years. Great lumber, wood-pulp and newspaper mills are here operated, giving employment to several thousand men. The effect of this industrial development is most strikingly manifested in the rapid and continued growth of Catholic interests in this town; and Berlin, which was formerly an unimportant out-mission of Lancaster and Gorham, has now two large and prosperous Catholic parishes with valuable church property and two imposing church edifices.

Mass was first celebrated in Berlin by Rev. Isidore Noiseux, of Lancaster, in 1867, who visited here at first once a year, and later on about once a month. Fathers Lafontaine, Quinn and Sullivan also served the faithful of this vicinity, the latter on his appointment to Gorham, coming regularly once a month. In 1876 it was attended by Father Charland; and his successor, Rev. James Gorman, built the present St. Anne's church, in 1881, and the same year it was dedicated by Bishop Healy, who likewise administered the sacrament of confirmation to a large number, the Catholic population then being about 600. For three years it was visited by the Rev. E. Walsh, of Gorham, and in 1885 Rev. N. Cournoyer was appointed first resident pastor. During the fourteen years of his administration he enlarged and beautified the church, built on a vestry, opened schools in the church basement, which, however, were subsequently removed to another more suitable building, and built a convent for the Sisters of the Presentation, whom he invited to take charge of his schools. On the death of Father Cournoyer, in January, 1899, Rev. Louis Laplante was appointed pastor. Father Laplante is contemplating the erection of a larger and more pretentious church edifice in the near future. The assistant is Rev. Albert Jutras.

BERLIN.

ST. KIERNAN'S CHURCH.

THE increase of the Catholic population at Berlin was such that the Rt. Rev. Bishop deemed it expedient to form another parish. St. Anne's was reserved for the French-Canadian population, and an English-speaking congregation was organized into a separate parish by Rev. Edward D. Mackey, whom the Bishop appointed as pastor in January, 1894.

Father Mackey was born in Ireland, made his ecclesiastical studies at St. John's College, Waterford, and was ordained in June, 1886, at the Manchester cathedral by Bishop Bradley. In 1889 he was made rector of the cathedral, a charge which he acceptably filled until his promotion to Berlin.

Shortly after his advent here, Father Mackey bought a large lot on the corner of Lune and Willard streets, on which he built the present St. Kiernan's church. It was solemnly dedicated in May, 1895. A fine rectory was built and finished in the same year. The church property is beautifully located on the heights overlooking the Falls, and presents a most attractive appearance.

St. Kiernan's church is a veneered brick structure 52 x 115 feet. The plan at the clerestory is that of a Latin cross, with Gothic lines. The facade is broken by a well-buttressed projecting tower with a spire, and an elaborate central portal, which is crowned with a rose window. The nave ceiling shows a half quatrefoil, the lower half of which is groined, while the chancel ceiling is full-groined, having the rear walls pierced with two stained-glass windows depicting St. Patrick and St. Kiernan. No interior decoration has yet been attempted, but the pews, stations, and sanctuary furnishings are of the best.

CLAREMONT.

ST. MARY'S CHURCH.

CATHOLICITY in Claremont has a venerable and distinguished history. More than three quarters of a century ago, Rev. Dr. Charles French, in company with Virgil Barber, visited Claremont, and on the following day (Sunday) he offered up the Holy Sacrifice of the Mass in the Barber homestead. After his ordination, in 1822, Rev. Virgil Barber officiated here in a church built by himself. In 1827, he was recalled to Georgetown, D. C., and the Catholics of Claremont were served at rare intervals by Fathers O'Callaghan, Tyler, O'Flaherty, and Fitton, the latter spending a portion of the summer of 1831 in this vicinity. In 1833, Rev. John Brady was sent to look after Catholics in these parts. In 1845, Rev. John Daly made Claremont his headquarters; but as he was a missioner at large for the entire State, he could not strictly be called pastor of Claremont. In 1856, Rev. John Brady (the retired pastor of Biddeford, Me.) was appointed by Bishop Bacon as pastor of Claremont, but after a residence of six years, he removed to Keene. From 1862 to 1870, Claremont was visited by the different pastors of Keene, of which place it had become a mission since the departure of Father Brady.

In 1870, Claremont was re-organized as a separate parish and Rev. George G. Derome was placed in charge. He immediately began the construction of a new church, which was not completed when he was succeeded by Rev. M. Laporte. Rev. Michael Goodwin followed, his pastorate lasting fourteen months. In 1873, Rev. Cornelius O'Sullivan assumed pastoral charge, and during his incumbency, the church was dedicated by Bishop Bacon, who also administered confirmation and blessed the cemetery.

In 1881, Rev. Patrick J. Finnegan was appointed pastor. Father Finnegan made his classical and theological studies with the Jesuits at Woodstock, Md., and after his ordination at (St. Mary's) cathedral, Baltimore; he held a professorship at Georgetown University for several years. It is rather a remarkable coincidence that the present pastor of Claremont should be bound by so many endearing associations to an institution, in which Father Barber lived for so many years and in which he closed his beautiful and edifying life.

In 1877, Father Finnegan was assistant priest of St. Dominic's church, Portland, and in the ensuing year he was appointed to Lebanon, with missions at Littleton, Whitefield, Plymouth, Canaan and Hanover. While at Lebanon he built there the beautiful Sacred Heart church and made other important improvements. Coming to Claremont, in 1881, he found the church in an unfinished condition and began at once to complete and beautify it. He completely renovated the interior and exterior, and added a graceful spire, placing therein a peal of bells. In 1884, ten years after the first dedication, Bishop Bradley re-dedicated St. Mary's church, preaching and administering the Sacrament of Confirmation on the same occasion. In 1889, Father Finnegan purchased two large dwelling houses opposite the church; one of these was converted into a convent and the other into a school. Charlestown and Newport are missions of Claremont, and are attended every other Sunday. Father Finnegan is a member of the bishop's council. In each of these missions there are two beautiful churches. Father Finnegan is a member of the Bishop's Council. Rev. James McCooey is the assistant priest.

St. Mary's church, Claremont, is a handsome brick structure with granite trimmings and basement. The facade is relieved by a large central portal, flanked by Gothic windows and dominated by a fine rose-window. A well-proportioned central tower supports a dignified and graceful spire. The interior shows a gabled ceiling, supported by pillars and open trussing. The nave ceiling is artistically spaced or panelled, every panel exhibiting a quatrefoiled emblematic design on a buff ground. The chancel is apsidal with Gothic embrasures, and affords a good setting for a beautifully wrought altar, flanked by very ornate pedestals with statues of the Sacred Heart and the Blessed Virgin.

Adjoining the rectory is the parochial school which was opened, in 1890, under the management of the Sisters of Jesus and Mary. Owing to the exigencies of the mother-house at Quebec, they were recalled and, in 1896, the Sister of Mercy took charge of the educational department of the parish. In St. Mary's school there are 250 children taught by six sisters. The course of training consists of the usual nine grades, and in addition there is an excellent kindergarten class which is presided over by the Superior, Sister Camilla, and has thus far given the greatest satisfaction.

The parochial property at Claremont is beautifully located on one of the finest streets in New England. The rectory, school, and convent, set up on a long elevated terrrace, with a finely kept lawn sweeping at its base, present a most attractive appearance. The fine row of stately elms that guard the entrance to the property, give a dignity and charm to the lovely prospect.

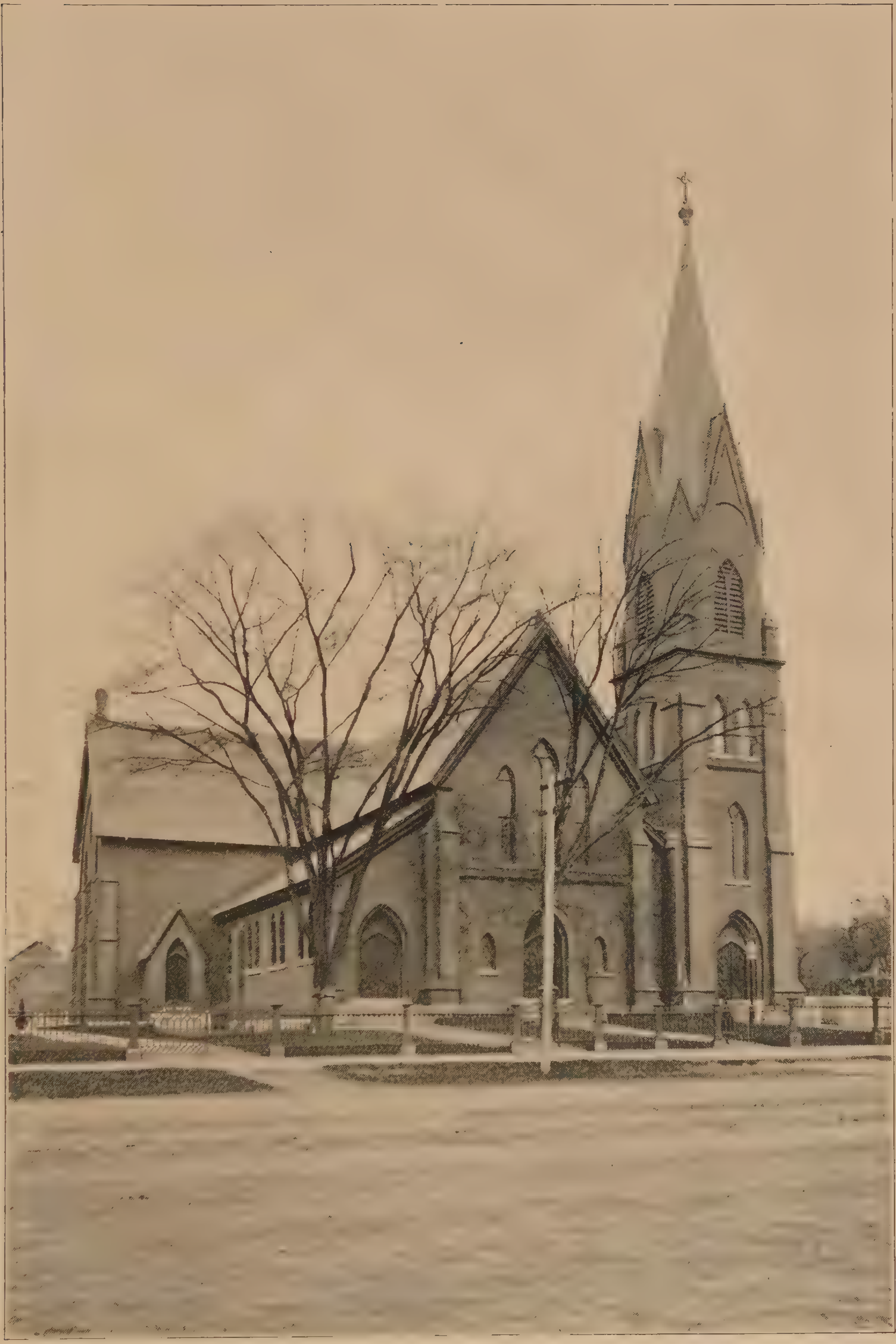
CONCORD.

ST. JOHN'S CHURCH.

FROM prehistoric records it would seem that Concord had always exerted a powerful influence in shaping policies and framing laws for the government of men. Long before the "pale face" plunged from the coast into the forests, fording rivers and following the windings of rapid streams, the native Americans of the famous Algonquin family, whom wise historians with a pardonable weakness for classification, call the Penacooks, were wont to assemble in council in the neighborhood of the capital city. Then, as now, the military spirit was dominant. The men in the ranks prepared the equipments while the chiefs discussed plans, proclaimed peace and declared war. From hence they went forth to meet their enemies, the Mohawks, and hither they returned, flushed with conquest, and exhibiting scalps of noble braves in number and variety that would make our modern political Warwicks turn green with envy.

The coming of the peace-loving Puritans, in 1726, from Haverhill and vicinity, bringing with them their severe notions of morality, stopped the innocent mirth of the Redman. If he did not die, he departed before the proclamation of rights and rifles. The Presbyterian Irish were early on the scene, but having no rights from the General Court they were ordered off, scattering up the Contocook and along the lake region. The Puritans prevailed, and as a natural result Congregationalism was in the ascendancy from the beginning, and for many years controlled the religious life and thought of the town.

Known successively as Panacook and Rumford, Concord was incorporated in 1765, receiving a city charter in 1853; but owing to the absence of water power its growth was slow, so that at the beginning of the century it had not more than 2000 inhabitants. Although many purely Irish patronymics are to be found in its earliest history, few if any Catholics reached Concord before 1845. It was in this year that were chartered the Concord and Montreal and the Northern railroads; and the great demand for laborers was answered by many an Irish lad. They were regarded as natural curiosities



ST. JOHN'S CHURCH,

Concord, N. H.

and excited as much interest among the hillside farmers and their wives as Barnum's sacred white elephant did at a more recent date. They would walk many miles to the railroad shanties to get a peep at the stalwart sons of Erin,—the women invariably returning home favorably impressed and declaring them to be "finer-looking men than their own."

The first Catholic services were held here by the almost ubiquitous Father Daly, whose boast was never to have slept more than one night under the same roof. He, however, came at rare intervals, holding services in private houses. After Father McDonald's coming to Manchester in 1848, he was charged with the care of Concord until the appointment by Bishop Bacon of Rev. John O'Reilly as the first resident pastor, in 1855. Father O'Reilly, though a man of strong and robust physique, died very suddenly six months later; and in 1856, Concord was entrusted to the care of Rev. John O'Donnell, who the previous year had been named pastor of Nashau. For nearly ten years Father O'Donnell continued to minister to the spiritual needs of the Concord Catholics, saying Mass twice a month, first in Rumford Hall and latterly in Phœnix Hall.

On September 30, 1865, Father Barry came as resident pastor, and for thirty-four years has devoted himself to the advancement of Catholic interests in Concord. Very Rev. John E. Barry, P. R., was born in Eastport, Maine, August, 1836. Studying in the Academy at St. John, N. B., Holy Cross College, and finally at Montreal Grand Seminary, he was ordained to the priesthood in the cathedral at Portland by Bishop Bacon, June 29, 1864. After a short term of curacy at Portland, he was sent to Concord. He is assisted by the Rev. Thomas O'Leary.

A Catholic population of nearly five hundred met him on his first appearance at Phœnix Hall, which continued to be used for religious services until the completion of St. John's church. There was an evident lack of Catholic principles and practices in the little congregation, and the habit of going to "meetin'," after Mass was in common vogue. Father Barry could not regard this but as a work of supererogation, and at once set himself to reform this as well as several other abuses by the establishment of a Sunday-school whose efficiency and successful management has always been one of the most salient features of the religious work at St. John's.

After providing for the spiritual interests of his people, he began to think of building a church. In 1866, a very fine lot was purchased on Main street, and shortly afterwards he undertook the construction of a church for which plans had been furnished by Mr. James Murphy, of Providence, R. I. St. John's church was completed in 1869, and on March 14th of the same year it was dedicated by Bishop Bacon. The ensuing year, Father Barry bought a very eligible lot of land on the corner of Main and Perley streets, and built the present handsome rectory at a cost of $12,000. At the death of Bishop Bacon, November 5, 1874, Father Barry was appointed administrator of the diocese of Portland, and after the consecration of Bishop Healy he was reappointed vicar-general. In 1875, he secured, at a cost of $2500, a fine tract of land on north Main street and adjoining Blossom Hill cemetery, laying it out for burial purposes; and he had it consecrated the following year by Bishop Healy, under the name of Calvary Cemetery.

In 1883, he enlarged the church, by the addition of a new transept, increasing its seating capacity by three hundred. It was rededicated the following 22nd of June, by Bishop Bradley—this being his first official act. Zealous for the religious education of youth, Father Barry began to make arrangements for the establishment of parish schools. April 6, 1887, he bought the Pickering property on the corner of State and Thorndike streets, and, remodeling the dwelling that stood thereon for a convent, he began at once to build near by the Sacred Heart school for boys and girls. The cost of this purchase and construction was over $20,000. In September, 1888, a community of Sisters of Mercy arrived and opened classes in the new school.

In January, 1889, St. John's parish was raised to the dignity of a permanent rectory; and on the second of July of this same year, Father Barry celebrated the silver jubilee of his ordination. This was a very notable event in both civic and ecclesiastical circles. The church was elaborately decorated for the occasion, and the services were attended by many church dignitaries, State and municipal officials, as well as by nearly all the priests of the diocese. Pontifical High Mass was sung by the venerable Metropolitan, Archbishop Williams, and Bishop Healy preached. After this function, Father Barry entertained the visiting clergy at a banquet given in his own palatial residence, at which Rev. Eugene O'Callaghan read an address which well expressed the esteem and reverence of the clergy for the jubilarian. A generous purse accompanied this address. In the afternoon a reception was tendered Father Barry in the Sacred Heart school by the children of the parish, and it proved to be a beautiful testimonial of their filial love and devotion to their good pastor. In the evening vespers were conducted by Father Barry and a sermon preached by Bishop Bradley, at the conclusion of which Hon. John Mitchell on the part of the laity read an address that left no room for doubt as to the warm and affectionate regard in which the pastor of St. John's is held by his people.

Editorially commenting on these festivities, the *Monitor* said: "The commemoration of the quarter-centennial of the ordination to the priesthood of the Very Rev. J. E. Barry, V. G., is an event of much interest, not only to himself, but to his people, and to our citizens generally, among whom he has passed so long a part of his clerical life. It rarely falls to the lot of any clergyman to witness so marked an improvement in a parish as has been wrought in this city by the reverend gentleman in whose honor commemorative services were held in St. John's church to-day. At the time he commenced his duties here there was not even a chapel in his parish, services being held in Phœnix Hall. In some three years the beautiful St. John's church was completed, which was dedicated twenty years ago last March, and which since has been enlarged to meet the growing wants of his parish. He has devoted himself untiringly to his chosen work, and early won the esteem of his fellow-citizens in a marked degree, which has continued unabated ever since."

VERY REV. JOHN E. BARRY, V. G.

Besides the generous testimonial of $1,200 contributed by the people of the parish, Father Barry received many other elegant gifts from his non-Catholic admirers. The memorable event was fittingly brought to a close by a grand levee, which was attended by the citizens of Concord, irrespective of creed, affixing thereby the mark of popular approval on a blameless life, spent in the highest services for religion and society.

In 1893 Father Barry beautified Calvary cemetery by the erection of a Gothic arch at its entrance. It is a graceful piece of stonework, thirty feet high. The cemetery, which is finely located, gives evidence of great care and good taste on the part of the management. Broad, gravelled avenues sweep around well-kept lawns, and the neat mortuary chapel at its western boundary, wherein is set a beautiful Calvary group, affords an inviting retreat for the mourner to "Remember those that are in bonds." Among the many fine monuments in Calvary Cemetery is that which marks the last resting place of Concord's first pastor, Rev. John O'Reilly. His remains were first interred near St. Anne's church, Manchester; but Father Barry caused them to be removed to Concord, and was instrumental in raising the sum of $900 that was expended on the beautiful monolith that stands over his grave.

The Sacred Heart School is a brick structure, attended by some three hundred children, who are taught by seven Sisters of Mercy. In addition to the usual nine grades, geometry, Latin, and civil government are taught. This school is in no wise inferior to the Concord public schools, which are generally recognized as the best in the State. The courses of study are modelled after those of the public schools, and its graduates, who are examined by the Concord Board of Education, have no difficulty in passing the examinations for entrance into the public high school, where they invariably give a good account of themselves, thereby reflecting much credit on the methods of the Sisters, as well as on the cause of Catholic education.

St. John's church is an imposing brick structure, situated on the beautiful main street, and surrounded by tastefully-kept grounds. Its nave facade is broken by a central portal, with three Gothic windows in the upper stretch. A campanile tower, terminating in a spire 137 feet high, and showing Gothic lights and lattice, stands at the northeast corner. The interior shows a vaulted and groined ceiling, supported by pendants in buff fresco, spacings, filled with emblematic and medallion designs, also in buff. Along each clerestory wall runs an arcade, done in blue quatrefoils, relieved by buff and terra-cotta ornamentation. The side-walls are in buff, set off by a pretty dado and frieze, while the side-aisle ceilings contain a number of large panels in symbolic quatrefoil. Each transept wing supports a gallery, and on the wall either side of the chancel arch are two beautiful paintings (after Titiens) depicting the Ascension and the Assumption. The windows in the transept are figured, while those in the nave are in emblem, all being of Gothic formation. Two handsome statues, one of the Sacred Heart and the other of St. John the Evangelist, guard the entrance to the chancel. The church is heated by hot air and lighted by gas and electricity. A large and well-appointed sacristy sweeps around the entire rear of the church, in which a new steel-plate ceiling, richly ornamented in cream and gold, has been recently put up.

The church property is quite extensive, stretching back as far as State street and connecting with the school property by the recent purchase of the Mason estate. Other property at the north end of the city was purchased by Father Barry some years ago, on which a school is to be built for the accommodation of the children of that district. The parish is free of debt.

The good feeling and harmonious relations that exist between Catholics and the different Protestant denominations are in a large measure due to the personality and honorable public career of Father Barry. These happy conditions were not always characteristic of Concord; but religious prejudice can not long withstand the clarifying influence of private virtue and public spirit. Civil as well as ecclesiastical honors have sought the pastor of St. John's. He was the first priest to say Mass in the State prison; and arrangements are being made for the regular celebration of Mass in the State asylum. He was once elected to the school board, thrice appointed by the governor a trustee of the State asylum, and is now a valued member of the New Hampshire Historical Society.

SACRED HEART CHURCH.

FRENCH Canadians were known to have been in Concord as early as 1860, but their increase here was slow owing to the absence of manufacturing industries. However, in 1890, their number had grown to several hundred, and feeling their ability to support an independent church organization, they obtained the consent of Father Barry to form a new parish. February 1, 1892, the Rt. Rev. Bishop appointed Rev. Joseph N. Plante as first resident pastor. Mass was first celebrated in Phœnix Hall and subsequently in Grand Army Hall. In 1892, a tract of land on Pleasant street was bought for church purposes at an outlay of $11,000. Here Father Plante built the combination church and school building which now graces the Pleasant street side of the lot and was enabled to have it dedicated June 24, 1894. The chapel is only a temporary arrangement as Father Plante intends building a magnificent church in the near future.

The chapel located on the first floor is capable of seating 700 people and presents a neat and well-furnished interior. It is supplied with stained-glass windows and a beautiful set of relief Stations of the Cross. The wainscot is in cherry and the pews are of ash. An alcoved sanctuary affords a fine setting for a very ornate Gothic altar, and over the tabernacle in a central niche is a good statue of the Sacred Heart. The building is of brick with granite trimmings, and an attractive pedimented porch.

Father Plante was born in St. Mathieu, Province of Quebec, April 22, 1860. After finishing his classical studies at St. Hyacinthe, he entered Montreal Seminary, where he was ordained December 19, 1884. Serving for a time as assistant at St. Aloysius' church, Nashua, June 7, 1886, he was named as first resident pastor of Whitefield, with a missionary field that embraced the whole of Carroll county. He built St. Matthew's church in Whitefield, and St. Joseph's church in Upper Bartlett. From Whitefield he was sent to organize the new parish at Concord.

DERRY DEPOT.

ST. THOMAS AQUINAS.

MASS was said for the first time in Derry at the house of John Duffy in 1869, by the Rev. John O'Brien. It was subsequently visited from time to time by Rev. William McDonald and his curates. In 1885 it became a mission of the Cathedral parish, whence it was attended once a month.

In 1888 it was organized as an independent parish by Rev. William J. O'Connor, who was named the first resident pastor, with a missionary field including Goff's Falls, Candia, Windham, Sandow and Epping. Father O'Connor built a very pretty church at Derry, which was dedicated by Bishop Bradley in November, 1889, under the patronage of St. Thomas Aquinas. The same year a house was purchased as a rectory, but was destroyed by fire a few months later. A new rectory was immediately built and furnished. In 1890 confirmation was administered for the first time to a large class by the Right Rev. Bishop.

GOFF'S FALLS.

ST. FRANCIS OF ASSISI CHURCH.

GOFF'S FALLS was attended as an out mission of St. Anne's church, Manchester, the first Mass being said at the house of Mr. Michael Fox; subsequently, however, services were held in the village school-house until the erection of the pretty mission church of St. Francis by Father O'Connor, in 1892. The land was donated by Mr. Keefe, a member of the congregation. It was dedicated the ensuing year by Bishop Bradley.

St. Francis of Assisi is a pretty frame structure located on an eminence, just outside the village proper. It is oblong in shape and faces the west. The facade shows a square corner tower pierced by a double portal and a triple Roman window in the centre. The interior is one long room with a chancel alcove that holds a neatly designed altar, at the right of which is a vestry. The organ and choir stand are on the main floor at the western end of the building. The walls are tinted in light buff and are well broken by conventional stained glass windows, which are all gifts.

In 1898 Rev. Daniel Dunn succeeded Father O'Connor. Father Dunn was born in New York, and after a course of studies at the Ottawa University, he entered the Grand Seminary at Montreal. Ordained to the priesthood in 1889, he was sent to Keene, where he faithfully served until his appointment to the pastorate of Derry. He is at present engaged in paying off the encumbrance that he found on the church property.

DOVER.

ST. MARY'S CHURCH.

NEARLY two hundred years had elapsed from the time the Hilton brothers set up their fishing stages at Northam (Dover) before the coming of the first Catholic immigrants. In 1623, "The Company of Laconia" received its charter from James I., King of England, and about May 23rd, of the same year, Edward and William Hilton, the company's agents, landed at Dover point. May 2, 1819, four Catholics from the north of Ireland—Messrs. Ashcroft, O'Neil, Linton and Burns—sailed on the good ship "St. Patrick," from Liverpool, arriving at Boston June 21st, and reaching Dover three days later, on the feast of St. John. They came to take charge of the cotton mills that had lately been established at the Cocheco Falls; and two years subsequently they were joined by some relatives and friends, whom they had sent for to Ireland. These hardy pioneers did not forget their religious duties, but, we are told, assembled regularly every Sunday for public prayer—the services being conducted alternately in the houses of Messrs. O'Neil, Ashcroft and Burns. In the home of the latter was hung a set of Stations of the Cross painted by Mrs. Peduzzy, the mother of Dominic Peduzzy, whom Bishop Cheverus had baptized at Portland in 1807.

In 1822 there was a third addition to the Catholic colony of Dover. This party consisted of Philip Scanlon, William McDevitt, John Cosgrove, James McGee, Luke Murphy, William and Walter Walsh, and Patrick Quinn and son—all Irish immigrants. In 1826 there was still another accession to their ranks in the persons of Peter, Henry, Patrick and Ferdinand Hughes, William and Martin Qualey, John Devlin, John Coney, John Holland, and William Collins. The Catholic population now numbered twenty persons, and their spokesman, Philip Scanlon, wrote a very urgent appeal to the Bishop of Boston for a priest. In order to relieve Dr. Fenwick of any embarrassment in the selection of a clergyman—of whom there was no surplus in New England at that time—he stated in his letter that "even a gentleman of moderate abilities as a preacher" would be cordially received and munificently rewarded, as the faithful had duly voted to pay £5 ($20.00) to the first priest who should visit them at Dover. It is refreshing to note the zeal and enthusiasm of Mr. Scanlon in this connection, for his solicitude was not confined to his Catholic brethren, but extended to others of whom he wrote to the bishop, stating that "the separated brethren" were ripe for conversion, as he himself had scattered good books amongst them. He referred to the fact that Hon. John Wheeler and Doctor Dow, after having read Milner's "End of Controversy," were on the point of turning Catholics, and that one Rev. Mr. McClary, the Congregationalist minister, was then reading the same author.

But with only one priest in Massachusetts to assist him, it was no easy matter for the bishop to comply with the Dover request. He promised to come himself, or send "one who will answer every purpose," but he was unable to fulfill his promise. In this disappointment they lost hope and many had determined to return to Ireland, when it was resolved to send a delegation to see the bishop. Messrs. Scanlon and McDavitt accordingly went to Boston to plead with Bishop Fenwick. The result of the interview was a joint letter to Father Barber, of Claremont, who at first gave them very little hope; but in November, 1826, the long looked-for priest came, when Father Virgil Barber drove up to Philip Scanlon's house in Niles' tally-ho. He was, however, received with scant courtesy by the lady of the household, who thought he was a Protestant minister; but on revealing his identity he was born bodily into the sitting room, where several of the Catholics had already assembled. A local chronicler of this event significantly adds that "the crowd stayed all night."

Father Barber said Mass in the old court-house which stands opposite the convent of the Sisters of Mercy. After a three weeks' mission, during which he addressed the Protestants on various Catholic subjects, he returned to Claremont.

In 1827, Dover was visited a few times by Fathers Mahoney and Boland. On August 16th of the same year Bishop Fenwick made a personal visit to Dover. On the following Sunday he said Mass, sang vespers and confirmed in the house of Mr. Burns. Rev. Charles Ffrench, the then resident pastor of Portland, the same who had already officiated in Claremont in 1818, was now given charge of Dover. He began to build St. Aloysius' church in 1828. It was dedicated September 30, 1830, and visited in this year by Revs. Patrick Flood and Michael Healy. The following year an unsuccessful attempt was made to burn the church, and in 1832 a second attempt was made, one of the incendiaries being captured by James McGee, Sr. The culprit, however, managed to escape, and shortly afterwards Mr. McGee was waylaid and beaten by masked men. One of his assailants, Moses Hussey, was arrested and sentenced to a term of five years' imprisonment, and this put an end to all overt manifestations of religious bigotry for a considerable time.

September 21, 1832, the Catholics wrote to the bishop asking for a resident priest, fifty persons signing the letter, and pledging $450 towards his support. The bishop was unable to comply with this request, but arranged to send Fathers Ffrench and McNamee to supply their spiritual needs. In Bishop Fenwick's diary mention is made of difficulties at Dover between Father McNamee and his parishioners. This resulted in that clergyman's abandonment of his work at Dover, for which he was censured by the bishop. His successor was the Rev. Constantine Lee, whose arrival was preceded by a visit from Bishop Fenwick, September 13, 1833. On the 10th of June following, Rev. William Wiley held service and continued to officiate every alternate Sunday until the appointment of Father Canavan. In Bishop Fenwick's "Memoranda" occurs this item: "July 25, 1834, Rev. Mr. Canavan takes charge of Dover and vicinity." The "Memoranda" likewise states that, in 1837, there were in Dover 112 paschal communions, fifteen baptisms, and three marriages, and in the following year there were 141 paschal communions, 26 baptisms, 45 marriages, and 10 deaths. In 1844, Bishop Fitzpatrick confirmed forty-nine persons. "Bishop Fitzpatrick arrives from Portland Wednesday, September 12, 1849, and remains till Friday. The church is enlarged, which was built by Father Ffrench."[1]

Father Canavan was succeeded in 1855 by Father McShane, who remained till 1862. Rev. Father Murphy then assumed temporary charge of the parish till the appointment of Rev. John Brady, who was succeeded by Rev. James Drummond in 1864. Father Drummond took immediate steps to erect a new church, for which a large amount of money was collected. This building had just been roofed in when it was gutted by fire; it was finally completed and dedicated by Bishop Bacon, in 1872. Three years later Father Drummond built a brick rectory at the rear of the church. Shortly afterwards Father Luny was sent to assist Father Drummond, whose health began to fail. The former lived but one year after his coming to Dover, and was replaced by Rev. Herbert Blodgett, on whom devolved the active management of the parish interests. Father Blodgett bought a splendid piece of property on the corner of Central and Church streets, on which he intended to erect a handsome church, but his premature death, in 1881, thwarted his plans.

Rev. Daniel W. Murphy was appointed pastor in May of this year, Father Drummond living until 1883. Father Murphy was born in Liscarroll, county Cork, Ireland, in 1838, studied at the Charleville and Middleton institutions, completing his classical course at All Hallows. Coming to America, he prepared for the priesthood at the Grand Seminary, Montreal and was ordained in Portland August 20, 1861. After a brief term of service at the Portland cathedral, he was appointed to Houlton, Maine, where he built a school. While at Houlton he attended that purely Catholic settlement of Benedicta, colonized through the efforts of Bishop Fenwick. In 1864 he was promoted to the pastorate of Bath, Me., where he built a new rectory and established a parochial school. Thence he went to Portsmouth in the ensuing year. But the limits of Portsmouth were too narrow for such an active and zealous young man as Father Murphy then was, and in 1869 Bishop Bacon invited him to go to Keene, which had a score or more of missions attached to it. Father Murphy cheerfully accepted the difficult task, and in a short time this barren missionary field became one of the strongholds of the faith, and to-day, after the lapse of thirty years, the memory of the zealous and athletic young priest is fondly preserved in many a Catholic household in Cheshire and Sullivan counties. He built a rectory at Keene and remodeled the church, erected churches at Peterboro and Ashuelot, bought the Episcopal church at Walpole, and opened subscriptions for new churches at Claremont and Charlestown. In 1877 he was transferred to Augusta, Me., enlarging the church there and building a new one at Hallowell. From Augusta he was promoted to Dover.

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[1] "Memoranda."

After his coming here Father Murphy built on the property bought by Father Blodgett the Sacred Heart School (for girls) and remodeled a house for convent uses for the Sisters of Mercy, in 1883, opening the schools in September of that year and rebuilding the rectory. The ensuing year he frescoed the church, furnished it with expensive gas-fixtures and steam-heating apparatus, and erected three new altars. In 1887 he bought the Court street property, converting a dwelling that stood thereon into an orphanage; in the succeeding spring he built St. Joseph's school (for boys), which was first put under the care of the Sisters; but after a year had elapsed he invited a band of Christian Brothers to teach the boys' school, erecting for them a fine convent adjacent to the school. He next built a church tower, hanging therein a sonorous bell, and put stained glass windows in the church. In 1892 he was obliged to enlarge the orphanage to provide room for all the Catholic children at the county farm, whom the county commissioners desired to place under the care of the Sisters of Mercy. In 1896 this worthy charity was enriched by the bequest of two houses located near the Sacred Heart School.

St. Mary's church is a commanding brick structure, with granite foundation and trimmings. Its facade is broken by three Gothic portals, a circular window and a parapeted tower, which shows on every side a double Gothic opening. The interior displays a gabled ceiling, well supported by arches that rest on a series of cluster columns capped in moulding. The fresco consists of ceiling panels in French gray with gold-lined borders. The side walls are treated in olive and buff. The stations are in relief, and the windows are of stained-glass with emblematic tympana. The chancel is well lighted by a triple window, whose central figure depicts the Blessed Virgin. A very elaborate altar in cream and gold shows three pinnacled canopies, the central one holding the statue of the Sacred Heart, and the two side ones the figures of Sts. Bridget and Patrick.

St. Joseph's school (for boys) is a finely equipped esrablishment, having nearly 250 students, under the control of the Christian Brothers. These eminently qualified teachers of youth not only teach the primary and grammar grades, but in addition they maintain an excellent high-school whose standard will compare favorably with that of any in the State.

The Sacred Heart school (for girls) contains eleven rooms, besides a recitation-room and library. Fifteen Sisters of Mercy (Mother Fidelis superior) teach 415 pupils. The curriculum of this institution also embraces a high-school course covering three years, and includes algebra, stenography, type-writing, literature, French, church history, physics, civil government, single and double entry bookkeeping. This school is confessedly the most efficient in the city of Dover.

St. Mary's parish, with its handsome church and rectory, its fine school property and flourishing charitable institutions, is entirely free of debt. The faith, so strikingly manifested and so sedulously cultivated by the first little band of God-fearing and God-serving men, has not become stagnant, but is vigorous and full of vitality. The parochial schools, of which Father Murphy has always been a consistent advocate, have had a large share in the formation and development of Catholic life and thought in Dover. The venerated pastor of this loyal and devoted flock has been a member of the bishop's council since the erection of Manchester diocese, and he is also a permanent rector. He is assisted by Fathers Daniel and Frank O'Neil.

ST. CHARLES' CHURCH.

THE parish of St. Charles, consisting of the French Canadians of Dover, was organized by the Rev. J. J. Richards, in 1893, first Mass being celebrated by him in Lowell Hall on November 10th. A church was begun and finished, in 1896, and dedicated by Bishop Bradley, November 24, 1898.

St. Charles' church is a frame structure, showing a projecting Norman tower on the gospel side of the facade, which is further relieved by a handsome rose window which dominates a central portal. The interior shows a fine Roman vault supported by hidden trusses. The side windows, in opalescent glass, are mullioned, an oval-framed symbol being painted in each bay. The rose window in the facade has a circular opening depicting St. Charles. Two Roman alcoves, flanking the chancel opening, contain shrines of the Blessed Virgin and St. Anne. The architects were Chickering and O'Connell.

Father Richards was born at St. Maurice, P. Q., March 24, 1856, studied at the college and seminary of Three Rivers, and was ordained in 1880. After holding a professorship at Three Rivers' College for seven years, he became affiliated to the diocese of Manchester in 1888. He was assistant at St. Augustine's, Manchester, for two years, and at St. Mary's for three years. After a brief stay at Nashua, he was commissioned to form the parish of St. Charles, at Dover.

EAST JAFFREY, PETERBOROUGH, AND DUBLIN.

ST. PATRICK'S CHURCH.

EAST JAFFREY was originally a mission of Keene, and the first Mass was celebrated here by the Rev. D. W. Murphy, who made monthly visitations until the appointment of Father Holahan as pastor of Peterborough in 1874. From this date until 1882 it was served by Father Holahan, and subsequently during three years, it was under the pastoral charge of Rev. E. E. Buckle, whose headquarters were at Wilton. In June, 1885, Rev. P. L. McEvoy was named resident pastor of Peterborough, but in a few months after his coming he transferred the pastoral residence to East Jaffrey, the property of Reuben Pierce having been previously secured for this purpose by Mr. Michael Fitzgerald at a cost of $1,600. The following year a lot opposite the rectory was bought by Father McEvoy, and on it was built the present St. Patrick's church, which was dedicated in March, 1888, by the bishop. In 1890 a cemetery was purchased, and in the following year the present pastor, Rev. Edward Furlong, assumed charge of St. Patrick's.

Father Furlong was born at Lawrence, Mass., educated at Nicolet and the Grand Seminary, Montreal, and ordained in June, 1886. After having served five years as assistant at Dover, he was transferred to East Jaffrey.

St. Patrick's church is a frame building, showing a large gabled porch. The interior decorations are in pearl blue and olive, and stained-glass windows with emblematic tympana greatly enhance the beauty of the auditory.

Peterborough, a mission of East Jaffrey, was settled by Irish Catholics in the era of railroad building. Father Daly celebrated Mass here in 1847 in the house of Luke Murphy, who, with Hubert Brennan, was the first Irish Catholic to locate here. Fathers Brady, O'Hara, Parache, Herbert, and Murphy visited Peterborough at stated intervals. St. Peter's church, which is very neatly furnished and tastefully decorated, was built by Father Murphy and furnished by Father Holahan. The church was dedicated in May, 1876, by Bishop Healy. Fathers Buckle and McEvoy were the next in order to serve St. Peter's, the latter being replaced by Rev. Edward Furlong. Dublin, a charming summer resort, is also attended by him.

EPPING.

ST. JOSEPH'S CHURCH.

THE parish of St. Joseph, Epping, though of recent establishment, was attended as early as 1850, at which date Mass was said in the house of Patrick Leonard by Rev. John McDonnell, of Haverhill, but more recently of Rochester. Father Perache visited this mission in 1861, and in 1866 Canon Walsh said Mass here. Then followed Rev. Charles Egan, of Exeter, in 1869. After this later date it became permanently attached to Exeter and was visited once a month by its successive pastors until 1883, when Father Canning built a small church, which was dedicated in 1886. Confirmation was administered for the first time on that occasion by the Right Rev. Bishop.

In 1892 Epping was attached to Derry, and in the following year the present neat church was erected by Father O'Connor. It has a seating capacity of 300. In January, 1898, the present pastor, Rev. H. J. Bellefleur, was appointed as the first resident priest.

EXETER.

ST. MICHAEL'S CHURCH.

THE first Catholic priest to officiate in the "Academy Town" was the Rev. John McDonald, of Lawrence, and subsequently of Haverhill. He said Mass here as early as 1848. He continued to serve it as a mission up to the time of its organization as a separate parish in 1859.

The Rev. Father Perache was the first resident pastor; remaining in Exeter nearly four years, he was succeeded, on the 17th of April, 1862, by the Rev. Bernard O'Hara. The latter was replaced by Rev. Father Walsh.

Father Walsh purchased a pastoral residence and a meeting-house, which was converted into a temporary chapel in which the Catholics regularly held services for several years. In June, 1869, Rev. Michael O'Brien, now of Bangor, Maine, assumed charge of the parish, and at the close of the same year Father Charles Egan came.

Father Eagan sold the pastoral residence and the old meeting-house, and for a time the congregation worshiped in a temporary structure adjacent to the newly-acquired pastoral residence. In 1875 Rev. Michael Lucy entered upon his ministerial duties here. Shortly after his coming he purchased the present parochial property, on which stood a dwelling that was quickly converted into a pastoral residence. In 1877 he built the present St. Michael's church, the plans for which were furnished by Mr. Patrick Ford, of Boston. The following year witnessed the death of this worthy priest, whose funeral obsequies were the first to take place within the sanctuary which he labored so unselfishly to build.

His successor was the Rev. John R. Power, under whose administration the new church was dedicated by Bishop Healy, of Portland, in 1879. The present pastor, Rev. John Canning, assumed charge in January, 1883.

Rev. John Canning, of Scotch-Irish stock, was born in Glasgow, in 1847. His ecclesiastical studies were made at the Scotch College, Rome, where he was ordained in October, 1860. After serving a number of years on the Lowland missions, he came to America in 1877, affiliating himself to the Portland diocese. He was soon appointed to a pastorate at Machias, Maine, where he built two churches. After a five years' sojourn "down East" he was appointed to the pastorate of St. Michael's, Exeter. Since his advent here he has greatly reduced the debt, decorated the interior of the church, and placed a fine pipe organ in the choir gallery.

St. Michael's is a brick church, and its facade shows a doubly-buttressed tower, terminating in a very graceful spire, at whose base cluster four pinnacles that dominate the tower buttresses. The interior discloses a gabled ceiling, neatly paneled between the open truss work, and each panel containing a quatrefoiled symbol on a flushed buff background. The walls are similarly treated, with a light border running above the corbels and over the window arches; the lower stretches have a series of stations in fresco, with gothic frames. The windows of stained glass have their tympana filled with choice emblems. The chancel, which is gabled, contains a very tastefully decorated altar, above which is a grand Gothic window, with a painting of St. Michael, its three bays showing the figures of our Lord, His Virgin Mother, and St. Joseph.

Newfields, which until very recently formed a mission of St. Michael's, possesses a very pretty frame church, which was built by the late John R. Powers, and dedicated by Bishop Healy in 1882, under the patronage of the Sacred Heart. Prior to this Mass was said in the house of Patrick Quinn and in the Town Hall.

FRANKLIN FALLS.

ST. PAUL'S CHURCH.

FRANKLIN FALLS, ideally situated at the confluence of the Pemigewasset and Winnipiseogee rivers, possesses unusual advantages for manufacturing pursuits. The establishment of large pulp wood and newspaper mills, together with the successful management of knitting and weaving industries, has resulted in a rapid increase of the Catholic population during the two last decades. From a dopey village nestling among the Salsbury hills, it has become a smart town, which ambitious politicians have prematurely wrapped in a civic toga.

Catholic services were first held in this city by the traveling missioner, Father Daly, in 1854. Three years subsequently, Father Brady, whose headquarters were at Claremont, came here, holding services in a private house. Sick calls and other religious wants were attended to by Rev. John O'Donnell, of Nashua, until January, 1865, when Franklin was placed under the jurisdiction of Father Noiseux, of Lancaster.

After the establishment of a new parish at Laconia, in 1871, Franklin received monthly visitations from Father John Murphy. His successor, Rev. Michael Goodwin, said Mass here every other Sunday until 1877. Father Goodwin purchased a cemetery and collected funds for a church, which was built by Rev. Father Lambert, in 1878. In July, 1884, Rev. Maurice Galvin was appointed first resident pastor. During his administration the church was completed and decorated, and a fine property was secured on the corner of School and Franklin streets, the house that stood thereon being used for rectory purposes. The parish was visited by Bishop Bradley, in 1886, when the church was solemnly dedicated. In May, 1889, Father Galvin died, and was succeeded by Rev. Andrew J. Timon.

Father Timon was born in Nashua and, after graduating at the high school of his native city, completed his academic studies at Ottawa College. He took his theological course at Laval Seminary, Quebec, where he was ordained by the late Cardinal Taschereau, in June, 1895. After serving at the Manchester cathedral in the capacity of assistant and rector, he was promoted to the pastorate of St. Paul's, Franklin Falls.

During the first years of his administration, Father Timon occupied himself in discharging the large debt on the parochial property, refurnishing the church and renewing the sacred vessels and ornaments. In 1893 he built a new and handsome rectory on land adjacent to the church, and two years later removing the old rectory to the other corner of the School street property, and remodeling it for convent uses, he built on this site St. Mary's school.

St. Paul's church is a frame structure with a large and well-furnished basement entirely above ground. The facade shows a front entrance with a Gothic hood which is flanked by two large Gothic windows, and dominated by another with quatrefoil openings. On the Gospel corner stands a campanile tower, showing double buttresses at the corners, and having a spire which is well broken by four Gothic openings and a series of lutherns. The nave ceiling is gabled and is supported by solid trussing. The chancel, which is well lighted by a large Gothic window, is alcoved, and affords a fine setting for an elaborate altar, which is flanked by two canopied pedestals, supporting statues of the Blessed Virgin and St. Joseph. The church property is beautifully located, commanding a superb view of the head waters of the Merrimac.

St. Mary's school is a brick veneer structure with granite trimmings and steps. There are six well-lighted class-rooms, and the heating, ventilating and sanitary arrangements are on the most improved plan. Some 300 pupils attend St. Mary's school, which is conducted by the Sisters of Mercy (Sister Michael, superior). The high standard of this school is evidenced by the successful results of the graduates who annually take the entrance examination for the public high school.

GONIC.

ST. LEO'S CHURCH.

GONIC was formerly a part of St. Mary's parish, Rochester, but on the coming of Father Lamy, in 1888, it was placed under his jurisdiction, as the Catholic population was almost entirely French-Canadian. Mass was first said in Gonic Hall. In 1889 Father Lamy built St. Leo's church, officiating therein every Sunday. From 1890 to 1892 it was attended by Father La Plante, who was succeeded by Rev. L. A. Larocque, the first resident pastor. He erected the present parochial residence, and built St. Anthony's church in Sanbornville. In October, 1895, Rev. Amedee Lessard was appointed pastor. He reduced the debt, purchased a cemetery, and built chapels at Union and Wolfboro. In February, 1899, he was promoted to St. Matthew's church, Whitefield. His successor is Rev. Joseph Melançon. Father Melançon, after his ordination, in 1892, was sent as assistant to Claremont, where he remained until his promotion to the pastorate of Gonic.

St. Leo's church is a frame edifice, showing a well-broken roof. It has a good arrangement of windows and an open belfry turret. A truncated gabled ceiling is divided off into pale blue panels on the horizontal surface, and into buff panels, with medallioned emblems, on the slopes. The walls are in plushed buff, with dado and frieze. The Gothic windows are of stained glass, with emblems. There are seven out-missions.

GORHAM.

HOLY FAMILY CHURCH.

GORHAM, beautifully located at the northern entrance to "The (Peabody) Glen," and commanding a magnificent view of the Presedential range of the White Mountains, is a neat town, having within its limits the large repair shops of the Grand Trunk Railroad. The Catholic immigrants here were first visited by the Rev. Father O'Reilly, of Lewiston, Me., who said Mass as early as 1855 in this vicinity. Father Noiseux followed, saying Mass once a month until 1876, when Gorham was advanced to the dignity of an independant parish.

Rev. John Sullivan was appointed first resident pastor; but as he remained but a short time, the care of the mission reverted to Father Noiseux, who contracted for the erection of a church. Towards the close of 1876, Father Charland came as pastor, completing the church, which was dedicated by Bishop Healy in 1879. A rectory was built in 1880, and the following year Rev. James Gorman took charge. Father Walsh was appointed pastor in 1882, and, remaining in charge till his transfer to Salmon Falls in 1886, was succeeded by Rev. John Bradley, who the following year was retired by Rev. Denis A. Ryan. In 1895 Rev. James Emerson was appointed pastor.

Father Emerson was born in Medford, Mass., educated at Ottawa College and the Grand Seminary, Quebec. In July, 1888, he received priest's orders at the Cathedral, Manchester, at the hands of Bishop Bradley. After six years of curacy, he was made rector of the cathedral, whence he was promoted to the pastorate of Gorham. Since his coming here Father Emerson repaired the rectory and built the church of the Holy Family, on the site occupied by the old church.

The Holy Family church is a frame building with a fine brick basement. The façade is broken by a projecting tower, a central Gothic portal, and two Gothic windows, a handsome rose window filling the upper stretch of the front gable. The side lines show a series of buttresses and two rear projections which serve as vestries. The ceiling is a truncated gable, with steel trussing; the chancel is apsidal, and shows some excellent groin work. The windows are of conventional stained-glass, and display a series of arched embrasures.

GREENVILLE.

SACRED HEART CHURCH.

THE first Mass in the vicinity of Greenville was celebrated by Father Daly, in 1849, at the house of Henry O'Brien. The following year the Rev. Matthew W. Gibson of Fitchburg said Mass under a tree, near the Chamberlin saw-mill, and performed a marriage ceremony immediately afterwards in the same rustic sanctuary. The congregation at this time numbered but forty. Father Gibson visited here occasionally until the coming of Father Turpin, in 1855. The latter held services in the house of Anthony Halloran, where he was attacked on one occasion while hearing confessions by a Know-Nothing mob. After the consecration of the Bishop of Portland, Greenville became a mission of Claremont and was visited, in 1856, by Father Brady, who continued to serve it until 1862. Fathers Noiseux, Parache, O'Hara, and Herbert came here in order, saying Mass at rare intervals. From 1868 to 1876, Rev. Patrick Holahan said Mass in this town once a month,—a custom which was continued by his successor, Father Buckle, during nine years. In 1885, he began to make fortnightly visits to this mission. In April, 1888, Father Buckle bought the present parochial property, on which was a dwelling that now serves as a rectory. He at once began the erection of a church and had almost completed it when Greenville was made an independent parish with Rev. Onesime Derosier as first resident pastor.

Father Derosier, who came in July, 1888, said his first Mass in the town-hall, but the following Sunday he was enabled to officiate in the new church. During his incumbency he raised the church, adding a chapel and a vestry thereto, bought land for a cemetery, and opened a parochial school in the basement of the church. In 1890, the Sacred Heart church was dedicated by Bishop Bradley. On the same occasion he blessed the cemetery and administered the rite of Confirmation. In January, 1895, Father Derosier was succeeded by Rev. T. J. E. Devoy.

Father Devoy was born, in 1863, at St. Gregory, Quebec, and studied at Nicolet College, taking the Laval degrees in 1885. He was ordained, in 1888, and affiliated to the diocese of Manchester the ensuing year. After serving a term of five years as assistant at St. Mary's and St. Augustine's, Manchester, he was appointed pastor of Greenville. Since his advent here he has increased and beautified the church property, enlarged the school, and reduced the debt.

The Sacred Heart church is a frame building with a brick basement. The facade shows a projecting tower from which rises a graceful spire, that has been recently built. The basement is reserved for school-rooms in which 160 children are taught by three efficient lay teachers.

GROVETOWN.

ST. FRANCIS' CHURCH.

FROM the early missionary days Grovetown had formed a part of the parish of Lancaster. It was visited by the venerable Father Noiseux about 1856, and all his successors in Lancaster ministered to the spiritual wants of its Catholic population. From 1885 to 1894 it was attended monthly by Rev. Matthew Creamer, and from the latter date till 1898 Mass was said there fortnightly. During the subsequent year it was temporarily attached to North Stratford, and in January, 1899, it became an independent mission, with a resident pastor in the person of Rev. Jeremiah Desmond.

In 1891 Father Creamer purchased a house and lot in Grovetown for church purposes, and in the fall of 1897 he began the erection of a church.

At the time of his removal to St. Patrick's church, Manchester, the building was roofed in, and the completion and furnishing of the church was the work of the newly-appointed pastor, Father Desmond.

St. Francis' church is a frame structure, with brick basement, having a seating capacity of 350. It is built on Gothic lines, and its front elevation shows a buttressed tower and Gothic entrance, over which is a fine central window. The windows are of conventional stained glass, and the pews are of ash. It was solemnly dedicated by Bishop Bradley September 18, 1898.

HILLSBORO.

ST. MARY'S CHURCH.

FIRST Mass was celebrated in Hillsboro by the Rev. E. E. Buckle, in 1881. This mission was subsequently visited by the pastors of Peterborough and East Jaffrey until the advent of the first resident priest, Rev. David W. Fitzgerald.

Father Fitzgerald was born in Ireland and educated at All Hallow's College, making his theological studies at Aix (pris de Marseilles), France, when he was ordained by Mgr. Gouthe-Soulard, in May, 1888. After serving a term of curacy at Portsmouth, Nashua, and St. Anne's, Manchester, he was commissioned to organize a parish at Hillsboro and build up the adjacent missions.

Shortly after assuming pastoral charge, Father Fitzgerald bought a fine piece of land, on which he began to build the present St. Mary's church, which was dedicated by Bishop Bradley in August, 1893. A rectory was built shortly afterwards. The parochial property is ideally located. The church and parish-house set in the midst of a large and finely kept lawn, give evidence of the artistic sense and cultured tastes of the indefatigable pastor whose labors in a wide field have been crowned with such happy results. St. Mary's church is a frame building, constructed on Gothic lines and showing a central protruding tower that is agreeably relieved by a double portal with a Gothic hood. The latter is dominated by two Gothic windows and Gothic openings at the spandrels. The interior is neatly furnished and brightened by stain-glass windows with quatrefoiled emblems in the tympana.

There are several out-missions, the principal being that of Bennington, where a church was built in 1895. It was dedicated by Bishop Bradley, in 1896, under the patronage of St. Patrick. The style and general plan of St. Patrick's are similar to those of the Hillsboro church.

HINSDALE.

ST. JOSEPH'S CHURCH.

HINSDALE was incorporated, in 1753, and not until 1846 do we find any trace of an Irish Catholic. To Patrick Duffy and Daniel McCaughern belong the distinction of having first brought hither the Catholic faith. The first Mass was said in this locality by Father Daly, in 1849, in the house of John Hanrahan. The Rev. John Brady came here in 1856, and celebrated Mass in the town hall and occasionally in the house of John O'Brien. Fathers Perache and O'Hara of Keene came from time to time, but generally conducted services at Ashuelot, four miles distant. In 1866, Rev. Wm. Herbert officiated here regularly once a month in the town hall. Father Murphy also officiated here until the appointment of Rev. M. P. Danner to the pastorate; who took up his residence at Ashuelot, in 1875. From 1877 to 1884 it was served by the priests of North Walpole, Father Cournoyer buying the land on which was subsequently built St. Joseph's church.

In 1884, a resident pastor was sent in the person of Rev. John J. Holahan, who began the erection of a church in the following year. It was completed and dedicated by the Rt. Rev. Bishop in May, 1886, who revisited the parish the following September to administer the sacrament of Confirmation. The ensuing year Father Holahan built a rectory, and in August, 1888, Rev Lewis M. Wilde was appointed to the pastoral charge.

Father Wilde was born in Belgium, in 1842, and received priest's orders at St. Joseph's seminary, Troy, in 1868. He has filled several important pastoral charges, such as those of Bath and Lewiston, Maine, Rochester and Penacook, N. H. After his advent to Hinsdale he furnished the church and rectory with a steam-heating plant and gas fixtures, decorated the church, and renewed the altar and vestry furnishings. He secured a cemetery and increased the parochial property by a recent purchase.

St. Joseph's church is a frame building with a brick substructure. Its facade shows a well-buttressed tower from which rises a very dignified spire. The gabled ceiling shows open woodwork trusses, and the decorations are in olive buff with arabesqued frieze and dado. The altar in white and gold is set in an apsidal chancel which is lighted by a rose-window in stained glass, depicting the titular Saint.

Father Wilde attends the mission of Ashuelot. This place was visited first by Father Daly, and subsequently by Fathers Brady, Parache, O'Hara, Herbert and Murphy. The latter built St. Michael's church, in 1873. Father Danner on his appointment, in 1875, added living rooms to the rear of the church, which, in 1884, were incorporated into the main building by Father Holahan.

HOOKSETT.

HOLY ROSARY CHURCH.

PREVIOUS to 1886 Hooksett was a mission of Suncook, being visited a few times each year by the Rev. Father Richie. At the above date it was made a separate parish with Rev. D. M. La Plante as first resident priest. Shortly after his coming he secured a large piece of land near the railroad bridge, converting a house that stood thereon into a pastoral residence. Adjoining the residence he built a pretty church, which was dedicated by Bishop Bradley, in 1889, under the title of our Lady of the Rosary. A bell was blessed on this same occasion, and placed in the belfry. At the rear of the church is a cemetery. Father La Plante was succeeded in 1890 by Rev. A. F. Simard, who in 1898 was obliged to abandon his work on account of ill health. The present pastor is Rev. Joseph E. Dubois.

Father Dubois was born in Bristol, N. H., in 1859, studying at Three Rivers and Nicolet; he was ordained September 8, 1888. After five years service in the diocese of Nicolet, he took Father Davignon's place in Suncook during the latter's absence in Europe, in 1893. He accompanied Father Davignon to St. George's in 1895.

The church of Our Lady of the Rosary is a frame structure with a brick basement. A truncated gable ceiling in neutral colors is supported by open trussing. The side walls are in light buff, with a flower border. The chancel is a recessed alcove, showing a blue-gray ceiling and light colored walls.

Pittsfield, about ten miles from Hooksett, is a mission attended by Father Dubois. A church erected here by Father La Plante was dedicated in 1889, by Bishop Bradley, and called Our Lady of Lourdes. It is a fac-simile of the Hooksett church.

KEENE.

ST. BERNARD'S CHURCH.

THE beginnings of the Catholic church in Keene, as in several other towns in Cheshire and Hillsboro Counties, are but a repetition of similar incidents already recorded in these pages. The scene alone changes; the events, the early trials, sacrifices, discouragements, the courage born of faith, the zeal and enthusiasm of the pioneer priests, the affectionate loyalty of their small and scattered flocks, whose love of God and devotion to their religion built on the ruins of bigotry many a beautiful temple—are much the same, only in a different setting.

About 1845 work was begun on the Cheshire railroad, and in the following year a few Irish Catholics were laboring in the vicinity of Keene. The indefatigable Father Daly was early on the scene, saying Mass in the shanty of Patrick Burns, at railroad section number 19, about four miles from Keene. This was the first Mass ever said in Cheshire County. The railroad shanties were frequently visited by the curious natives, who were eager to see what manner of men the Irish were,—a Mrs. Holt walking six miles to view the living pictures.

When it was found that the Irish paid their bills promptly, and would not eat flesh meat on Friday, several enterprising native women opened boarding-houses. One of them, however, carried her thrift too far. She provided stale fish for dinner several days in the week, and a few chickens invariably for the Friday repast, feeling certain that her Catholic guests would not partake of them on that day. The poor Irishmen, nearly famished under this kind of treatment, did not know what to do. However, the struggle between conscience and stomach was short and decisive. Austin O'Brien had heard Father Daly say that to eat meat on Friday was permissible to Catholics when no other suitable food could be had. The men, thus comforted with this consoling deliverance, sat down to their usual Friday's menu, and presto! the chickens literally flew. Fish dinners on Friday were ever afterwards faithfully provided in that household, and Austin O'Brien's skill in casuistry was universally acknowledged.

Father Daly said Mass again in 1852, at the house of Michael Riley, on Marlboro street, and in the ensuing year at the home of Austin O'Brien. Occasionally services were held in the Town Hall, and the marriage banns were publicly promulgated and posted at the front entrance of that building, the marriage service being conducted in the parlor of the Eagle Hotel.

Rev. John Brady, of Claremont, visited Keene in 1856, and bought a building on Marlboro street, which was converted into a church. Here he held services once a month. In 1862 he transferred his residence from Claremont to Keene, and was immediately succeeded by Father Perache, of Exeter, who died the following year. Father O'Hara was then sent here. His death occurring before the expiration of two years, Rev. William Herbert was appointed pastor in 1866. He built an addition to the church, and three years later he was replaced by Rev. Daniel Murphy. Father Murphy, besides completely renovating the church here, attended more than twenty missions, in several of which he built new churches. Rev. Patrick Holahan was named pastor in 1876, and during six years continued to administer to the religious wants of the people of Keene and Marlboro. He was followed by Fathers Galvin and Plante, whose charge was but temporary.

Rev. John R. Power came as pastor in December, 1882. His first enterprise was the purchase of a lot on which a school was built in 1885. The ensuing year he bought a splendid property on Main street, converting a house that stood thereon into a rectory. In 1890 the beautiful St. Bernard's church was begun, the solemn dedication taking place in November, 1892. On the transfer of Father Power to Leconia, in April, 1895, the Rev. Denis H. Ryan became pastor.

Father Ryan was born in 1837, in the city of Cork, and after completing his theological studies at St. Sulpice, Paris, was ordained in 1863. He served in the capacity of curate at Portland, Maine, and held pastoral charges at

Newmarket and Gorham, N. H. From the latter place he was promoted to Keene. He is assisted by Rev. Francis D. O'Neill.

The Catholic church property of Keene is ideally situated on Main street, a broad and beautiful avenue running through the centre of the city. St. Bernard's church is a brick building with granite substructure and trimmings. A broad flight of granite steps leads up to three Roman portals, which are dominated by three fine Roman windows. Two Roman towers flank the façade corners, and are pierced by a series of windows and lattice-work openings. The Roman lines are perfectly carried out in the interior arrangement, and the walls and ceilings are tastefully decorated, the prevailing tints being in buff, flushed and sombre, with gold bordering. The rear sanctuary wall shows a great painting of the Crucifixion (a copy of Munkacy's). The main altar, the gift of Rev. D. W. Murphy, is a splendid piece of work in white and mottled marble with onyx panel and column work. There are two beautiful side altars dedicated to the Sacred Heart and the Blessed Virgin respectively, both having titular statues.

The parochial school is a brick building, containing five class-rooms, the basement (which is above ground) being equipped for social and theatrical purposes. The teaching staff consists of five Sisters of Mercy (Sister Josephine, Superior) and the pupils number 200. The schools are of an excellent character, and those of the graduates who try for admission to the high school meet with the most gratifying success.

LACONIA.

ST. JOSEPH'S CHURCH.

DURING the building of the Concord and Montreal railroad Catholic settlers began to locate in this vicinity. In 1845 Father Daly visited the railroad shanties at Lakeport and said Mass for the Catholic laborers. He came from time to time until 1856, when Rev. Isidore Noiseux, of Lancaster, was given charge of Laconia. Mass was celebrated in private houses and in the town hall for several years, as there was no attempt made to build a church prior to 1869. In this year Father Noiseux erected the old St. Joseph's church, which two years later was given a resident pastor in the person of Rev. John Murphy, the late Vicar General of Portland, Me. In 1872 Father Michael Goodwin was appointed to the parish of Laconia, remaining in charge until August, 1877. Just previous to his departure the church was destroyed by fire. Rev. John Lambert Shackers succeeded in the following December, and at once began the building of a new church on the site occupied by the original edifice. It was dedicated in 1881 by Bishop Healy. In 1879 buildings were purchased for a convent and school, and the Sisters of Mercy of Manchester were invited to take charge. In 1881 a cemetery was secured, and four years later it was dedicated by Bishop Bradley. Father Lambert subsequently furnished the church with a sonorous bell and an elegant pipe organ, and in 1891 he added a transept to the church and bought a house which served him as a rectory.

In March, 1895, Father Lambert died and Father John Powers was appointed pastor. Father Powers' impaired health did not permit him to take an active part in the parish management, and after an incumbency of three years, he died in October, 1898. He was succeeded by the Rev. Charles R. Hennon in January, 1899.

Father Hennon was born in Manchester, England, in 1868, and studying in the parochial schools of Lawrence, he was graduated at Villanova College in 1887. Ordained in France in 1891, on his return home he was assigned to duty at St. Joseph's cathedral, where he continued to serve with marked success until his appointment to the vacancy of Laconia.

St. Joseph's church is a frame building, whose façade is broken by a triple entrance and a projecting tower which supports a well-proportioned spire. The latter shows an arrangement of lancet lutherns, and is octagonal in design. The interior is well furnished, and will soon receive fresh treatment in fresco.

SACRED HEART CHURCH.

IN 1891 the French-Canadian population of Laconia, which had hitherto been a part of St. Joseph's parish, was permitted to form an independent congregation. Rev. John Joseph Monge was appointed pastor of the new parish. During the first years of his pastorate he celebrated Mass on Sundays in Moulton's Opera House. In 1892 he purchased a very desirable lot of land on Union avenue, converting a dwelling that stood thereon into a rectory. The following year he began the erection of the Sacred Heart church on this newly-acquired site, and was enabled to say Mass in it at the end of the year. The sacred edifice was solemnly dedicated in June, 1884.

The Sacred Heart church is an imposing brick structure, with granite basement, buttresses and bargings. The style is Romanesque. The facade is dominated by a central tower, a smaller tower on either corner preserving the architectural balance. A flight of granite steps leads up to the central portal, over which is a large rose window. Its interior manifests the noble purity which characterizes the Roman vaultings, the rich 'groin work and ornate cornices. The general white tint of the walls and ceilings contrasts well with the ash wainscot and pews.

LANCASTER.

ALL SAINTS' CHURCH.

THE first Catholics to settle in the town of Lancaster were Thomas Connery (lately deceased) and his two brothers, who came from Ireland in 1833. Eleven years later Father Drolet, of Montpelier, Vt., came here and said Mass in the house of Thomas Connery. Fathers Daly and O'Reilly followed in succession, saying Mass about once a year, until the appointment of Rev. John Brady to the charge of the Connecticut valley missions.

In 1856 Rev. Isidore Noiseux was sent as the first resident pastor of Lancaster, and two years later built a chapel in connection with the pastoral residence. Shortly afterwards he bought land for a cemetery, which was dedicated by Bishop Bacon on the occasion of his first pastoral visit, in 1869. Father Noiseux was succeeded in 1876 by Rev. M. P. Danner, who built the present church, Bishop Healy dedicating it in the ensuing year. Fathers McKenna and Lassard were the next incumbents of this parish, the former succeeding Father Danner in 1880, and remaining but one year. In 1882 the present pastoral residence was built by Father Lassard, who, in 1885, was replaced by Rev. Matthew Creamer. Father Creamer built a church at North Stratford in 1887, and two years subsequently erected another at Twin Mountain. In 1890 he remodeled the rectory, and in 1893 he enlarged and decorated the church. In January, 1898, having been promoted to the pastoral charge of St. Patrick's, Manchester, he was succeeded by Rev. D. A. Sullivan.

Father Sullivan was born at Nashua, and after pursuing his preparatory studies at Ottawa and Laval universities, he was ordained priest in December, 1887, at St. Joseph's Seminary, Troy, N. Y. He served as assistant at Claremont, St. Anne's, Manchester, and Dover, whence he was sent as first resident pastor to Westville, where he erected a handsome brick church. From Westville he was promoted to Lancaster.

All Saints' church is a large frame building seating 700 people. Its facade is agreeably broken by a tower and central portal, over which is a Gothic hood, the latter being dominated by a large window with quatrefoil openings. The interior shows a gabled ceiling with panel ornamentation, every alternate panel being filled with a quatrefoil emblem. The chancel is alcoved, its rear wall being taken up with a fine painting of the Crucifixion. The high altar is very ornate and is flanked by pedestals supporting statues of the Sacred Heart and the Blessed Virgin.

LEBANON.

SACRED HEART CHURCH.

THAT there were a few Catholic settlers in Lebanon at an early period of the present century may readily be concluded from the fact that Mass was celebrated here in 1835, by Rev. Father O'Reilly. Their numbers increased at the time of the construction of the Northern Railroad, and their religious interests were looked after by Father Daly and subsequently by Father Brady, of Claremont. In 1855 the latter purchased a building that served as a church for over twenty years. From 1862 to 1870, Lebanon was a mission of Lancaster, whose pastor, Father Noiseux, came here regularly to hold services. During the following year it was attended by Fathers Derome, Murphy, Goodwin and Trudel, the latter having been appointed the first resident pastor. In 1878 he was succeeded by Rev. Patrick Finnigan, who built the present Sacred Heart church. Three years later Father Finnigan was succeeded by Rev. C. O'Sullivan, who, in turn, was replaced by Rev. L. Laplante. His administration covered four years, after which Rev. Cyril Paradis was appointed pastor. He built the church of St. Denis in the neighboring town of Hanover, and that of Our Lady at Canaan, improved the parochial residence, increased the seating capacity of the church, and bought land for burial purposes. In November, 1893, Rev. Martin H. Egan succeeded to the pastorate of Lebanon.

Father Egan was born in Nashua, and pursued his studies at St. Hyacinthe College and at Laval, Quebec. Completing his theological course at the seminary in the latter city, he was ordained at the Manchester Cathedral by Bishop Bradley, in January, 1886. After serving as assistant at St. Anne's, Manchester, and St. John's, Concord, he was given pastoral charge of St. John's church, Penacook, in June, 1888. His five years administration at Penacook was characterized by many important improvements in the rectory and church, which he remodeled and decorated in a very artistic manner, and by discharging the debt on the parish property. In November, 1893, he closed his successful pastorate at St. John's, leaving in the church treasury nearly $2,000.

Since his advent in Lebanon, similar happy results have attended his zealous and indefatigable efforts in upbuilding the parish and awakening the spirit of faith in the several missions attached to the present church. In 1898, he built a large addition to the rectory and improved the exterior of the church by the construction of a graceful spire. Rev. Albert Guertin is the assistant. The Sacred Heart church is a frame structure, built on the Gothic style. It has a fine basement of granite ashlar work, that gives an air of solidity to the building. The facade presents a fine appearance, and is broken by a central Gothic portal and a tower which terminates in a spire. The interior is well furnished and beautifully decorated.

LITTLETON.

ST. ROSE OF LIMA.

THE history of Catholicity in this charming resort of the White Mountains began, in 1846, when Father Drolet, of Montpelier, Vt., celebrated Mass for the first time. He with Father Jeremiah O'Callaghan, of Burlington, Vt., continued to visit Littleton about once a year until 1853, at which date the missions of the Connecticut river valley and of the White Mountains were assigned to the pastoral care of Rev. John Brady, the recently retired pastor of Biddeford, Me. In 1856, the Claremont mission was divided and the Rev. Isidore H. Noiseux became pastor of Lancaster, visiting Littleton once a month for sixteen years, and twice a month during a period of four years. In 1865, Bishop Bacon administered the sacrament of Confirmation here. In 1876, Littleton was attached to the Lebanon parish, and the pastor, Father Trudel, built the church of St. Rose, in 1877; and in February of the following year, Rev. Patrick Finnigan began his missionary labors. He furnished the church and built a sacristy, and greatly improved the grounds.

The church was solemnly dedicated by Bishop Healy in August, 1880, the Rev. Dr. Brann, of New York City, preaching a most eloquent sermon on the occasion. From 1881 to 1892 this mission was in charge of Rev. Louis M. Laplante.

In 1882, Littleton was raised to the dignity of an independent parish, and the venerable Father Noiseux, who had served it so many years in a missionary capacity, was appointed its first resident pastor. He served the interests of the new parish and attended several missions for a period of five years, when he retired from the activities of the ministry. He continued to live at Littleton for a time, but returned to Montreal, where he died, in 1893, at the advanced age of seventy-eight.

Father Noiseux was born about 1816, in the province of Quebec, and after his ordination in 1843 he spent the first eleven years of his ministry in his native province. After a curacy of two years with Father Boyce, of Worcester, he proffered his services to Bishop Bacon, of Portland, who, in 1856, appointed him pastor of Lancaster, with the spiritual charge of all the missions along the Connecticut between the Ammonoosuc and Ashuelot rivers. This extensive field was most diligently cultivated by the zealous and genial Father Noiseux. Few of us may now be able to appreciate the trials, hardships, sacrifices that formed the daily experiences of the pioneer priests in the western and northern districts of the Granite State; but we cannot but admire the noble life and bless the memory of such pure-hearted and devoted men as the Rev. Isidore H. Noiseux. The growth and the progress of the faith in a soil so uninviting, the era of good feeling and generous forbearance that now happily exists between Catholics and those of other religious persuasions, is in no small measure due to the unremitting toil and gentle character of Littleton's first pastor. His earthly remains find a last resting place in the Catholic cemetery at Littleton, where they await the resurrection of the just.

In July, 1887, Rev. Denis Hurley was appointed to the vacant parish of Littleton. His administration was signalized by the purchase of a house which was converted into a rectory, and of land for a cemetery, which was dedicated in 1889 by Bishop Bradley. On the transfer of Father Hurley to Penacook, Rev. Cyril Paradis was sent to Littleton. He built a new rectory, furnished the church with new pews, and otherwise improved the interior. He was succeeded in February, 1890, by the present rector, Rev. James H. Riley.

Father Riley is a native of Keene, and a graduate of the high-school of that city. After completing his ecclesiastical studies at Laval Seminary he was ordained in June, 1888, at Nashua, N. H., where he served as a curate for nearly three years. He was appointed to the pastorate of St. Matthew's, Whitefield, in 1892, whence he was transferred to Littleton. The church of St. Rose is a frame building of neat and attractive appearance. The parochial property is finely located and commands a grand view of the White Mountains.

MARLBORO.

SACRED HEART CHURCH.

MASS was celebrated for the first time in this town, in 1870, by Rev. D. W. Murphy, although Father Brady had performed a baptism here as early as 1857. It was subsequently visited by the successive pastors of Keene, which is but five miles distant. A lot of land was purchased by Father Power; and, in May, 1886, Rev. Joseph Monge, the first resident pastor, began the erection of the present church of the Sacred Heart. He was succeeded by the Rev. Denis C. Ling, in 1891.

Father Ling after his ordination, in 1887, was sent as assistant to St. Aloysius' church, Nashua, where he remained until his appointment to Marlborough. Since his coming here he has built a fine rectory, improved and beautified the church grounds, enlarged and decorated the church, and bought land for burial purposes. In July, 1892, the church and cemetery were blessed and a large class was confirmed by the Right Rev. Bishop.

The Sacred Heart church is a frame edifice, the facade showing a central projecting tower which ends in a spire. The lines are Gothic, and it has a seating capacity of about 500. The interior is very tastefully decorated, the windows being filled with conventional stained glass.

There are several missions attached to Marlboro—Troy, Fitzwilliam, and Harrisville—that receive regular attendance. At the latter place, Father Ling built the pretty church of St. Denis, which was completed in 1895. Here Mass is said twice a month, whilst the other two stations are visited but once a month.

MILFORD.

ST. PATRICK'S CHURCH.

AS early as 1849 Catholics had located at Milford. Among the first families to settle in this thriving town on the banks of the Souhegan were the O'Briens, the O'Connors, the Brahaneys, the Finertys, the Creans, the Donahoes, and the O'Sullivans. Father Daly, whose love and solicitude for his countrymen knew no bounds, was early on their trail, and a safe authority tells us that he officiated here in the house of one Patrick O'Connor, a few months after the first settlement had been made. Fathers McDonald and O'Donnell followed in order, the latter, coming in 1855, built the old St. Patrick's church on "the Acre," in the town of Amherst, just over the Milford line. He visited the mission regularly once a fortnight, till the coming of Father Patrick Holahan, in 1868. Father Holahan took up his residence here, remaining some six years, when he transferred his missionary seat to Wilton, and subsequently to Peterboro. In 1877 Rev. Edward Buckle assumed charge of Milford, which, for fourteen years from this date, continued to be a mission of Wilton. In 1889 Father

Buckle began to build a new church, the frame having been put up at the time of his transfer to Nashua, in 1891. His successor, Father Patrick McEvoy, completed the basement, furnishing it with everything necessary for divine service. In 1895 he was succeeded by Rev. George F. Marshall.

Father Marshall, although coming of sturdy Saxon stock, was born at Mount St. Nicholas, Kerry, Ireland. After a brilliant classical course pursued under the famous Dominicans at Holy Cross Seminary, Tralee, he left Ireland to resume his studies at Mount St. Mary's College, Emmitsburg, where he was intimately associated with its president, Very Rev. Father Byrne, at present the Vicar-general of Boston. On the completion of his theological course at the Montreal Seminary, he was raised to the priesthood December 22, 1888.

In his various fields of activity, Father Marshall has achieved more than ordinary success. During his two years' curacy at St. Anne's Church, Manchester, he won unstinted praise as a pulpit orator, whose fervid utterances were characterized by a deep sincerity, as well as by an originality of thought and expression. Sent to the missions of Coos County in 1890, he found a poor Catholic population spread over a vast area along the Canadian border. There was but one mission chapel in a territory, the only hope of whose spiritual regeneration was the multiplication of churches, and a willingness on the part of the priest to spend and be spent in the service of the Master. In the destitution of his flock, Father Marshall could expect no aid, so, availing himself of that powerful agent for good—the Catholic press—he published a series of soul-stirring appeals, which, while they stimulated Catholic charity in general, brought the zealous missioner many generous contributions from different sections of the country. With this assistance he was enabled to build two substantial churches, that of St. Berendan's at Colebrook, and of the Precious Blood, West Stewartstown. In this wise the Catholic interests not only in New Hampshire, but in the contiguous territory of Vermont and Quebec, were amply provided for. A parochial residence was then built, the plans being furnished by the pastor himself. A mission was then opened at West Milan, and a series of spiritual exercises were given during the winter months by the men in the lumber camps.

After several years of hard and fruitful work in the North country, Father Marshall's delicate health demanded a warmer climate. He was transferred to Milford in 1895. Merrimac and Brookline are attended regularly as missions. Since his advent in Milford, he has paid off a large portion of the debt, and is now ready to resume work on the church which, when completed, will be the finest in the town.

NASHUA.

IMMACULATE CONCEPTION CHURCH.

THE present town of Nashua was formerly included in the limits of Dunstable, which from the beginning was an exclusively Puritan settlement. The commencement of railroad operations in 1845 brought a number of Irish Catholics to Nashua; although it is quite probable that there had been Catholic workmen here as early as 1834. For at the destruction of the Charlestown convent by the "Native" mob in that year, it is stated that Catholic laborers from Nashua and many other places began to flock into Boston to avenge the cowardly attack on the defenseless Ursuline nuns. These early comers did not tarry long in any one place, and so the Catholic population did not increase very rapidly. In 1850 it was about one hundred, and was attended by Fathers McDermott, Flood and John J. Williams, of Boston, and also by Father Timothy O'Brien, of Lowell. The latter was the first priest to say Mass here in the house of Mr. John Dempsey in 1850. Father McDonald, of Manchester, officiated here on a few occasions, as did Father Daly.

In 1855 Nashua was made an independent mission, and the late Very Rev. John O'Donnell was appointed its first pastor. Father O'Donnell was ordained in Boston by Bishop Fitzpatrick in 1847; and after successive pastorates in Eastport and Portland, he was sent by Bishop Bacon to Nashua. These were the "Dark Ages" of New Hampshire, and the youthful missioner, who was invariably called the "old" priest, was rarely invited to a five o'clock tea-party, or to a seat on the school board. "There was," says a recent writer, "more or less prejudice on the part of the New England community against the creed and nationality of the young priest, but Father O'Donnell, by the geniality of his character, his ready wit, and his frank manliness, won his way into the esteem and confidence of his fellow citizens."

Officiating every alternate Sunday in Franklin Hall, he made regular visits for nearly ten years to Concord, Penacook, Milford and Hollis. The year after his coming he built the present church of the Immaculate Conception, which was dedicated by the Bishop of Portland, in 1857. The same year he bought the present parochial residence, improving it in many ways in subsequent years. A cemetery was secured at an early date, and is located on the Londonderry road. In a few years after his coming, Irish immigration assumed large proportions, and with it began to increase the influence of the cultured priest. Before the close of his notable pastorate, the sentiment of the towns-people in regard to their Catholic neighbors had completely changed. Their respect and admiration for Father O'Donnell was shown by electing him to the school-board, and by naming one of the public schools after him; and the memory of his public activities is perpetuated by a striking likeness of the pioneer priest which still hangs in a conspicuous place in the city high school.

After the death of Father O'Donnell in January, 1882, Rev. Patrick Holahan came from Keene. A strong believer in the importance of Catholic training for youth, Father Holahan's first labors were in the cause of parochial schools. To this end he purchased, in 1884, the old "Indian Head House," which, after undergoing considerable repairing, was opened the following year as a parish school, under the Sisters of Mercy. With health impaired by the arduous missionary labors of many years, Father Holahan ceased to take an active part in church affairs for a considerable time. He died in March, 1891, and was succeeded by Rev. Edmund Buckle.

Father Buckle was born in Halifax, N. S., June 17, 1845. After a course of studies pursued at Ottawa, Niagara, and Dublin, he was ordained in France to the priesthood, as a member of the Oblate Order. His first years as a priest were spent at Ottawa College and the House of the Order at Lowell. Quitting the Oblate community in 1876, he attached himself to the Portland diocese and was appointed to the parish of Keene. After a stay of three months he was transferred to Peterboro, with missions at Milford, Wilton, Greenfield, Greenville, Rindge, Jaffrey, Harrisville, Bennington, Antrim, and Hillsboro. A hard and conscientious worker, Father Buckle labored most successfully in his extensive parish, leaving in many of the above-named missions well-equipped churches and much valuable parochial property.

Since his advent to Nashua, he has improved the rectory, sold the old school property, and built the handsome school of the Sacred Heart on Spring Street. In 1897, he renovated the church, retouching the artistic paintings and fresco work, as well as putting in new stained glass windows. The assistant is the Rev. John P. O'Neil.

The parochial estate on Temple street covers 40,000 square feet. The church is a brick structure, with Gothic lines. Its facade is varied by a central tower, Gothic and medallion lights. The interior shows a Gothic nave, side-aisles and arches. The nave ceiling is artistically spaced on each slope by five designs in Gothic tympanum border, three of which are filled with well-executed groups. The general tone of the background is buff, with violet and olive variation. The chancel is apsed and shows on its rear wall a splendid painting of the Coronation of the Blessed Virgin.

The Sacred Heart School on Spring street is a brick building with brown stone trimmings. It consists of three stories and a basement, and possesses every up-to-date improvement. The upper story is devoted to a school hall and chapel, and seats 800 people. The course of studies is of a high standard,—the graduates displaying remarkable proficiency in physics, physiology, civil government and double-entry book-keeping. Three hundred and eighty pupils attend this school and ten Sisters of Mercy comprise the teaching staff. In character development, not less than in the department of mental training, is here to be seen the undoubted superiority of the methods employed by the good Sisters of Mercy, who so silently and so unselfishly spend themselves in the highest services for the church and the commonwealth.

ST. ALOYSIUS' CHURCH.

SHORTLY after the war it was found that the French Canadians of Nashua numbered over 1500. In the spring of 1871, a petition was sent to the bishop of Portland, praying for the erection of a new parish. The Rev. Louis Girard was accordingly sent in answer to the request, and the first Mass was said for the newly organized congregation on June 25th, of that year, in the old Episcopalian Church. Only a few months elapsed, when Father Girard returned to Canada, having secured before his departure a piece of property on Hollis street for church uses. In November, Rev. J. B. H. V. Milette took charge.

Father Milette was born in 1842, at St. Anne d' Yamachche, Quebec, and ordained in 1866, at the Montreal Seminary by Bishop Bourget. After laboring successfully at La Presentation and Durham, he came to Nashua in 1871. A few months after his arrival here, Father Milette had partly paid for the property secured by his predecessor, and had already fitted up as a rectory one of the houses that stood thereon. The corner-stone of St. Aloysius' Church was laid by Bishop Bacon, May 25, 1872, the dedication occurring the following June. In 1880, a cemetery was bought on Hollis street, and three years later, the parish debt being nearly all paid, the erection of a convent was begun on Chestnut street, in which classes were opened the following November by the Sisters of the Holy Cross. Shortly after, a fine bell weighing 2500 pounds was set in the belfry, and the interior of the church was frescoed. In 1885, at the request of Father Milette, the parish was divided. Three years later he secured the Needham lot, on which he built a school for boys, placing in charge the Brothers of the Sacred Heart. In 1889, Father Milette was made a permanent rector, being among the first in the diocese to receive that honor.

The same year he placed a fine pipe organ in the church, and two years later, having sold and removed two houses which had been located on the parochial property, he built the handsome brick rectory that stands on the corner of Chestnut and Hollis streets. In February, 1891, he observed the silver jubilee of his priesthood, and enlarged the boys' school. In 1894 this most prosperous parish was entirely free of debt—a fact that reflected great credit on the zealous pastor, under whose skillful management it has surpassed many an older and richer congregation in material development.

In 1895 a new house for the brothers was built, and the following year the church was enlarged by a fifty-feet extension, including a spacious sanctuary and two new vestries. In 1898 a handsome school for girls was completed. It is constructed of ornamentally-trimmed bricks, with granite sills. It contains twelve class-rooms and a hall that seats 800 people. The classes are conducted by the Sisters of the Holy Cross of St. Laurent, Montreal. These ladies give an excellent course of studies, their graduates being the most accomplished of any of the city schools. There are nearly five hundred girls attending this school, while some three hundred boys are taught by the eight Brothers of the Sacred Heart. From these schools have come forth a number of young men who are now prominent in business and commercial life, and two are zealous priests of the diocese.

St. Aloysius' church is of brick with granite trimmings. Two towers dominate the façade corners, and the front is further broken by a central portal protected by a gabled hood, over which is a triple Gothic window—the whole making a very pleasing and harmonious effect. The interior, with a seating capacity of 1,150, shows a broken-gabled ceiling, with side galleries. The ceilings are panelled, each panel showing an emblematic design on a sky-blue ground. The church is richly furnished and exhibits some fine statuary, stations and figured windows. The chancel is apsed, and affords fine setting for an elegant marble altar which is soon to be consecrated. The side chapels contain two pure white marble altars, crowned by titular statues from a Munich atelier.

ST. FRANCIS XAVIER CHURCH.

THE French population of Nashua continued to increase so rapidly that a division of St. Aloysius' parish was considered advisable, and in June, 1885, Rev. H. A. Lassard undertook the work of forming the parish of St. Francis Xavier.

Father Lassard was born at St. John's, P. Q., in 1850, and after a course of studies at St. Thèrèse he was ordained to the priesthood in 1879. Serving a short novitiate on the Aroostook missions in Maine, he was appointed pastor at Lancaster, in 1881, where a field comprising the two northern counties of Coos and Carroll acknowledged his spiritual sovereignty. Many and arduous were his labors among the hamlets of the White mountain region, and in Lancaster, which was his headquarters, he built a rectory, remodeled and furnished the church, as well as secured property for church purposes in Colebrook and Twin Mountain.

After his advent in Nashua, Father Lassard began to build a basement on land generously donated by the Jackson Mill Company, and work was so rapidly pushed that he was enabled to hold services therein on the fifth day of the following November. This temporary chapel was dedicated by Bishop Bradley, in January, 1886.

In this latter year he purchased the Dunckler property for $7,500, converting one of the houses that stood thereon into a rectory. A convent was then built in which were installed the Sisters of the Holy Cross whose classrooms are in the former chapel. In 1887, an annex was built on to the convent, and two years later a cemetery was secured on the old Amherst road. In 1894, the rectory was still further enlarged and improved, the grounds of which are tastefully arranged and ornamented by the pastor himself whose fondness for landscape gardening is a favorite diversion.

In 1896, Father Lassard began the construction of a most imposing church edifice which, when completed, will be one of the finest and most attractive shrines in the State. The corner-stone was laid in July of that year by Bishop Bradley, who was enabled to dedicate it in May, 1898. Both of these events were commemorated in a most solemn and brilliant manner, reflecting great credit on the executive ability of the energetic pastor.

St. Francis Xavier church is 186 feet long x 72 feet wide, is constructed of Southerland Falls marble ashler, with granite basement and foundation. The interior shows some fine stucco work, with brown-ash finish. The style is Norman, and the plan that of a Latin cross. The doors in the front of the building open into a vestibule, extending entirely across the body of the church. This is connected in a similar manner with the auditorium. The latter is 106 feet x 68 feet, and is provided with three aisles. The chancel is 33 feet x 31 feet. Two galleries run across the front, the upper one serving as a choir loft, the lower for the people.

In the centre of the façade rises the main tower, flanked by two minor towers which form a grouping. The main entrance is through the central tower which is composed of white Vermont marble, enriched by columns and carved caps. The other towers are pierced by smaller portals, and all three are surmounted by domes. All angles in the building terminate in buttresses carried up and finished off in pinnacles. The sides of the building, both aisle walls and clerestory, are divided into bays, and the transept is carried up to the height of the nave.

Interiorly an arcade is carried from the vestibule to the sanctuary arch. The ceiling of the nave and side aisles is treated as a barrel vault intersected by cross vaults. The sanctuary ceiling is groined and the ribs are treated similarly to those in the nave. The architects of this beautiful church were Chickering and O'Connell of Manchester.

NEWMARKET.

ST. MARY'S CHURCH.

NEW MARKET, formerly included in the limits of Exeter, became a separate township, in 1727. Fully a century elapsed before it was visited by any Catholic settlers. On the occasion of Rev. Virgil Barber's visit to Dover in November, 1826, word was sent to New Market that the good father was coming to administer to them the consolations of religion. On his way to Dover he was met by the Catholics of this place, who escorted him as he rode in Niles' stage-coach along the Durham highway to the Cocheco. In subsequent years the Catholics of this town went regularly to Dover where religious services were held by Fathers French and Canavan.

Mass, however, was not said in this town till 1848, at which date Rev. John T. McDonnell of Haverhill officiated. He continued to visit New Market at regular intervals until the coming of Father McCallion of Portsmouth. During the Know-Nothing excitement Father McCallion was attacked in the house in which he was lodging, but was successfully defended by the Catholic women of the neighborhood who poured plentiful libations of scalding water on the unwashed rabble. It continued to be served from

Portsmouth until 1859, when Father Perache of Exeter assumed the care of the mission. In 1865, a stone meeting-house was secured by Father Welsh, in which religious services continued to be held for many years. In 1878, New Market was made an independent parish under the jurisdiction of Rev. John T. McDonnell, who thirty years previously had said the first Mass in the town. In this year the church was dedicated by Bishop Healy and land was secured for burial purposes. Rev. Cornelius O'Callaghan came, in 1882, and after a few months sojourn he was succeeded by the Rev. Denis Ryan. The latter repaired and decorated the church, and was replaced, in 1886, by the present pastor Rev. Thomas E. Reilly.

Father Reilly was born in Concord, 1858, and after a course of studies in the public-schools of his native town, he attended the colleges of St. Hyacinthe and Three Rivers. After completing his theological studies at the latter place, he was ordained in Portland, Maine, in 1883, and thereupon sent as assistant to the Very Rev. J. E. Barry of Concord. In 1884, he was invited to Manchester to assume the rectorship of the cathedral, in which charge he remained until his appointment to the pastorate of New Market.

In 1887, Father Reilly enlarged the old stone church, put in a basement, built a new sacristy, and equipped the building with a heating apparatus. Two years after he secured a very eligible lot on Main street and built the present rectory.

In 1891, he bought the land adjacent to the rectory, and six years subsequently he further increased this property by a third purchase—the whole occupying a handsome square of nearly four hundred feet.

In the centre of this square Father Reilly began to build the present St. Mary's church in March, 1897, at which date the parish was free of debt. The corner-stone of the new St. Mary's was laid by Bishop Bradley on September 13th, and the church was solemnly dedicated in October, 1898.

St. Mary's is a frame building with a granite ashler substructure. The long stretch of roof is broken by a central cupola with turret ornamentation. The facade shows a central Gothic portal, flanked by two windows of the same pattern, and a large mullioned Gothic window in the upper space. A projecting tower, diagonally buttressed, dominates the gospel corner of the facade and is capped by four turret-topped ornaments. The nave ceiling is gabled and reposes on Gothic arches. The sanctuary rear wall is pierced by a triple Gothic window, and its ceiling is neatly groined.

The windows of stained-glass are of the conventional style with emblems in the tympana. The chancel window shows a fine picture of the Blessed Virgin, and that in the facade one of the Holy Family.

NORTH STRATFORD.

SACRED HEART CHURCH.

FOR many years the Catholics of the upper Coos valley were accustomed to attend Mass on the Vermont side of the Connecticut, and were virtually under the jurisdiction of the pastor of Island Pond, Vt., until 1885, when it began to be served as an out-mission of Lancaster. Land for church purposes was donated to the bishop of the diocese by the late Mr. Thomas Connery, but it was found impracticable to build on it. Another lot was secured by Rev. Matthew Creamer, in 1886, and the present church was built. It was dedicated in 1888 by Bishop Bradley.

In this latter year North Stratford became an independent parish, Rev. John Holahan being appointed the first resident pastor. He was succeeded in February, 1891, by Rev. Geo. W. Marshall. The latter put a bell in the church tower, and built a large and convenient rectory on a lot recently purchased. In the neighboring towns of Colebrook and Stewartstown he built two mission churches. That of St. Brenden's, at Colebrook, was dedicated in 1892, and three years later the church of the Precious Blood, at Stewartstown, was dedicated by Bishop Bradley.

In August, 1895, Father Marshall was succeeded by Rev. J. Desmond. The latter was transferred to the new parish of Grovetown in 1899, and his successor is the Rev. Henry E. Lennon.

NORTH WALPOLE.

ST. PETER'S CHURCH.

FATHER DALY, of Claremont, said Mass in a railroad shanty in the vicinity of North Walpole, as early as 1848. He continued to visit this place quarterly until the coming of Father Droun, of Vermont, in 1853. The latter and his successors officiated in a hall on the Vermont side of the Connecticut, thus giving the Catholics of Walpole and vicinity ample opportunities to practice their religious duties. Father O'Hara said Mass here in 1865, and Father Herbert officiated several times during his pastorate at Keene.

From 1869 to 1873 Father Murphy was accustomed to say Mass in Walpole at the house of Mr. Drislane. At this latter date he purchased an old church which has since been used for Catholic services. His mission, however, did not extend to North Walpole, which was attached to Claremont since its reorganization, in 1870, Mass being celebrated by Fathers Derome, Goodwin and O'Sullivan in the stone school-house on the High Road.

In November, 1878, North Walpole was made an independent parish, with out-missions at Charlestown, Walpole, Ashuelot, Hinsdale, Swansey and Gilsum, and Father Galvin was appointed pastor. He began at once the building of St. Peter's church on a site near the railroad bridge, and pushed the work so rapidly that he was able to say Mass in the new church on Christmas day, 1877. The following year he built a rectory, and in 1882 he was succeeded by Rev. N. Cournoyer, who remained until 1885, when Rev. George H. Feeney replaced him. Father Feeney bought land for a cemetery and added to the church property by the purchase of an adjacent lot. Upon his death, in 1891, the Rev. John J. Holahan was appointed pastor.

Father Holahan was born in Ireland, in 1855, and ordained at the Seminary of Three Rivers in 1881. After serving about three years on the missions of Maine, he was appointed the first resident pastor of Hinsdale, and in February, 1891, he came to North Walpole from North Stratford. Since his pastorate here Father Holahan has inaugurated many important improvements and greatly beautified the church property. He has extended and enlarged the church, put in a new basement, decorated the interior, added new altars and confessionals, entirely remodeled the parish house and furnished both church and rectory with steam heating and electric lighting. The assistant is Rev. Joseph Corcoran.

St. Peter's church is a frame building, showing a pedimented tower from which rises a graceful spire. The interior is very beautifully decorated, and the alcoved chancel affords a good setting for a pretty altar.

PENACOOK.

IMMACULATE CONCEPTION CHURCH.

PENACOOK, the original name of Concord, comprises the thriving manufacturing village at the mouth of the Contoocook. Formerly it was the independent township of Fisheville; but it is now a ward of Concord. Martin Sherlock is said to have been the first Catholic to locate in Penacook. He came in 1850, and was followed in 1852 by John Lenehan (father of Col. John C. Lenehan, State Insurance Commissioner), John Gahagan, Patrick Doyle, John Dolan, Michael Flannagan, Kiernan Pendergast, Edward Taylor, James Brennan, John Thornton, Patrick Relly, and Andrew Kernan. Father McDonald visited the town about this period; but the first Mass was said by Father Daly in the shanty occupied by Michael Bolger. In 1855, Father O'Reilly, of Concord, made several visits, and after his death came Father John O'Donnell, of Nashua, saying Mass once a month in the house of Mrs. Cooney. On the appointment of Father Barry to the pastorate, Penacook became one of his missions, and was visited by him once a fortnight. In June, 1867, the old Methodist meeting-house was purchased by the parish committee for the sum of $2,050, $900 of which was paid at the end of three months, the balance being discharged in November of the following year. This building was dedicated under the patronage of St. John the Baptist in 1870. A Mason & Hamlin organ was purchased the same year.

A resident pastor was sent in the person of Rev. M. P. Danner in July, 1880. He bought a house on High street, which served as a rectory, and made some efforts to erect a suitable church; but death thwarted his plans. In September, 1881, Rev. John T. McDonnell, who for thirty-four years had been pastor of Haverhill, Mass., succeeded to the charge of Penacook. On his transfer to Rochester, in 1885, Rev. Louis M. Wilde became pastor. Father Wilde sold the High street rectory and bought a brick house on Summer street. Land for burial purposes was given him by the Cemetery Association of the town prior to his departure to Hinsdale in 1888. In June of this year Rev. Martin H. Egan took charge of Penacook. During his pastorate he repaired the church and remodeled the rectory, which he supplied with a hot-water heating apparatus. On his appointment to Lebanon in November, 1893, after paying all outstanding indebtedness, he left the sum of $1,800 in the church treasury. He was immediately succeeded by the present rector, Rev. Denis F. Hurley.

Father Hurley was born in Bantry, Cork, Ireland, in 1851, coming in infancy with his parents to Salem. He studied successively at the parish school, Salem; St. Charles' college, Baltimore, and the Grand seminary, Montreal, where he was professor of English for one year. In 1873 he went to England, continuing his theological studies at Mill Hill, London. Ordained in July, 1875, he continued his studies until the following November, when he sailed for the United States with the intention of serving on the negro missions of the South. He labored in Baltimore, Louisville and Charleston, S. C., where he was pastor of St. Peter's church from 1876 to 1882, when failing health obliged him to return to Baltimore. While gathering in the colored harvest he baptized Father Uncles, the first negro priest ordained in this country. In 1884 the condition of Father Hurley's health rendered further sojourn in the South impossible. After a short stay in Massachusetts he became a member of the diocese of Manchester, officiating at Manchester, Keene and Portsmouth. In July, 1887, he was sent to Littleton as pastor, where he bought a parish-house and cemetery, and repaired the church. From Littleton he was transferred to Penacook.

Since his advent to this town Father Hurley has wrought a wonderful transformation in the material aspect of the parish. Four days after his coming here he secured the present parochial estate, situated on Pleasant, Maple and High streets, at a cost of $5,000. He then sold the old rectory, remodeling the handsome dwelling that was included in the recent purchase for parsonage uses. In 1896 he built St. John's Hall for society meetings and parish entertainments; and at the beginning of the following year all the debt incurred by the acquisition of the new property had been discharged. Then he began to build the new church which was dedicated by Bishop Bradley in November, 1897.

The church of the Immaculate Conception occupies a superb site and presents a very imposing appearance. It is a frame structure set on a solid granite foundation. The facade displays a projecting tower, surmounted by an octagonal spire, and is further relieved by a gabled wing jutting laterally from either side, with good effect. Three Romanesque portals, each crowned with a double window, greatly add to the beauty of the facade.

The interior arrangement is designed to give an unobstructed view, and shows a splendid Roman vault. The side-aisle ceilings are treated in fan vaulting, forming Roman arches on the side walls over the windows. The chancel, which is apsed, is lighted by two Roman windows of stained glass, on which are portrayed the figures of the Sacred Heart and the Blessed Virgin, the gifts of Bishop Bradley and Father Hurley. The whole interior is beautifully decorated in buff and gold. Three very chaste altars are done in cream and gold, while the pews are of oak. The building is lighted by electricity and heated by two furnaces. The architects of this truly beautiful structure were Chickering and O'Connell, of Manchester.

PORTSMOUTH.

IMMACULATE CONCEPTION CHURCH.

AS has already been stated in an earlier portion of this work, both Fathers Matignon and Cheverus visited Portsmouth in the closing years of the last century (1797), and it is said of the latter "he never failed to preach and baptize" (here). In one of the baptismal records kept in the chancery office at Portland, there occur the following entries for Portsmouth, made by Father Cheverus in 1807: February 15, Dominic Peduzzy, Thomas Oliver Barry, William Wallace, Daniel Shanussy, Mary Adveårs; February 16, Margaret Herne, Charles William Nairet; February 17, Adelaide Nairet, Susanna Cole; February 20, Elaner Shea, Mary Doonly; February 22, Teresa Davin, Andrew Kiarn.

In another record kept at Whitefield, Maine, is the following:

December the 18th, 1818, (in fort Constitution, near Portsmouth, New Hampshire), Adelphina Antoinette, Louisa, Clarina, de Barth, de Walbach. Sponsors, Stephen Harbeorger and Louisa Walbach. Signed, James Romagné.

Father Romagné, the devoted missioner of the Penobscot and Passamaquoddy Indians, dwelt at Pleasant Point, but visited many settlements in Maine, and in his journeyings to Boston frequently stopped at Portsmouth. In 1811, he baptized here, as did Bishop Cheverus in the following year. Some of the Catholics here went up to Dover on the occasion of Father Barber's visit, 1826. Eight years later, Bishop Fenwick passed through the town on his way to Portland, but there is no record of his having performed any religious function. Father Patrick Canavan, of Dover, began to visit this mission in 1836, at which date there were thirty-four Catholics in the place. He said Mass once a month in the house of Mr. Dominic Peduzzy until the coming of Father McCallion in 1851, who was the first resident pastor. In the following year he bought a lot on the corner of Summer and Chatham streets, erecting thereon the first Catholic church in Portsmouth. This was a modest frame structure, with an unfinished interior, but represented much sacrifice on the part of the little Catholic community of those days, and was rendered doubly dear to them by their constant efforts to protect it from the violence of the lawless mob that frequently threatened its existence. In 1854, Father McCallion was replaced by Fathers John O'Donnell and James Donnelly. In 1855, Father Canavan (the younger) was appointed, and at once set to work to complete the unfinished church, which was done at an outlay of $4000. A cemetery was then purchased on the "Plains" and dedicated May 29, 1859. On the transfer of Father Canavan, in March, 1865, to Great Falls, Father Barry came for a brief period, after which Rev. Daniel Murphy was sent as pastor. During the latter's incumbency the church was enlarged, a spire built, and the interior neatly frescoed. In 1867, took place in this church the ordination of the late Very Rev. John Murphy, V.G., Father Daniel's brother,—the first function of the kind to be performed within the limits of the State. In 1868, Father Murphy built a school and introduced the Sisters of Mercy as teachers. In the ensuing year he was succeeded by Rev. Thomas C. Walsh. On November 27, 1871, the church was totally destroyed by fire, but rebuilt on a larger and more elaborate plan than before. It was solemnly dedicated by Bishop Bacon on Holy Thursday, 1874. In October, 1875, Rev. Eugene O'Callaghan took charge of Portsmouth.

Father O'Callaghan was born in County Cork, Ireland, September 29, 1845, where he made his collegiate studies; taking his theological course at St. Joseph's seminary, Troy, N. Y., he was ordained May 22, 1869. He served as assistant at St. Dominic's and at the cathedral, Portland, Me., in the capacity of chancellor until 1874, when he was appointed to the parish of Augusta, whence he was promoted to Portsmouth. On assuming this pastorate he found a debt of $25,000, and at once he applied himself to its reduction. After frescoing the church and supplying it with a steam-heating apparatus, in 1882 he bought a piece of property for parish uses, and in 1884 he placed a pipe organ in the church and a set of Munich stations. The following June he purchased the Kennard property; this, with other improvements, cost $10,000. In this year he had discharged all the original indebtedness, beginning the next decade of his administration owing no man.

In 1887 he erected the present parish school, which was opened in September of the ensuing year, under the management of the Sisters of Mercy. In 1890 he purchased land for burial purposes, and in the following year he was one of the quartet of pastors who received the title of permanent rectors.

In 1894 Father O'Callaghan royally celebrated the silver jubilee of his priesthood. Besides the Right Rev. Bishop there were upwards of seventy-five clergymen from different parts of New England who came to testify their love and esteem for a worthy and cultured priest. The affectionate regard of his flock was demonstrated in their generous gift of $1,500 to their pastor, who, not to be outdone in kindness, gave as his jubilee gift to the parish a four-thousand-dollar addition to the school. The Frisbee property was added to the parochial estate in 1896.

Father O'Callaghan has been a member of the bishop's council since the formation of the diocese. In his work of upbuilding this parish he has met with marked success and has always had the loyal and generous support of his people. The church organization of Portsmouth is a model of orderliness and efficiency, and the handsome and compact parochial property, which is delightfully located, is entirely free of debt. The assistant is the Rev. Joseph Creeden.

The Immaculate Conception church is a brick edifice with granite substructure and trimmings of brownstone and freestone. It has three front portals and a central tower dominated by a tall and graceful spire. The interior shows purely Gothic lines. The nave ceiling is panelled by fresco pendants, every alternate panel portraying an incident in the life of Christ, the intervening panels being filled with emblems. The ground tint is in purple with bordering in buff and olive. The side walls are in harmony with the ceiling decorations, and with the new stained-glass windows to be furnished by the Tyrolese Art Co., the interior beauty will be greatly enhanced.

St. Patrick's school is a pretty frame building with brick under-pinning. It contains six class rooms and a hall, which are well lighted, heated and ventilated. The Sisters of Mercy, who were recalled after an absence of seventeen years, conduct the various classes, which have an average attendance of 350 pupils. This school enjoys a well-deserved reputation, and those of its graduates who take the examination for entrance to the public high school invariably attain the requisite standard.

ROCHESTER.

ST. MARY'S CHURCH.

ROCHESTER was originally connected with the parishes of Exeter and Great Falls. It was first visited by Rev. Father Lucey, who said Mass in a private house. He was followed by Fathers O'Hara, Canavan and Walsh. The latter erected the first Catholic church in the town, in which services were held for the first time on Christmas day, 1868. The first resident pastor was Rev. Father Pugh, who died here eighteen months after his arrival. He was succeeded by Fathers Carnes, O'Reilly and Wilde. In 1884 Father Wilde was replaced by Rev. John T. McDonnell, who immediately began to build the present St. Mary's church, the corner-stone being laid by Bishop Bradley in August, 1885. The first Mass was said in the new edifice on December 5, 1886, by Bishop Bradley, and two days later the venerable Father McDonnell died. He had done pioneer work in various parts of New England, and wherever he labored his kind and gentle nature won universal esteem. In Rochester, where the closing days of his checkered career were spent, his death was sincerely mourned, and in the New Catholic cemetery his last resting place is marked by a superb monument, which speaks of the love and generosity of a devoted congregation.

His successor, Rev. John J. Bradley, came to Rochester in June, 1887. Father Bradley was born in Manchester in 1860, and, after a course of studies pursued at Holy Cross College and Laval University, he was ordained in Quebec May 30, 1885. After a year's curacy at Dover, he was appointed parish priest of Gorham, whence he came to Rochester.

After his coming Father Bradley completed St. Mary's church and built the present rectory. In 1889 he secured land for burial purposes, and two years later he converted the old church into a school, which was opened in September of that year, under the management of the Sisters of Mercy, for whom he had provided a well-appointed convent. The parish debt is trifling, and the parochial property is beautifully located in the centre of the town.

St. Mary's school is attended by nearly one hundred pupils, under the supervision of the Sisters of Mercy (Sister Borromeo, superior). The usual nine grades are taught, and during the seven years of the school's existence, it has given the most satisfactory results, the graduates passing into the Rochester High School with the greatest ease, where they maintain their high averages, thereby proclaiming the excellence of the educational system of their former preceptors.

St. Mary's church is a frame structure with a broad central tower, agreeably set off by parapets, buttress work, and gabled porches near the corners. The interior shows one Roman vault, broken at intervals by embrazures in fanwork ornamentation. These latter display some fine fresco work, the ground tint being flushed ashes of roses. The ceilings treated in olive and buff show five beautiful emblematic paintings. The windows are of stained glass, showing emblems in the tympana.

The altar is very ornate, with reredos, pinnacles, and two open canopies which contain statues of Sts. Patrick and Bridget. The side altars stand in open Gothic alcoves on either side of the chancel, which is lighted by three pictured windows, representing the Sacred Heart of Jesus, the Immaculate Heart of Mary, and St. Joseph. A painting of the Last Supper occupies the space beneath.

HOLY ROSARY CHURCH.

DURING the incumbency of Rev. Louis Wilde, the French-Canadians were organized into a separate religious community. The Rev. Urbain Lamy was sent as first pastor in March, 1883. He at once secured land on Bridge street, on which he built the Holy Rosary church, which was dedicated by Rt. Rev. Bishop Bradley in 1886. In 1888, Father Lamy built a school, which was at first put in the hands of lay teachers. In April, 1890, Father Lamy was succeeded by Rev. Louis Laplante. Father Laplante decorated the interior of the church, enlarged the gallery, put in new pews and stations, and furnished the church with a fine pipe-organ worth $1,300. In 1893 he built the present rectory, repaired the schools and bought land for church purposes. It was during this year that he introduced the Sisters of the Holy Cross as teachers in the parish schools. The pupils number 225.

On the transfer of Father Laplante to Berlin Falls, Father Paridis succeeded as pastor of the Holy Rosary church in February, 1899.

Father Cyril J. Paridis was born in Canada in 1857. He pursued his theological studies at Quebec Seminary, where he was ordained in June, 1885.

After a year's service at St. Augustine's church, Manchester, he was named pastor of the Sacred Heart church, Lebanon.

While at Lebanon he repaired the church, increased its seating capacity, opened parish schools under lay teachers, and built the mission church of St. Denis, at Hanover. On the 30th of November, 1893, he was transferred to Littleton, where he built the present rectory and refurnished the church. From Littleton he came to Rochester.

The Holy Rosary church is a plain building, with a brick basement, and has a projecting tower. The interior presents an unobstructed view. The ceiling is gabled, and shows a series of panels, filled alternately with pictures and quatrefoiled emblematic decoration, and bordered with flower-and-leaf-work. The windows are particolored, the stations, in Gothic frames, are grouped in pairs. The Pieta group and the statue of St. Anne occupy two decorated alcoves.

SALMON FALLS.

ST. MARY'S CHURCH.

SALMON FALLS, one of the earliest colonial settlements, is situated on the river of the same name, and lies across from the Maine line. The garrisons along this stream were attacked in 1690 by the combined French and Indian forces under Count de Frontenac. At the present day the town is well garrisoned by French-Canadians, but they have lost the martial spirit of their chivalrous ancestors and pursue the paths of peace and industry.

Few if any Catholics were located here prior to 1850. Mass was first celebrated in this town by the Rev. Peter McLaughlin, of Bath, Maine, in 1854. Subsequently the mission was attached to Dover, which is only four miles distant, and was visited regularly by the Rev. Michael Canavan. In 1856 it was organized as a separate pastorate under the administration of Rev. Father Lacey. He built a church, which was completed in 1859, and dedicated the same year by Bishop Bacon. Confirmation was administered for the first time in 1863. Four years later Father Canavan bought land for a cemetery, which was blessed by the Rev. James Drummond, and served as a burial place for the parishes of Great Falls and Salmon Falls.

Father Lucey was succeeded by Rev. Jas. Dernen, and he was followed by the Rev. James Sullivan. Father Sullivan bought the present pastoral residence in 1872. The Rev. Wm. Herbert and the Rev. F. X. Bouvier came next in order. The latter decorated the church and in many ways improved the interior, adding a costly organ in 1879. At his death, in 1882, Father James Doherty succeeded to the pastorate of St. Mary's. Death closed his faithful labors in 1886, when Rev. E. Welsh came as his successor.

Father Welsh was born in Providence, R. I., and received his ecclesiastical education at St. Mary's College, Montreal, and the Grand Seminary, in that city, being promoted to priestly orders in December, 1879. After a period of curacy in Portland, Lewiston, and Waterville, Me., he was appointed pastor of the Holy Family church, Gorham, N. H., with missions at South Paris, and Greenwood, Maine, and Berlin Falls, N. H. From Gorham he was promoted to Salmon Falls. Since his coming hither Father Welsh has remodeled the parochial residence, completely renovated the church interior, put in new heating apparatus, and equipped it for electric lighting.

St. Mary's church, which occupies a sightly location, is a brick building with granite foundation. The facade shows a projecting tower relieved by a circular window, latticed lancets and lutherns. The gabled ceiling, supported by open trussing, shows a series of panel decorations, every alternate one displaying emblems on a flushed ground. The walls are treated in a warm-tint, which is relieved by a diaper-frieze. The windows are of the conventional stained glass, two being in figure. The side altars are tastefully decorated, and are surmounted by titular statues. The chancel altar is in white, cream and gold, and is flanked by two pedestaled figures of angels.

SOMERSWORTH.

HOLY TRINITY CHURCH.

SOMERSWORTH, more familarly known as Great Falls, was originally included in the Dover township. But a few years ago this thriving manufacturing centre was incorporated as the city of Somersworth. Catholics visited this town at an early period in the century, and were engaged in the cotton factories. On the occasion of Father Barber's visit to this section in 1826, the faithful here attended the services at Dover, and the following year Bishop Fenwick jotted down in his diary: "Aug. 17—Had scarcely dined (in Dover) when N—— returned with a chaise inviting me to take a ride to the Great Falls to see the factories there, observing that there were a number of Catholics employed in them."

Although it is probable that services were held here by the successive pastors of Portland, Biddeford, and Dover, there is no record dating beyond 1850, when Rev. Patrick Canavan, of the latter place, said Mass here for the first time. Thenceforward it was a regular mission of Dover. In 1876, Rev. Father Lucy was appointed the first resident pastor, taking up his abode with Mr. Michael Curtin, and saying Mass in his house. After a short time, he commenced to hold services in Central Hall, meanwhile hiring a dwelling on Union street, and moving thence to the Russell mansion, which stood opposite the present parochial house. He was about to build a church when the Great Falls mills closed; and for this reason the enterprise was not undertaken till later on. Amongst the prominent Catholics in the town at that date were James Curtin, Michael Wallace, Bernard Fox, and Fenton Lalor.

In 1860 Father Lucy was enabled to build Holy Trinity church; and about two years later he exchanged parishes with Rev. James Durnin, of Lewiston, Maine. The latter was succeeded in 1865 by Rev. Patrick Canavan (the younger), who came from Portsmouth.

When Father Canavan took charge the church was on the point of being sold, and he saved it from that fate by a personal contribution. In this year Bishop Bacon administered confirmation. In 1867 Father Canavan purchased the present rectory as his own private property, and secured land for a cemetery, which was subsequently blessed by Father Drummond, of Dover. In 1872 the church was dedicated, and a bell was placed in the belfry. Father Canavan was succeeded in 1876 by the Rev. Father Clement Mutsaers, who bought the present rectory for the parish. Dying in 1882, he was followed in the pastorate by Rev. John J. Duddy.

Father Duddy was born in Portland, Maine, in January, 1845, graduated from St. Charles' College, Maryland, in 1865, and took his philosophical and theological studies at Troy Seminary. He was ordained to the priesthood in Portland, in 1869. After a short period of curacy at Portland and St. Anne's, Manchester, he was appointed pastor of Oldtown, Maine, with care of the Penobscot Indian Missions. Remaining here five years, he remodeled the church and rebuilt the Indian chapel. His next charge was Winterport, where he purchased a dwelling for a rectory, and three years later he was promoted to Somersworth. Since his coming here Father Duddy has paid off the church debt, bought a cemetery which was consecrated in 1891, and remodeled the rectory and church, furnishing the latter with two altars and a hot-air furnace. The church has very recently been provided with costly figured stained-glass windows.

Holy Trinity church is a brick building with a stone basement, and shows a protruding central tower, three facade windows and a pedimented portal. The interior displays very tasty fresco ornamentation both on the ceiling and side walls. The chancel contains an elaborately wrought altar, and is lighted by a large Gothic window, whose three bays show figures of our Lord, His Blessed Mother and St. Joseph.

ST. MARTIN'S CHURCH.

PRIOR to 1882, all the Catholics attended service at Holy Trinity Church. But as the French Canadian population continued to increase so rapidly, it was deemed expedient to erect a new parish. Bishop Healy deputed Rev. F. X. Cinqmars to take temporary charge; and he said Mass a few times in the Old Town Hall. A permanent pastor was appointed in October, 1882, in the person of Rev. Cleophas Demers. He, too, continued to celebrate Mass in the Town Hall. He began at once to make arrangements to build a church, and to this end he secured a lot of land on the corner of Green and Franklin streets, converting the house that stood thereon into a rectory. In August of the following year, the corner-stone of St. Martin's church was laid. Land was then secured for burial purposes, and the cemetery was consecrated by Bishop Bradley in 1886.

The first Mass in the basement of the new church was said on Palm Sunday, 1884, and the handsome edifice was completed in 1889, at an outlay of over $40,000. The church was solemnly dedicated by the Right. Rev.

Bishop in 1893. Parochial schools were opened in 1895, and are attended by 250 pupils under lay control.

St. Martin's church is a frame building with brick under-pinning, a buttressed corner tower, a spire with open work and luthern ornamentations, three facade entrances, a Gothic tympanum window over the middle door, and a triple window in the upper part of the facade. The interior displays cluster pillars with capitals, a series of fan pendants, vaulted side-aisles, a clere-story arcade, embellished with paintings and dominated with Gothic tympanum lights, and a series of stained glass windows with emblems.

The chancel is apsidal, its crown showing a broad dado work and ray setting. The three apse embrasures hold Gothic windows. Four fine paintings, set in array of mouldings and corbels, contrast well with the damask diaper of the lower walls. The altar in cream and olive, with red, gold and blue embellishment, has three elaborate canopies, in two of which stand angelic figures, the central one, however, holding a statue of the Sacred Heart. The church has a fine pipe organ, and is lighted with gas and electricity.

Father Demers is a native of Levis, Quebec, and after a course of studies in Levis and Quebec colleges, he made his theological studies at St. Joseph's College, N. B. Ordained in St. John in 1872, for the Portland diocese, he served as curate at St. Anne's, Manchester, and at Frenchvillage, Maine, until his appointment in 1875, to St. David's, Madawaska, Maine. He built St. Charles' church at St. Francis' Plantation in 1875, and seven years later he erected St. Louis' church at Fort Kent, and St. Joseph's church at Wallagras. From these arduous missions he came to Somersworth.

SUNCOOK.

CHURCH OF ST. JOHN.

SUNCOOK, which lies almost midway between Manchester and Concord, was first settled by immigrants from the north of Ireland about the beginning of the last century. Snakes, of which we are told there are none in Ireland, were found in abundance within the limits of the town of Pembroke, which then included the present village of Suncook. In 1733, a bounty of sixpence a tail was voted for every rattlesnake killed in the township, and forthwith sprang up an important industry which, however, was soon overdone by the thrift of the colonists, combined with the insular prejudice against the serpent.

At the building of the Suncook Valley Railroad in 1850, a few Irish Catholics located in the town. These were followed by a large number of French Canadians in 1865. The first Mass was said here by the Very Rev. Jno. E. Barry, of Concord, who attended the mission once a month until 1872, when Rev. Father Richée came as the first resident priest. He began at once to build a church, which was dedicated by Bishop Bacon the ensuing year under the patronage of St. John the Baptist. Father Richée was succeeded by Rev. Father Hardy, who built the present rectory. He in turn was replaced by Rev. I. H. C. Davignon, who practically rebuilt the church and rectory. In 1887 he bought a lot of land on which he constructed buildings for a convent and parochial school, and the following year he installed the Sisters of the Holy Cross, of St. Lawrence, near Montreal. On the promotion of Father Davignon to St. George's, Manchester, he was succeeded by Rev. O. J. Derosiers.

Father Derosiers, a native of the province of Quebec, made all his studies at Sorel college, and was ordained priest at St. Hyacinthe, August 15, 1877, coming to the diocese of Portland in 1882. In the following year he returned to his *Alma Mater* at Sorel, where he taught until 1886; coming thence to St. Augustine's, Manchester, he was sent, in 1888, to organize the parish of the Sacred Heart, Greenville. He was appointed to Suncook January 3, 1895, and since his coming he has remodeled the school building.

The school is a frame structure, and is divided into six rooms, wherein are taught 330 children, by seven Sisters of the Holy Cross. The church is a frame structure, with a central tower and a very pleasing facade. The gabled ceiling is suported by pillars and open trussing, and shows a series of panels in rayed-emblem medallions. The general tone of the decorations is olive, with buff lining. The rear chancel wall supports a fine painting of the Baptism of Christ. The rectory adjoins the church and is a very good-appearing structure.

TILTON AND ASHLAND.

ASSUMPTION CHURCH.

IN the spring of 1854, Rev. John Daly said Mass here in the house of Michael Ennis, on Mill Street. At that date there were but three Catholic families in the town, and in subsequent years they attended services at Franklin Falls. In 1879, Rev. John Lambert Shackers celebrated Mass at Wm. F. Trombley's house, coming regularly once a month until 1884, when Tilton became a mission of Franklin Falls. It continued to hold the status of a mission till July, 1891, when Rev. John E. Finen was appointed resident pastor.

Father Finen was born in St. John, N. B., finished his art studies at St. Laurent College, Montreal, and received the degree B. A. (Laval) in June, 1884. Entering the Grand Seminary of Quebec the following December, he was admitted to priest's orders by Cardinal Taschereau in May, 1888. In June of the same year he was appointed assistant at St. John's Church, Concord, where he remained till his appointment to the pastorate of Tilton.

In October, 1892, Father Finen secured a desirable lot on Chestnut Street, making a rectory of the dwelling that stood thereon. The following year a basement was built, and some ten months afterwards the superstructure of the church was begun. Mass was celebrated in the new church for the first time on Christmas day, 1894, and it was dedicated August 13th, of the following year, by Rt. Rev. Bishop Bradley.

The Assumption church is a frame building, with brick under-pinnings. The facade presents a very pleasing appearance and is broken by a central portal having an open Gothic porch. The latter is flanked by two Gothic windows, while the upper space shows a Gothic hood with panel-work filling pierced by a rose-window with quatrefoil openings. A double buttressed tower projects from the Gospel corner of the facade and is relieved by lancet openings and ornate fan work and paneling. The side lines are broken by buttresses and a projecting vestry. The interior shows a truncated gable-ceiling, with buff ornamentation. The sanctuary is apsidal, holds a finely wrought altar, and is well lighted by a large Gothic window depicting the Assumption of the Blessed Virgin. The nave windows are mullioned, and of stain-glass, with emblems in the tympana.

In September, 1898, the church of St. Agnes was begun at Ashland, a mission of Tilton. It is a pretty frame structure, built in Romanesque style. The interior is tastefully decorated and completely furnished, the altar in cream and gold being especially attractive. The windows are of conventional stain-glass, those in the sanctuary, however, depicting St. John and St. Patrick.

The church property in Tilton and Ashland is but slightly encumbered with debt,—a happy condition that is due to large contributions received from two reverend members of the diocesan clergy, as well as to the great generosity of the people. Very pleasant relations exist between the Catholics and Protestants of Tilton—a fact that was amply demonstrated at the time of the building of the church to which nearly all the citizens contributed, one large-hearted gentleman heading the list with the princely donation of one thousand dollars.

WESTVILLE.

CHURCH OF THE HOLY ANGELS.

THE parish of the Holy Angels comprises the missions of Plaistow, Atkinson, Danville, East Kingston, Kingston, Hamstead, Newton and Newfields. These missions were formerly attended by priests from Haverhill and Amesbury, Massachusetts; but more recently they became the charge of the pastor of Exeter.

As the soil is richly argillaceous, the brick-making business has quickly developed in this part of Rockingham County, and resulted in a large increase in artisans and laborers who find occupation in this kind of work. In 1892, Rev. D. A. Sullivan was sent to Westville to organize an independent parish. Shortly after his coming he began work on the church of the Holy Angels, which was completed and dedicated in 1894.

In January, 1898, Father Sullivan was succeeded by the Rev. James H. Hogan. Father Hogan was born in Rindge, N. H., and made his classical studies at Holy Cross College, Worcester. He pursued his theological course at the Seminary of St. Sulpice, Paris, where he was ordained in June, 1891. After serving in Concord, Nashua and St. Ann's, Mass., he was sent to the

Holy Angels' parish at Westville. Since his coming here he has discharged a considerable portion of the debt that burdened the church, and is now actively planning for the erection of a suitable rectory. There are no schools at present in this parish.

The church of the Holy Angels is a brick structure with red-stone granite trimmings. The facade is broken by a projecting buttressed tower and a fine rose window that dominates a central portal of Gothic formation. The side walls show flying buttresses, the intervening spaces being filled with Gothic windows.

The interior displays a gabled ceiling well supported on open trussing that lends an air of solidity to the edifice. The chancel is apsidal and very spacious. As yet no interior ornamentation has been attempted. The pews are of ash and stained glass windows of the conventional order supply the interior with abundant light.

The Sacred Heart church, Newfields, erected by the late Rev. John Powers, has recently been attached as a mission to the parish of Westville.

WHITEFIELD.

ST. MATTHEW'S CHURCH.

WHITEFIELD, recently a mission of Lancaster, was originally attended by Fathers Finnegan and Laplante, of Lebanon. It was organized as an independent parish, in July, 1886, by Rev. J. N. Plante. Father Plante purchased a property on which he erected the present church of St. Matthew. He also opened a parish-school under lay management, which was subsequently discontinued. In 1888, the parish was visited by the Right Rev. Bishop, who dedicated the church, blessed the cemetery and administered the sacrament of confirmation. In 1890, a church was built by Father Plante at Bartlett. It is an unpretentious frame building, but has proved to be a great boon to the Catholics of that part of the White Mountain district.

In February, 1892, Rev. James H. Riley was appointed pastor, and two years later he built a fine rectory adjacent to the church. In February, 1899, Father Riley was transferred to the parish of Littleton, and the Rev. Amédee Lessard was placed in charge of Whitefield.

There are several missions attached to this parish—Bartlett, Jefferson, Conway, Livermore, and Redstone. St. Matthew's church is a pretty frame structure with a central tower that ends in a spire. The church property has a superb location and is practically free of debt.

WILTON.

SACRED HEART CHURCH.

HISTORIANS tell us that Wilton was a famous hunting ground for the Indians, who at the coming of the Massachusetts Colonists in 1739, retired towards the Connecticut. The town was incorporated in 1762, the year that witnessed the "raising" of the first meeting-house, which, owing to some defect, fell ere the frame was secured, killing thereby three men and injuring many others. This unfortunate occurrence inspired the parson, Rev. Mr. Livermore, to preach a sermon on the text: "Except the Lord build the house, they labor in vain that build it." The next time their efforts were more successful, and a church was finished in 1774.

More than a century had elapsed before a Catholic church was built in Wilton. Mass was first celebrated here by Rev. Father Herbert in 1866, and later on by Father John O'Donnell, of Nashua. In 1868 Father Patrick Holahan, of Milford, began to officiate here, taking up his residence in the town for a brief period. In 1877, Rev. E. E. Buckle assumed the care of the mission, saying Mass at Depot Hall. In 1881 he began work on the Sacred Heart church, which was dedicated two years later by Bishop Healey, who administered Confirmation to a large class at the same time. Father Buckle bought the Hardy property in 1885, converting the house that stood thereon into a rectory. In 1888 he added a tower to the church, put in a new altar and stained glass windows.

In April, 1891, Rev. Patrick McEvoy succeeded to the pastorate. He made many important improvements in the church and house, and secured a very desirable tract of land for a cemetery. He also equipped the basement for school purposes. Father McEvoy whose health had been impaired for several years, died January, 1898, at St. Vincent's Hospital, New York, on his return home from Europe. He was immediately succeeded by Rev. Wm. O'Connor.

Father O'Connor is a Manchester boy and a graduate of the parochial schools of that city. His classical studies were made at Notre Dame University, where he received his degree in 1883. He attended the Theological Seminary, of Laval, Quebec, for three years, and was ordained at the Manchester Cathedral by Bishop Bradley, June 13, 1886. After spending two years at Nashua, he was appointed the first pastor of Derry, with missions at Goff's Falls, Eppings and Sandown.

The Church of the Sacred Heart is a pretty frame structure with a good basement. The facade of the church is broken by a central tower, above which rises a very graceful octagonal spire. A profusion of Gothic windows and openings further enhance the exterior beauty of the church. The interior is tastefully decorated. Statues of the Blessed Virgin and St. Joseph stand on very ornate pedestals in the sanctuary space on either side of a richly done altar. Recently electric lights have been put in the church, and a sonorous bell, weighing one thousand pounds, has been set up in the belfry.

WOODSVILLE.

ST. JOSEPH'S CHURCH.

WOODSVILLE, one of the two youngest parishes in the diocese, is an important railroad centre and gives promise of a vigorous material and spiritual development. Mass was first celebrated within the limits of this town, in June, 1880, by Rev. Patrick Finnegan. Father Coakley took charge of it as a mission of Ashland, in 1890; on the 16th of August the following year Mass was celebrated in the hose-house by Father Finen. It was subsequently attached to Littleton, until it attained the dignity of an independent parish in January, 1896. Rev. Patrick Sarsfield Cahill was appointed the first resident pastor. Since his advent, Father Cahill has built the beautiful St. Joseph's church and bought a house near by, which serves for a rectory.

St. Joseph's church is a frame building with a brick basement. The facade is broken by an ornate central portal of Gothic design, and by a protruding tower which supports a tall and graceful spire. The side lines show an arrangement of buttresses which add materially to the dignity of the edifice. No interior decoration has yet been attempted, but it is well lighted by a plentiful supply of Gothic windows of conventional stained-glass.

Father Cahill also attends St. Margaret's church, Twin Mountain, and the missions of Lincoln, Lisbon, Warren, Rumney and Campton. The energetic administration of Woodsville's first pastor is largely in evidence throughout his extensive missions.

ERRATA.

THE ARCHDIOCESE OF BOSTON.

Page 29, 37th line. For *Holyrood* read *Holyhood.*

Page 84, 7th line. Rev. Theodore A. Metcalf is of convert stock, but was baptized in early boyhood.

Page 84, 38th line. For *ministers* read *minsters.*

Page 113, 22d line. For *coadjutor* read *auxiliary.*

Page 120, 37th line. For *belong* read *belongs.*

Page 126, 28th line. For *Home* read *Hospital.*

Page 146, 24th line. Omit *and.*

Page 149, 37th line. Omit *and the Cathedral.*

Page 150, 16th, 17th and 18th lines. Rev. George V. Leahy has been appointed to the Chair of Natural Science in St. John's Seminary, and Rev. Philip F. Sexton to the pastorship of the Church of the Nativity at Merrimac. Rev. Patrick J. Buckley succeeds them as curate at St. Philip's.

Page 166, 31st line. For *approaching* read *over.*

Page 171, 16th line. Omit *large.*

Page 206, 30th line. For *Callen* read *Cullen.*

Page 274, 24th line. For *Reardon* read *Reardan.*

Page 286, 5th line. For *Denver* read *Denvir.*

Page 313, 41st line. Rev. William Hally died at Newton Highlands, April 1, 1897.

Page 319, 26th line. For *Biographia* read *Bibliographia.*

Page 320, 19th line. For *St. Lawrence* read *St. Lawrence's.*

Page 329. Rev. Joseph H. Riordan is curate at Medway.

Page 344, 17th line. For *one clergyman* read *two clergymen.*

Page 347, 29th line. For *Rev. John J. Chittick* read *Rev. James J. Chittick.*

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